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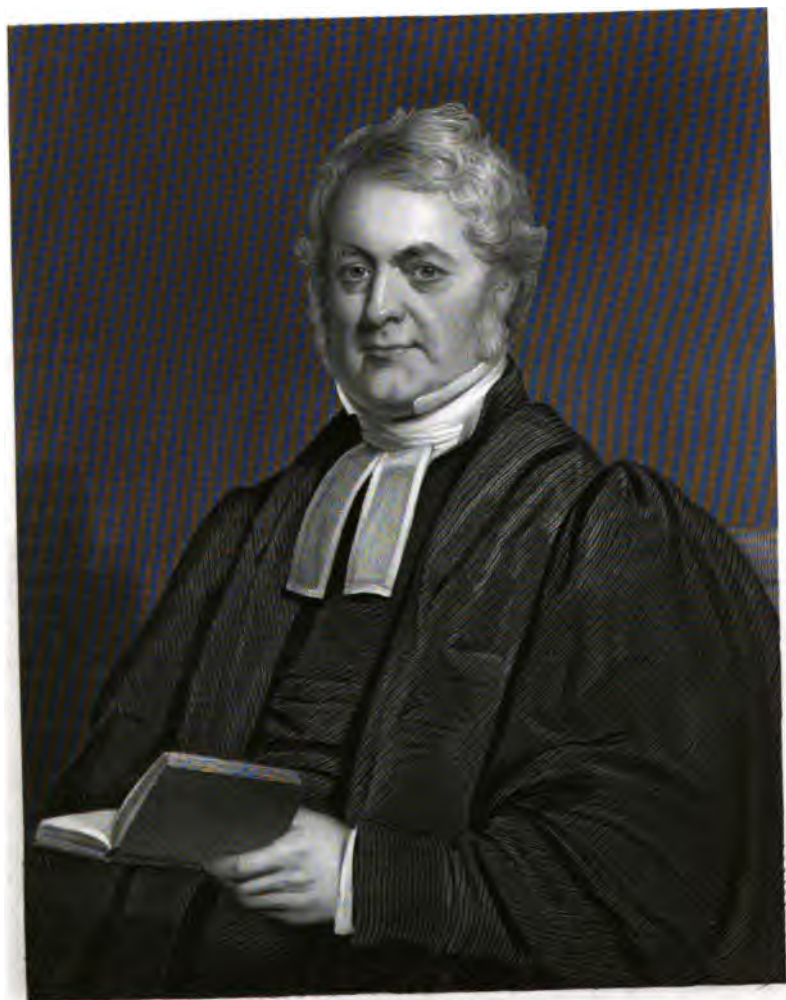
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THE
EVANGELICAL MAGAZINE,
 AND
MISSIONARY CHRONICLE.
 1851.

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VOL. XXIX.—NEW SERIES.

LONDON:
 PUBLISHED BY WARD AND CO.,
 PATERNOSTER ROW.

LONDON:
REED AND PARDON, PRINTERS,
POSTERNOSE ROW.

PREFACE.

ANOTHER eventful year has been added to the existence of the **EVANGELICAL MAGAZINE**. It was Fifty-seven years old last September. But though it advances in years, it is hoped that no decrepitude marks its course. Able pens are engaged upon its pages from month to month; and as the demand for effort increases, it is believed that it will be promptly and vigorously met. There is an abundance of sanctified talent within the reach of the Editor, and he will not fail to call it to his aid as circumstances may demand.

In these times, ability of a high order is demanded for the periodical press. Error, in various forms, is active and insidious beyond all former precedent, and mere common-place writing will not meet the requirements of the age. But where is there a nobler sphere for the exercise of well-disciplined intellect than the cause of Evangelical truth, so unblushingly assailed in the day in which we live? The revival of Romanism and the importation of German infidelity have only served to rouse us to a sense of our responsibility to the age; and we promise, in dependence upon God, that the course pursued by us, in 1851, shall be the model of still more laborious and determined efforts to maintain the interests of Revealed Religion and of Evangelical Protestantism. We have been at school during the past year, and the lessons we have acquired will enable us better to perform our duty to the public for the future, and to stand more prepared to meet the enemy in the gate.

Our settled conviction is, that our cheap literature, which circulates largely among the operatives and humble classes of this country, ought to exhibit a thoroughly healthy tone, both in intellect and sentiment. The habit of reading, amongst these classes, is every day increasing; and it is just as necessary that they should be well instructed, in reference to all the errors of the day, as that the middle and higher classes should have their Quarterly Reviews, to enable them to keep their ground against the new forms of evil which are setting in upon us like a flood.

We think we have done our part in the great struggle of opinion which marks the present age. We are wide awake, and mean to keep

so ; and while we shall resort to no unfair or unchristian weapons, we promise no quarter to Romanism, in any of its forms, and no leniency of verdict to those who would sap the foundations of the Christian faith, and make this favoured country as reckless of Biblical authority as other nations which are now reaping the sad fruits of superstition and infidelity combined.

We believe, from the careful review of certain portions of the public press, and especially from the introduction into our literature of vast masses of German scepticism, that a time of trial is approaching ; nay, that it has already commenced. But we have no apprehensions for the truth, if its friends are faithful to their trust. A religious periodical, like the *EVANGELICAL MAGAZINE*, should be as guarded in its tone as the Christian pulpit ; and its responsible conductor should have his eye upon the whole world,—watching every phase of society—every aspect of the literature of the day—and especially every work issuing from the press under the sanction of religious men.

We are cheered to think that we now understand the new German school. We begin to be very familiar with its common-places ; we detect the plagiarisms of its English advocates, and we have no misgivings as to the issue. It is, after all, a poor, shallow, worthless thing, that cannot stand before the artillery of an enlightened and well-conducted orthodox press. But the young must be warned, and young ministers in particular ; and weapons must be put into their hands by which they may be able to defend themselves against the plausible mystifications of such men as Newman, Greg, and Allison.

We ask the prayers of all our friends, that we may be enabled to be faithful to the truth of God, and that we may so “contend for the faith once delivered to the saints,” that there may be nothing in our spirit at variance with the meekness and gentleness of Christ.

And, in conclusion, we ask our Brethren in the ministry, the Deacons of Churches, Sunday-School Teachers, and all private Christians, that they will do their utmost, and do it forthwith, to extend the sale of a publication, which, in addition to all the religious good it diffuses, contributes *TWELVE HUNDRED POUNDS* per annum to the widows of Godly ministers, of various religious denominations.

Let every reader of the Magazine do his best to find another, as we have elsewhere recommended ; and our best wishes will be accomplished for the widows of our honoured Brethren departed. Is not the object proposed worthy of a strenuous effort ? Let the head and the heart decide.

THE
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR JANUARY, 1851.

MEMOIR OF THE LATE REV. SAMUEL JACKSON,
OF NORTHALLERTON, YORKSHIRE.

EVERY observant mind must have been struck with the fact, that one great principle pervades every department of the Divine dominion. God hides himself from our view; "He giveth none account of his matters." We are assured of His presence, and satisfied respecting the wisdom and equity of His doings, though we are often led to inquire, with painful feelings, "Why is it thus?" And nothing more frequently extorts this exclamation, than what we deem the sudden or the premature removal of the wise, the good, and the useful from honourable spheres which seemed essentially to require their continued influence. A bereaved family and a weeping flock mourning the irreparable loss of their parent and pastor, under circumstances which, in every human sense, most deeply aggravate their woe, produces a thrilling echo to the profound acknowledgment, "How unsearchable are Thy judgments; and Thy ways past finding out!" Seldom, if ever, have these solemn feelings been more keenly or more sincerely excited than in connexion with the death of the subject of the ensuing sketch. Still, all parties interested in this solemn event can clearly perceive the fringe of light which gilds the dark cloud that has settled so low and heavy over a scene

which was but lately so full of loveliness and promise.

The Rev. Samuel Jackson, late of Northallerton, was born in the Wicker, Sheffield, June 2nd, 1800. He was the youngest of five children. The parents were both members of the Congregational church, Attercliffe, and were highly esteemed for intelligence and piety. But they were early removed from their parental solitudes and hopes, and five orphan children, young and unprovided for, left to buffet with the ills of life. Providence, however, interposed: the whole family was adopted by an uncle in Sheffield, who took the entire charge of their education and support, and brought each one up to some fitting department of his own respectable business.

The care and kindness of the uncle did not go unrewarded; for, although much tried and disappointed with some of his adopted children, he had an ample recompense in the gratitude, piety, and happy deaths of others. He too, with his wife, became truly converted to God; and, through a long and honourable course, adorned their Christian profession as members of the Independent church, Garden-street, Sheffield. They were also prospered in their circumstances, having realised a handsome

property, which enabled them, when overtaken with infirmity and affliction, to retire from business.

Samuel, being unsettled with his uncle, resolved to provide for himself. Without attempting to justify the step he took, we cannot but admire how all was overruled for good. Though not more than fifteen years of age, he sought, of his own accord, and, unaided, obtained a situation at Wentworth, to which, his uncle consenting, he was bound apprentice. His new sphere exposed him to many dangers. He was far from a gospel ministry, and from salutary restraint. For eighteen months his associates and pursuits widened his distance from all that was good. At length parental prayers were answered; early impressions were revived; a new bias was gained: he was brought under the ministry of the Rev. James Bennett, at Masborough Chapel; he became a new creature, and devoted himself to the service of God. The change wrought in him was marked. There was a rapid development of his intellectual and moral faculties. He seemed to spring into maturity at once. The mental vigour and the strength of piety which he soon attained, in connexion with his prepossessing appearance and superior address, bespoke attention, and insured him regard, through a numerous circle of acquaintance. His exemplary conduct, his diligence in the Sunday-school, his incipient labours in village preaching, which, from his first efforts, were highly esteemed by many pious and judicious persons, issued in a loud and general request for his introduction to the Christian ministry. His pastor entered most cordially into this object, and secured for him six months' preparatory training, under the efficient tuition of the Rev. James Buckham, Finckley. He subsequently entered the Independent College at Rotherham, where he spent the usual term of four years.

Mr. Jackson's academic course was

in every sense honourable. Making due allowance for his lack of early advantages, and for interruptions occasioned by delicate health, his attainments were highly respectable, though by no means equal to what might have been expected from his strong natural abilities, under more favourable circumstances. But he is one of the few of whom it can be said, that his piety sustained no injury by passing through a collegiate course. Here was the secret of his success through his whole career. The vineyard of the heart was carefully cultivated, and this threw a charm and an influence over all with which he had to do.

The third vacation of his college life was spent in Hamburgh, whither he went to supply the Independent chapel for some months. His labours in that city were greatly blessed; and to this day he is remembered with much affection by many who were privileged to sit under his ministry in that place. Shortly after his return from Hamburgh, he supplied Hope Chapel, Shelton, and received a cordial and unanimous invitation to the pastorate over that people. He settled there immediately on leaving Rotherham College; and though he remained only two years in that sphere, his character and ministry are still cherished with grateful recollection.

In the year 1827, Mr. Jackson was invited to undertake the joint charge of the Congregational church at Barnard Castle, in the county of Durham, in connexion with the Rev. W. L. Prattman. There he was ordained to the sacred office—the Rev. Messrs Stratten, Eagleton, Ely, James Jackson, and others, being engaged in the principal services of the day. The discourses delivered on the occasion were published, and are still highly valued and carefully preserved by Mr. Jackson's friends, as a grateful memorial of the powerful and impressive services associated with his ordination to that work in which it was ever his delight to spend

and be spent. At Barnard Castle he laboured with his beloved and venerable colleague, as a son with a father, with the most perfect harmony, for a period of four years. There he was highly respected by a numerous circle of friends, who fully appreciated his excellences, and who to this day cherish a fervent regard for his memory.

By the united labours of these two servants of Christ, a congregation and church of our order were established in the important village of Staindrop; and as soon as the friends of the infant cause there were able to invite the services of a settled pastor, Mr. Jackson was urged to take the oversight of them in the Lord. He accepted their call, and laboured amongst them with great ability, wisdom, and usefulness. "The hand of the Lord was with them, and many believed and turned to the Lord;" and some who had lived to a very advanced age, became monuments of God's converting grace, and were gathered into the church; and pastor and people were led, in adoring wonder and gratitude, to exclaim, "Are not these brands plucked out of the burning?" And in that village, to this day, not a few who were brought to God through his ministry, and others who by his means were confirmed and strengthened in the faith, think and speak of him with the liveliest gratitude.

Soon after his settlement at Staindrop, our beloved friend was united in marriage to Miss Law, of Sheffield, who proved to him a most devoted and invaluable partner. She still survives to mourn the loss of the best of husbands; and her present position—left with eight fatherless children, the major part of whom have to be sustained by her own efforts—presents a strong claim to the sympathy and aid of the friends of the widow and the fatherless.

The next sphere of labour undertaken by our departed friend, was Walsall, in Staffordshire. There, in connexion with a cause somewhat low and depressed,

and encompassed with difficulties, did Mr. Jackson prosecute his ministry with great patience and devotedness, and won for himself the esteem and affection of a large circle of friends.

During his residence at Walsall, his attention was directed by a beloved ministerial friend, then in Nova Scotia, to the Colonies, as a very inviting and urgent sphere of usefulness. This, for a time, laid hold of the sympathies, and possessed the heart, of our friend; and steps were taken by a church in Nova Scotia to secure his services. But events occurring over which he had no control, he was led to relinquish the idea of going to the Colonies, and decided to remain in his native land. In these circumstances, having, with a view of going abroad, resigned his charge at Walsall, and his health being considerably impaired, he went to reside amongst his friends in Sheffield. The people of Mount Zion Chapel in that town, being in need of supplies for their pulpit, invited Mr. Jackson to preach for them. This led to a desire for his permanent services; and in June, 1845, he entered upon his duties as the pastor of that people; and there, until December, 1847, he continued to discharge those duties with zeal, fidelity, and devotedness.

He was subsequently invited to take charge of the Congregational church of Northallerton, and commenced his labours there, with cheering prospects of success, in April, 1848.

His ministry at Northallerton, though but of short duration, was by no means the least interesting part of his useful life. He was peculiarly fitted to enter upon a sphere which hitherto had been anything but prosperous. His solid judgment and winning manners, his profound acquaintance with human nature, and his rich experience in Divine things, his manly method of dealing with every subject, his urbanity and decision, gave him an influence that enabled him to guide and govern the people at his own pleasure. They will-

ingly yielded to their spiritual ruler, and became a remarkably harmonious, united, and devoted people. The cause had begun to revive, and gave promise of much increase; for his influence and worth were felt and acknowledged throughout the town and neighbourhood; so that, had his valuable life been spared, the likelihood is, that through his instrumentality a great change would have been effected in favour of those principles which were especially dear to his heart. But all came to an abrupt close. His last month of labour was fraught with the deepest interest. In December, 1848, he went to Sheffield, to vote in the interest of Sir Culling Eardley. On his return, he spent three days with one of his earliest and most attached friends, near Halifax, for whom, on the Sabbath, he preached twice. The following Sabbath he preached on behalf of the Sunday-schools at the Independent chapel, Thirsk. During that week he attended several public meetings. In the following week he laid the foundation-stone of a new Independent chapel, and delivered an address at Gainford, into which village he had introduced the gospel twenty years before. He had several other public engagements before him, but he returned home

to die. His work was done. From henceforth, sickness and suffering were his portion, though the painful result was not suspected. Medical skill was equally blinded and baffled. Hopes of his recovery were entertained till within a few hours of his death, which occurred February 20th, 1849. It was a severe stroke, and only mitigated from the fact, that as he had lived so he died. The conflict was sharp, but the issue blessed. He gazed one moment on a distressed family, and a sorrowing flock—the next moment he was a glorified spirit.

The melancholy event excited much interest. A widow with eight fatherless children, all under seventeen years of age, furnished a subject of appeal to the sympathy of the church which could not be withheld. Prompt and liberal was the response. His own people and the surrounding neighbourhood acted nobly; whilst from Birmingham, Walsall, Sheffield, Durham, Staindrop, Barnard Castle, Sunderland, Newcastle, &c., substantial proof was given of the estimation in which this man of God was held. Thus far the bereaved family have been sustained; and proof is not wanting that his prayers, instructions, and example will live in those who shall call their father's God blessed.

HINTS TO CHRISTIANS AT THE PRESENT CRISIS.

(To the Editor of the EVANGELICAL MAGAZINE.)

SIR,—No attentive observer of what is going on in the religious world, can fail to be struck with the rapid transitions of opinion which are daily taking place; and if he be a really Christian observer, astonishment and grief will be the prevailing emotions of his mind; astonishment at the infatuation which possesses those who, wilfully departing from the truth, and taking up with the puerile inanities of Tractarianism, merge, by a natural sequence, into full-

blown Popery, or pass into the other extreme of scepticism, and utter rejection of the word of truth; and grief, to behold many, of whom better things might reasonably have been expected, thus led away.

Such an observer, deeply interested in the vindication of truth, is led to ask, How can these things be? How is it possible, that men of deep thought, well-stored minds—and many of them, as far as human observation can pene-

trate, *apparently* men of earnest devotion—become thus deluded to believe a lie, and lay hold upon that as truth which is utterly repugnant to the word of truth itself, mixing up with it their own conceits, and eventually rejecting it altogether?

By what strange mental process is all this brought about? I believe the whole may be summed up in one very distinct answer—*Departure from the simplicity that is in Christ.*

This was the first step towards the great apostasy even in the apostolic period; it worked with deadly effect in after ages, until darkness covered the earth, and gross darkness the people; and it has been the fruitful source of the various hindrances to the progress of the Reformation in this country. Something of man's invention, left or added here and there, with the view to conciliate prejudice, or to adorn that which commends itself to every right mind, solely by its own beautiful simplicity, and utter absence of all art or effort at *effect*;—this has served as a nucleus for error and superstition to gather round, and engender amongst the reformed, fresh departures from truth.

The Gospel of the Grace of God stands alone, like the Saviour's character, "majestic in its own simplicity;" and he who attempts to encumber it with the vain devices of man, receives his reward as they do, who, sowing to the flesh, of the flesh reap corruption; and the very attempts which such a man is perpetually called upon to make to defend that which is indefensible upon any principle of the New Testament, have a delusive effect upon his mind, rendering him less disposed to receive the truth, in the love of it, and more and more accessible to error. This is peculiarly the case with those who, while they are tied down by subscription to certain formularies, from the spirit of which, in their consciences they differ, are compelled to violate con-

science by disowning, on the one hand, the doctrines to which these formularies obviously point, and by defending, on the other, the formularies themselves: this is tampering both with truth and with conscience; and how can any but the most disastrous consequences arise from such a system of sophistry and equivocation? Need we be surprised at the way in which they are continually developing themselves, in the defection of so many of the members of the Church of England to that of Rome? Well may we be warned how we tamper with the principles of Divine truth, even in those things which appear to be of minor importance; for such things assume an importance which, until these days of *sifting*, did not appear to attach to them.

Now, the mind of man is naturally given to that which is imposing in exterior; and every false system of religion employs some kind of machinery of this character, to work upon the imagination, either in the way of gorgeous show, ceremonial, austere observance, or self-inflicted penance; but are any of these characteristic of the religion of the Saviour? Under the Old Testament dispensation, God was pleased to typify the purity and glory of His kingdom by a ceremonial law and ritual, adapted specially to that purpose: but when He came who was in Himself the fulfilment of all that had gone before, an end was at once and for ever put to all external display, and henceforth the kingdom of God was not a matter of observation, nor was it meat and drink, nor was it of this world. "The kingdom of God," said the Saviour, "is within you;" it is "righteousness, and peace, and joy in the Holy Ghost,"—the progressive development of His own beautiful and blessed character in the human heart; beholding, as in a glass, the glory of the Lord, His people are to be changed into the same image, from glory to glory.

Now, let those who really profess and

call themselves Christians (I mean followers of the Lord Jesus Christ) at the present day, look at this picture; and with the fact before them, that in no single instance did the Saviour or His apostles give the slightest encouragement to vain display, but, on the contrary, constantly promulgated the opposite principle, that "all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but of the world," let them put this question to themselves candidly, and with a sincere desire to be led by the truth—Is all we see around us, in what is called the religious world, of a character which answers to the impressions we should imbibe of what our Lord and His apostles meant? Supposing we had no preconceived notions to mislead the judgment, should we, with the New Testament alone as our guide, say that the practice of the great body of professing Christians at this time is consistent with that of holy men of old, as therein described? The general habits of numbers who profess vital Christianity, their style of living, dress, amusements, and conversation; the books they read, and the pursuits which they follow;—in all these particulars do they not sail much nearer to the world than to the precepts and examples we find in the New Testament? Is there not a feeling of rivalry in matters of outward appearance, which seems to be daily taking possession of people's minds, and which, destructive as it is of spirituality of mind as regards temporal things, is infinitely more so in relation to Christian practice?

Can we defend, upon any Christian principle, the vain-glorious show and ostentation of a large portion of the professing Christian community, living too frequently beyond their means, and going out of their depth in worldly speculation, to their own shame and the ruin of others; while, even supposing all goes right in temporal matters, their own spiritual state is greatly endan-

gered, if not irreparably injured? Do we not see in the pursuits and amusements which too many follow, much which the word of truth condemns, and little which distinguishes them from the absolutely worldly? Can we, upon Christian principle, looking at the extravagant pitch to which (what is called) mediæval architecture in places of worship has been carried in the Church of England, and knowing the spirit which has given rise to it, say, that this indicates a satisfactory state of things in that church in which so large a number of her ministers are exhibiting a tendency to Popish dogma and ceremonial—which is daily sending over new subjects to the "Roman obedience?" Can we then, with a single eye to the glory of God, the exaltation of the Saviour, the extension of His kingdom, and our own lowliness of heart, simplicity, and godly sincerity, and eventual meetness for the heavenly inheritance, advocate or encourage the ostentatious display in matters connected with Christian worship, and the preaching of the gospel, which now seems so much to occupy the attention of the religious world?

Is it right that those who make Scripture their guide, and profess to have no other, should thus exhibit tendencies which the New Testament not only does not encourage, but everywhere condemns? We are fallen upon times in which surely it is needful for those who profess a pure and unadulterated Christianity, to exhibit it to the world in all its own intrinsic truth, majesty, and purity. Why, then, should those bodies of Christians, which profess to abhor the practices of Rome, and dissent from those of the Church of England, identify themselves with practices which degrade their profession of the gospel, by disclosing their own want of confidence in its power and efficacy to maintain its position and pursue its course, unaided by those arts which Popery invented, and the handmaid of Popery is imitating, and endeavouring to per-

petuate, in this Protestant country? Why, at this crisis, when the people of God are more than ever called upon to maintain the simplicity of His word of truth, should Dissenters be found vying with each other to produce the best specimens of ecclesiastical edifices? How is it that the Dissenting journals teem with reports of splendid buildings, in terms scarcely distinguishable from those we meet with in Tractarian publications, while all around us questions are agitated about the propriety or impropriety of steeples, bells, painted windows, and other mediæval decorations, vestments, &c., &c.? while the general argument appears to be—that if we keep clear of symbolism, and avoid the embodiment of any wrong principle or corrupt practice, such movements are not only perfectly safe, but right, as cultivating a taste for the beautiful and sublime. Some say that, if Christians have beautifully furnished drawing-rooms, they surely ought to beautify their places of worship; and others have gone so far as to advocate the use of bells; one advantage of which would be to “gall the clergy,” and “alarm the Church!”

Now, I had always thought that the sublimity of our religion consisted in its beautiful simplicity, and entire rejection of all external aid. Our Lord and His apostles placed it on this footing; and our own observation (if we have considered well the Church's history down to the present time) will surely convince us, that not only are such things useless, but, worse than that, they are hindrances to the progress of Divine truth; taking up time, money, energy, talents; all that should subserve the one great object of distributing the bread of life to a perishing world; and, besides all this, engendering a vain-glorious spirit of ambitious rivalry, which it is too evident, from the language frequently employed, lies at the root of all this display, in too many instances; and is it not to be feared that declen-

sion in spirituality will follow? and if our old Christians and old ministers should, by the grace of God, escape this, are not our young people in great danger of imbibing a spirit which is incompatible with the growth of the word of truth in their hearts? We may, as some have imagined, maintain our hold upon the opulent and influential, by indulging their taste for the beautiful and sublime (though I much doubt whether it will not act as a preparative for *higher views* on these subjects, and send them into *higher places* to seek for that which is *still more beautiful and more sublime*); but, should we succeed in retaining them on such terms, let us consider at what cost it is likely to be, if, instead of vital godliness, we have substituted love of the vanities of the world, and consequent indifference about the truth, which we are surely experienced enough by this time to see has ever followed, in a greater or less degree, an undue solicitude about the externals of religion.

It has been my endeavour, in the foregoing remarks, to sketch out some of what I conceive to be the influences which are acting banefully upon the religious world, and as likely to be still more prejudicial, if encouragement is given to that which is corrupt in principle, and inexpedient in practice. It may be said, “Why cavil about matters which are of very little importance? what does it signify what our buildings are like, or where we worship—whether in a barn or a theatre—provided we do so in spirit and in truth?” It may not matter where we worship, I grant, if the heart be with God; but it does *very* much matter what *example* we set.

Small things become matters of importance in times like the present, whilst, twenty years ago, they were little thought of. Let us not despise the day of small things. This is equally applicable to the spread of error as to that of truth. If we look through the sad history of the Church, from the earliest ages down to the

present time, we find that all departures from God have originated in what are called minor matters. Popery was not the production of one generation; it took many successive ones to perfect that mystery of iniquity, and many corrupt minds to devise its various complications of falsehood.

The earliest innovations upon the simplicity of the gospel were, no doubt, full of good intentions; and our reformers were actuated by pure motives, when, instead of cutting up the Papal errors root and branch, they left some few of what were considered the least important; but both parties left behind them the seeds of a plentiful crop of weeds.

Let me urge upon the people of God of every denomination, to maintain and practically exhibit the pure principles of the gospel, unleavened by the spirit of the world.

We have need of unanimity, and have so much to contend for and to maintain on points of the most vital interest, that we should be more than ever careful of raising up matter for further division. "Let no one put a stumbling-block or an occasion to fall in his brother's way."

Above all, let it be remembered, that a perishing world waits for us. Foreign missions, schools, institutions for the special instruction and improvement of the degraded condition of females in the East; assistance to the Continental churches, which are struggling to maintain their position against the Papal and secular power united to oppress and crush them,—these call loudly, and with urgent supplications, for the utmost aid we can give them,—by our exertions, our influence, and our property. Every year we are told of

stations languishing, and ready to give up for want of the necessary means to carry them on. Home missions and home institutions equally demand our earnest and increasing co-operation, and the bestowal of our means to sustain them. The preaching of the gospel is everywhere crippled and curtailed for want of the requisite support.

High Churchism and Tractarianism are all around us training the rising generation for Popery; and that soul-destroying system, emboldened by the shameful treachery of those who profess to be its opponents, is putting forward schemes to occupy the length and breadth of our land with its machinery. Never was there a period of greater danger to the souls of men, from the united efforts of High Churchism, Popery, and Rationalistic cavilling at the word of God, issuing in denial of its inspiration and disbelief of its contents.

Our duty, then, is clear. *To "abstain from all appearance of evil;"* to cultivate personal holiness; to sit loose to the world, and its vain amusements and pursuits; to glorify our Heavenly Father, and to finish the work He has given His people to do; viz. to spread abroad the knowledge of the Lord Jesus Christ and Him crucified for the salvation of a sinful, dying world; to sow everywhere the good seed of the word; and to wield against the common enemy, not his own weapons, which are carnal, and of earthly temper, but those which are "mighty through God to the pulling down of strongholds."

May the Spirit of God strengthen the hands and influence the hearts of His people to fulfil faithfully the duty which lies before them, "as good stewards of the manifold grace of God!" C.

THE URGENT DUTIES OF PROTESTANTS IN REFERENCE TO THE TRACTARIANISM OF THE ESTABLISHMENT, WITH THOUGHTS ON THE POPE'S BULL.

PART I.

FELLOW-COUNTRYMEN! — Romanism, in one of its most insidious and deceitful forms, is now sadly prevalent, as admitted on all hands, in the Church as by law established. Some twenty years ago, certain members of the University of Oxford, on pretence of checking Dissent and Popery, concocted a system, under the absurd title of *Anglo-Catholicism*, with the hope of realising their favourite objects.

Now, there can be no doubt that the said gentlemen have done their utmost, in the "TRACTS FOR THE TIMES," and in their pulpit and parochial labours, to defame and counterwork Non-conformists, whose teachers they never fail to stigmatise as prototypes of "Korah, Dathan, and Abiram," and deserving, with their deluded and *unsacramented* flocks, of the same awful visitation from Heaven. Such nonsensical effusions of bigotry and intolerance can do little harm to Dissenters who are influenced by a pure conscience. Some of the poor, we happen to know, have been converted by the gifts which Tractarians draw so abundantly from the offertory—that cunning device for securing golden opinions from many a needy or worthless disciple.

But the idea of Tractarianism proving a breakwater against the incursions of Rome, is too ridiculous to admit of credence for a moment. Perhaps the original *secret* purpose of the Tractarians, with the aid of the Jesuits, was *first* to make the Church of England Popish, and *then* to arrange with the Pope on what terms he would receive such a prize as the English Episcopate into his wolfish fold. Or, it may be that they were inclined to forego the headship of the Pope, if they could but restore the ghostly powers of the Convo-

cation, re-establish all of Popery but the supremacy of the Bishop of Rome, and get quite rid of the Royal supremacy. Or, it may be that some of them did not well know where they were going, though every looker-on saw very plainly that they were on their way to Rome.

Time has fully developed this "mystery of iniquity;" and every one not judicially blind, sees that the Tractarians are the ostensible allies of the "Man of Sin." A large body of them, with some remnant of conscience still pertaining to them, have joined the great anti-Christian incorporation; while many more, less scrupulous, retain their position in the Establishment, and teach rank Popery in the pulpits and college-halls of the Reformation.

The great and urgent question which presses itself upon Englishmen at the present moment, is, "SHALL ROMANISTS, IN DISGUISE, BE SUFFERED TO ROB OUR COUNTRY OF THE PRECIOUS BENEFITS OF THE REFORMATION, AND TO THROW US BACK ON THE DARKNESS, THE SUPERSTITION, THE PRIESTCRAFT, THE POLLY, AND THE CRIME OF THE MIDDLE AGES?"

This is a question which deeply concerns our beloved Sovereign, our princes and our nobles, our landowners, our gentry, our merchants, our shopkeepers, our mechanics, and our open-hearted, manly peasantry. All have shared the blessings of the Reformation, and all are interested in preserving them unimpaired, and in preventing the re-entrance of the anti-Christian foe. This is the most momentous question that can agitate the bosoms of Englishmen at the present crisis. The man who does not feel its thrilling importance, is either himself a Romanist at heart, or deserves to have the chain of Popery rivetted upon him and his children, as

the punishment of his criminal indifference to the inestimable blessings conferred on this land by the conflicts, the tears, the sufferings, and the martyr-groans of our pious ancestors, who achieved for us the triumph of the Protestant Reformation.

If the Establishment, with all its widely ramified influence, is not purged from the corrupt doctrines and practices of Tractarianism, the Popish leaven will be insinuated into the minds of many of the people, and a fatal sympathy will be created on the side of anti-Christ. But this work of undoing the labours of Tractarians of the last twenty years, must not be left in the hands of the clergy alone. Like most other corruptions, Tractarianism is the child of the clergy; and many of them look on it with such parental affection, that the sound-hearted portion of the English Episcopate are unequal to the task of exorcising the evil spirit that has crept into the Establishment, without the aid of the laity, who have a valid national right to see to it, that the teachers in Protestant pay shall not be Papists in disguise. Hitherto their voice has been but too little heard in the English Church; and Tractarians, by reason of their priestly notions, have done all they could to stifle it, and to make priesthood the idol of their worship. As every year, of late, has shown an increase of the pestilent heresy called *Anglo-Catholicism*, and as the clergy have done next to nothing to drive it from the land, it is surely high time for the laity to step into the arena, and to do noble battle against the common foe, which threatens, by stratagem, to entrap Old England into league with anti-Christian powers.

These remarks are not intended to repress, or even modify, the indignation of the British people, in reference to the recent insulting Bull of Pío Nono. No thanks to his Holiness, or his Cardinal; but they have, without meaning to do so, waked us from our slumbers; and

they may rest assured that they will not soon find us nodding again. Our first business as Englishmen is, to see that the Government and the Parliament do their duty to our noble-hearted Queen—that the insult of a foreign prince be repelled with a calmness and dignity becoming the nation, and that the Pope's Bull be reduced to an *absolute nullity*. This must and will be done; and no time should be lost in the doing of it. The artifices of Romish explanations, the threats of Popish priests, who obliquely remind us of the probable remonstrances of foreign courts—the sophistry of the Liberals, who care not a rush for the Reformation—the mistaken scruples of *some few* Dissenters, who identify Popish insolence, and political dictation, with the legitimate rights of Papists, should not be regarded as of the weight of a feather in the scale of calm reason, in deciding upon the rash and unjustifiable course pursued by the See of Rome. No doubt the Pope has been told by his English counsellors, "The Papacy wants *status* in England; give us a Cardinal Archbishop, and we shall then occupy a new position. This is due to that section of the English clergy who have come over to us; and many more, ill at ease in the bosom of the Established Church, will join our ranks whenever your Holiness shall see fit to appoint a territorial archiepiscopal See, with Bishops under him, bearing the names of their respective dioceses." The Wisemans, and Newmans, and Wilberforces of the Papal community, have been doubtlessly calling on the poor bewildered Pope to give them *status*; and many not yet formally united with Rome have been waiting and longing for the event. But, Englishmen! shall they not wait in vain? Have they not unwittingly opened our eyes to the fact, that Rome is as presumptuous as ever? And may they not see, with a less scrutinising observation than that exercised by eyes accustomed to the use of Jesuit eye-

self, that all England is at this moment determined to rally round the throne, to prevent the infringement of its unquestionable rights, and to say to his Holiness, with an unmistakeable emphasis—"YOU SHALL NOT, AS A FOREIGN POTENTATE, DARE TO MAKE A SINGLE TERRITORIAL APPOINTMENT IN THIS COUNTRY;" because such appointment would be prejudicial to the rights and prerogatives of our Sovereign Lady Queen Victoria, and to the national liberties of this free and independent realm?" Yes! this must be the language of Protestant England to Pío Nono, and all the dignitaries of the Vatican; until the deed has been done which shall make the late Bull a piece of useless parchment, or valuable only to prove that even the Pope, who issued it, is not infallible. There will be many attempts, from various quarters, to arrest the tide of Protestant feeling, which now flows in a healthy and refreshing current; but they will all prove fruitless to allay that intense burst of loyal, patriotic, and Protestant zeal which animates the bosoms of millions, as by one common and inextinguishable impulse. Let the Government, let the Parliament, let Her Majesty Queen Victoria, know, that the mass of Englishmen are ready, as with one heart, to second and sustain any wise measure which shall prove to the Pope, *that this great nation will neither permit nor recognise the territorial appointments of the Roman Pontiff, under whatever pretences, spiritual or political, they may be made.* Of the Pope we can know nothing, but as a *temporal* prince; and if he steps out of his place, and attempts to mystify Englishmen, by telling them, through his agents, that he only acts as the spiritual Sovereign of the Universal Church, we must just remind him, that we know nothing of his *mystical* character, and can only deal with him as we should do with any other earthly potentate who should pretend to parcel out England for any

purpose that he might think fit. The Pope may communicate as freely as he pleases, in his mystical character, with his Cardinals, Bishops, and Priests who may be located in England; and he may instruct them how to manage their flocks as he thinks fit; but he must not insult our Queen in the exercise of his spiritual functions, he must not formally map out our country for his spiritual onslaught, nor must he presume upon our British love of liberty so far as to send us Bulls, which remind us of days long gone by, and cause the most stout-hearted defenders of the recently acquired liberties of Romanists, to doubt whether the generous policy pursued towards them by the British Parliament has not been altogether a mistake. Strange it is that, as Popery has been losing its hold in Central Europe, it has been becoming doubly insolent and aggressive at the circumference. But, thank God! the Bible is in the hands of the English people; and, with their free spirit and institutions, they will never suffer themselves to be bullied or cajoled into a tame submission to the Pope, whether in his political or spiritual character.

But how sad and fatal will be our mistake, if Britons are contented, under present circumstances, with merely repelling the aggressions of Rome! This they assuredly *will* do, as they value their most precious liberties, and as they would transmit to posterity the sacred rights and immunities secured to them by our glorious Reformation. But there is, alas! a formidable foe in our own camp; and it will be treason to our Protestantism to suffer that foe to occupy his present anomalous position. There may be mighty difficulties to contend with; but the removal of Tractarianism from the Establishment and the Universities, will be an achievement worthy to be regarded in the light of a second Reformation. If it be true that Tractarians have been labouring for twenty years, with

intense zeal, to traduce Protestantism as a heresy; if they have spoken and written reproachfully of all our Reformers who were worthy of the name; if they have been indoctrinating the people of this country far more diligently in the figments of a post-apostolic antiquity, than in the veritable truths of Holy Scripture; if they have been restoring many customs and ceremonies which had no existence until a wretched and debasing superstition had created them; if they have been struggling to regain that priestly dominion over the laity of this country which Protestantism had well nigh destroyed; if they have been modelling their theology, their rites, their clerical habits, their churches, their pretensions, upon the Roman platform,—it is surely high time for Englishmen to look about them, and to inquire what can and what ought to be done, to stay this horrible plague which has broken out in the midst of us, and to resolve that there shall be no pause in such exertions as are consistent with law and civil order, to dislodge this new form of Popery from the high places which it now occupies.

We should have never heard of the Pope's recent Bull, but for the encouragement afforded him and his advisers, by the anomalous position of our own ecclesiastical affairs. Our work, then, will be but half performed when the Pope's Bull has been rendered null and void. Nay, it will only have just commenced. Our Protestant sympathies must be roused for our self-preservation. We must determine that there shall be no Popish teachers in the receipt of Protestant pay; that those who are looking Rome-ward, shall quicken their pace, and fall into their own proper ranks; that those who are eating the bread of a Reformed Church, shall no

longer lift up their heel against the Reformation; and that such associations of calm, enlightened, and godly men shall be formed, in all parts of the kingdom, as may be more than able, by their consecrated zeal, to achieve the grand object at which they aim.

Let every parish-population, in the length and breadth of the land, become a stronghold for the maintenance and propagation of Protestant principles and influences, and ultimately the victory will be as complete and glorious, as the means of achieving it will be honourable and Christian.

The Tractarians have had full *twenty years* for attempting their work of desolation, in struggling to pull down the goodly fabric of the Reformation; but an earnest, quickened, indomitable Protestantism,—full of light, and life, and power,—will not require half that time, if its plans are well matured, and well worked, to look the Popery of the Establishment out of countenance, and to render it impossible for a Tractarian Bishop to sit on the bench, or a Tractarian curate to minister in the remotest village. But let all who engage in this arduous conflict, understand well what they have to encounter, and how they are to address themselves to their difficult task.

For the detection of Anglo-Catholic teachers, we shall sketch their system, in their own language, that plain people may be able to distinguish them from honest-hearted Protestant pastors. And, having done this, we shall suggest plans whereby all earnest Protestants, who value the Reformation, may aid in abating the Romanising spirit, which now fattens and flourishes upon funds applicable only to Protestant purposes.

J. M.

Brompton.

A DAILY THOUGHT FOR THE FIRST MONTH OF THE YEAR 1851.

"Fifty-one! The year's begun!
 Hail'd by many! *known to none!*
 Gladsome bells, with merry peal,
 Thine auspicious birth reveal.
 Who may hear thy parting knell,
 God, and He alone, can tell!
 Joyous tongues around express
 For thee, hopes of happiness.
 Sober'd hearts, too, here and there,
 Greet thee with a voiceless prayer."

1. BEGIN the year well; with enlightened meditation, seriousness, and prayer, relying implicitly on the care and kindness of the God of immutable fidelity and love, and it will *proceed* well, and *end* well. You know not what may occur *this* year; but leave all with Heaven: God will dispose everything wisely, and for your ultimate good.

2. In commencing the year 1851, let the inquiry be searchingly proposed—"How are we *living*?" Is it in the exercise of faith? in the spirit of holiness? under the influence of prayer? or in the neglect of everything which is spiritual and divine—everything associated with our happiness and salvation? This is a most grave inquiry for every reader; let it be seriously pondered upon.

3. During this year, and, indeed, every year, let us confide *implicitly* in nothing of a sublunary nature: if we do, we shall indubitably be disappointed, and shall act with the utmost weakness and folly. Mutability is identified—essentially interwoven—with everything that is terrestrial. We can securely and infallibly depend on no object but what is *heavenly*. Where is your dependence fixed? You are not relying, are you, on any of the streams of *earthly* comfort? If so, how greatly will you be disappointed!

4. This day, every day, let me walk with God—as Enoch did—as Noah did—as Abraham did—and the day, indeed every day, will be one of pure affections, of elevated thoughts, of sublime resolves, of holy desires, and

heavenly communion. If you thus walk, dear reader, you will partake of angels' food, and cherish the angelic spirit; yes, and more, you will possess the temper of the Son of God himself.

5. The *first* Sabbath in the year. Let it be a *memorable* one. Let it be one of *special* humility, *special* reflection, *special* gratitude and praise. Be determined that it shall not pass away listlessly and unimproved. Be resolved, in God's help, that a *singular blessing* shall result from its engagements and services. Commune with God pre-eminently, believers! at the table of the Lord this day: it may give a tone to all the succeeding Sabbaths of the year.

6. As the days revolve, do you not feel how great is the weakness of man? That excellent old writer, Mr. Shower, observes, "He cannot carry his own wishes, without falling under them. He cannot prosper in his designs, without being changed in the temper of his mind upon every success." If we were to have our wishes uniformly gratified, we should be ruined. Do you feel, reader, in this manner?

7. Human life, it cannot be too earnestly remembered, is *too precious* to be trifled with; much less, frittered away. By multitudes, however, it is wantonly and criminally squandered, without reflection and without remorse. A long life passes away, with many, without any regard to its object and end—without any improvement whatever. My soul! how is it with thee? What report does conscience furnish? Is life properly estimated? Ever consider that its due appreciation is of transcendent importance.

8. It is a contemplation the most impressive and wonderful, that our *present* existence, instead of being the whole, or the greater part of our duration, is, in fact, comparatively nothing. It is only a *drop*, when contrasted with the ocean;

a *moment*, when viewed in connexion with eternity. Our future existence will be boundless, undefinable, inconceivable. We shall be *ever* in happiness, or *ever* in misery. What a thought! Let us, then, at all times rightly and profoundly estimate our present existence; but we can only do so when we associate it with *immortality*.

9. The acute Cecil observes, "We seldom discern mercy in its *first* approach. Does it prune away the finest branches, nip the loveliest buds, and cover the earth with blossoms?" Yes, this is frequently the Divine arrangement, and it is the arrangement of *Infinite Mercy*. It must be remembered that the life of the *whole* often depends on the removal of a *part*. Mercy will then wound, in order to heal. Regard to the fertility of the tree will strip off its most flourishing suckers. Always endeavour, dear reader, to discern *mercy* in your afflictions: nothing will more sustain and tranquillise.

10. As the professed disciples of Christ, you should be studious at all times to realise "a better country, that is, a heavenly." It will operate most beneficially and powerfully. It will wean you from the present world. It will stimulate you in the prosecution of your journey. It will compose and strengthen you under your daily and hourly trials. It will induce you only to pitch your tent here, and to be continually looking for the celestial city—"the city which hath foundations." Is this your character? Are these your views? Are these your anticipations?

11. In passing through life, how often we need "the rod"—the discipline of Providence, painful, yet paternal. Still, let us remember that the rod has a *voice*. When God strikes, he *addresses* us. Under such circumstances, let us attend with peculiar earnestness to his communications. The voice is that of the *best* Friend, and of the *sagest* Counsellor. Indeed, it is the voice of *Heaven*. Never let us put our finger in our ears when

the rod is speaking. How many do this! They *will not* hear.

12. The *second* Sabbath in the year! How did we value the *first*? Did we afresh consecrate ourselves to God, and resolve to walk with him more humbly, to serve him more cheerfully, and to persevere in his ways more vigorously than ever? Was it a profitable Sabbath? was it one of much spiritual enjoyment? Let us properly regard *this* Sabbath, and remember that *every* Sabbath should be improved by us as carefully as though it would be our *last*.

13. Consider, in all your engagements, and all your contemplated movements, dear reader, what a *span* of life, even though protracted to its utmost duration, lies between you and the grave; and, if you would appropriately estimate its value, review your *past* life, read the heads of its history at a rapid, though not a trifling, glance, and measure, by *this moment*, the future.

14. By the lapse of months and years, that vagueness and indefiniteness are removed, and that silent and imperceptible movement, which would otherwise accompany the flow of time. By the revolving year, we are enabled, in some degree, to ascertain the point, as to this mortal life, on which we stand; and certain measures are afforded by which accurately to compute the sum of the past, and to calculate, by experience, the probable amount of the portion yet to come. As the months roll away, carefully observe the revolution.

15. How startling, reader! is the reflection, and how it ought to impress every heart, that the end of all things is at hand, even though myriads of years were interposed between us and the last day! Our doom may be sealed in an instant—"in the twinkling of an eye," it might occur; and when it does, will be fixed and irreversible.

16. During the present year, if life be prolonged, desire to improve in everything that is excellent and divine; pray

habitually that you may improve; strive earnestly that your improvement may be visible to yourselves and others, and be assured of this, that it will be apparent. By God's help, you will, you must succeed, if you are determined that the end of your desire may be secured. It is the idle, listless, irresolute professor who does not prosper.

17. Let us this year look around in the world, and see how little, comparatively, is done. How much mind lies waste for want of culture! By attention, by labour, by skill, it might be most productive. How many immortal beings, in relation to their moral, their religious, their undying welfare, are utterly neglected! Ministers! parents! teachers! members of churches! we must all arise, and work for God. Let none of us stand with folded arms. In reference to *ourselves*, let us endeavour to correct what is wrong, and improve what is right; and in relation to *others*, let us aim at lessening the sum of human misery, and augmenting the amount of human happiness.

18. Be exceedingly anxious, this year, to cultivate a *grateful* spirit. Consider what God has done for you already, what he is now doing, and what he has engaged to do. Every year, as it comes, and as it rolls away, should find you more thankful. What personal mercies are imparted! What domestic comforts are afforded! With what relative blessings are you crowned! How mercies accumulate day by day!—and they are all bestowed on the most undeserving! Never expect that God will give you that for which you will not thank him.

19. The *third* Sabbath in the year! How quickly Sabbaths come, and how swiftly they depart! We can scarcely say, "They are here," before they have vanished. Their opportunities are soon gone; their enjoyments, their privileges, their priceless blessings, are soon realised: and the world, with all its cares, temptations, and dangers, speed-

ily follows. How necessary, then, is it to *redeem* the time of the Sabbath!—not to lose a moment, as every one is golden; not to neglect an opportunity, as every one is most precious; not to undervalue a single privilege, as each may be regarded as a pearl of great price.

20. Let us attend to the service of Christ this year more seriously than ever. It should be our continual employment, our habitual study, our deep solicitude, our absorbing desire. "What can I do for my Lord?" should be, dear reader, your unceasing inquiry. And not only must you *ask the question*, but *perform the work*.

21. It is important to bear in mind, that you may have many difficulties and trials during the year 1851. Anticipate them; be armed against them; and, when they arrive, meet them in the *right* spirit. And remember, Christian reader, that there could be no difficulty in your way, if God did not permit it. Besides, do you not *owe much* to difficulty? much to trial? much to danger? Would character have been formed, or matured, without them? Would high Christian attainments and excellencies have been developed without them? Impossible. Go on, then, *determined to endure*.

22. "It is my way"—said a master-spirit—"to suffer no impediment, no love of ease, no avocation whatever, to chill the ardour, to break the continuity, or divert the completion, of my literary pursuits." Let every Christian, in relation to the labours, the trials, the conflicts, of the religious life, exemplify the same temper. It is, and will be found, invaluable. By heroic energy like this, *anything* can be done. There is in such a spirit the surest pledge of success.

23. Peruse the Bible *more* this year. Read it more devotionally; with greater simplicity and docility of mind than ever. There is no book like the Book of God, to aid us in discharging the duties of the year; to succour us amidst

the temptations of the year; to support us under the afflictions of the year; and to carry us through all the changes of the year. By every Christian the *Bible is read too little*. Will you, avowed followers of the Redeemer, old and young, pay closer attention to the word of God during *this* year, than any preceding one?

24. Ministers! parents! teachers! earnestly seek the conversion of sinners this year. It is a noble, an heroic work! But what difficulties are associated with it! Weigh it well. Go about it in the wisest, firmest, humblest manner. Attempt nothing in your own strength. Observe all the impediments in your way, and make ample preparation to overcome them. Look up to the Spirit of God to assist you, and grant you a blessing;—then, collect your energies, strain every nerve, pierce to the centre, strike to the heart. Will you be the instrument, reader, of *converting a soul this* year?

25. Bishop Hall observes, with his usual point and sagacity, that “a man's *best monument* is his *virtuous actions*.” Take care, dear readers, that you are helping to *rear* this monument daily, and doing it without noise or ostentation; building it up in the most solid, and yet the most quiet and unpretending, manner.

26. Let it be with each one of us a leading object throughout the *entire course* of life, not only to preserve what knowledge we have acquired, but also to *increase* it; and especially in relation to scriptural knowledge. And if we only carry out this principle from day to day, it is surprising on what a fund we shall be able to draw in twenty or thirty years. Let every reader *add daily* to his stock of Christian knowledge.

27. The *fourth* Sabbath in the year. Let it be the *best* of the month; the holiest, the most spiritual, the most profitable, the most heavenly; and in order that it may be, you must *abound* in prayer, and *delight* in prayer. Those

Sabbaths are always the happiest, and the most advantageous, when we are most anxious to hold communion with God our Saviour, at the mercy-seat. Regard it as an indubitable principle, that *no* Sabbath will be connected with a blessing, if prayer be neglected, or offered in a cold and apathetic manner. Pray more on the Sabbath, and God will instruct and bless you more.

28. During this year do not be too anxious. It is unnecessary, injurious, improper. Regard the will of God; follow the directions which He has given you in His own word; and then leave all the rest to Him. He will take care of you. He will supply your wants—He will regard your prayers—He will fulfil His promises—He will disperse your fears.

29. A great writer has given us a fine direction:—“Fill your little sphere with brightness and happiness.” And if it were thus filled, how pure and sunny would be the radiance! how beaming and lasting would be the joy! Will you, reader, *endeavour*, this year, to fill your sphere in this manner?

30. Look well to your *hope for eternity* this year, as it may be your last. See that it is purely scriptural in its character; that it is well-grounded; that it has the warrant which the word of God will sanction; that there is about it *no deception* whatever. Always ponder the solemn remark of a sage and holy writer:—“There is a hope that is like the spider's web; as curiously wrought, as *easily destroyed*.”

31. In aiming to do good this year, you must not suppose that all will be tranquil and pleasant; that there will be no obstructions in your way. No great work, remember, can be done without *much opposition*. Never, then, look for peace, while you proclaim war, and carry it on. In doing good to souls, Satan will give you no rest.

The *last* day of the month! How solemn the thought! It will soon be the last day, the last hour, the last mo-

ment, of life! How do you feel in the prospect of eternity? Are you ready for your change? Are you pressing towards the mark? Will you reach heaven? Will you wear the crown? Make it your great business *every day* to be prepared for the *last day* of life;

and then let the days, the months, the years, roll on. They will only be bringing you nearer the kingdom—the rest which God has promised, and the boundless inheritance which you shall eternally enjoy.

T. W.

THE DUTY OF SELF-EXAMINATION.

MUSINGS AT THE COMMENCEMENT OF A NEW YEAR.

WHAT more suitable as a requiem to the departed year, than the bewailings of a sincere heart, while, in the secret and silent chamber, it voluntarily subjects itself to the testing process of the crucible of self-examination? Such a descent into the deep caverns of the human soul must, we know, at any time, present an appalling spectacle; but never does the sight shock us so much, perhaps, as when, at the commencement of a new year, we look back and contemplate that which has just expired, and which has borne in, beyond recall, its solemn accounts to the Judge of quick and dead. Truly a naked human heart exhibits enough of sin and corruption, to produce the deepest humiliation and the most entire self-abasement, and might well lead to the entreaty, "Enter not into judgment with thy servant, O Lord! for in thy sight shall no flesh living be justified." But what ought to be our feelings at such a season as the present, at the commencement of a new year, and in the review of sins, of judgments, and of mercies, past away, as to time, but blending with the things of eternity—gone from us as creatures of earth, but colouring our destinies as the heirs of immortality—what, we say, ought to be our feelings? Surely penitence for the past, and holy resolve in respect to the future, should characterise the tone of our minds before God. At the *commencement* of the testing process, probably, the more prominent sins of the by-gone year alone will present themselves; but these, alas! are but as a vestibule to the spiritual and imma-

terial temple—the soul. There lie hidden, as in ambush, a fearful host of unrecognised enemies that war against its best interests. These are lodged in its secret chambers, and, as it were, serve to fill up the interstices thereof, so that the "candle of the Lord" alone can search them out. If such, on inspection, be found the condition of an individual, such is also the heart of man universally! And let us bear in mind, that not less intimately connected with the interests and happiness of others, are the principles which regulate our thoughts, feelings, and actions, individually! What caution and fidelity, therefore, are required of us, in order that we may neither deceive ourselves, nor mislead others! For, be it remembered, that no thought passes through the mind but gives birth to expression, in word or deed, and exerts its proportionate influence, for good or for evil, upon others as well as upon ourselves; and more than this, every comparative trifle will be seen, by and by, to have formed parts of that great whole in which will be summed up the ultimate destinies of every human being.

This is a solemn fact, and one which we should seek to keep ever before the mind, that we may, in the strength of that grace which is sufficient for us, and which is made perfect in human weakness, cultivate and exorcise those virtues which are expected to be found in, and which ought conspicuously to adorn, the Christian professor. Purity, truth, benevolence, charity, should shine forth from him with double brilliancy—

should sparkle like gems in the breast-plate of the Jewish high-priest, and be worn as frontlets between his eyes!

Brought thus to see what is required of us as candidates for the heavenly world, our least delinquencies stand out as in bold relief, and compel the cry—"Unclean, unclean are we!" "Wert thou strict to mark iniquities, O Lord! who could stand?" And, alas! alas! by what slow degrees does the human heart progress in the knowledge of Divine things! How few are its attainments! how faint its aspirations after the Source of all good! The grovelling things of this passing world weigh down its pinions: it struggles and struggles, but seldom does it soar beyond the things of time and sense. These, like the mountains of the material world, shut from its vision the far-off land of spiritual delights. In the growth of grace, so many storms assail the plant, so many blights its opening buds, it is long, *very* long, ere the delicate flower expands; and when it does, it is often very imperfectly. The ungenial elements by which it is surrounded tend to destroy its vital juices; and but for the fructifying beams of the Sun of Righteousness, and the refreshing breezes of the Holy Spirit, which counteract their influences, it would never come to maturity.

"This sweet exotic of celestial birth
Can flourish only in celestial air."

Yet let us not be discouraged by these difficulties of the way; let the disclosures of self-inspection urge us forward, in the strength of the Lord, to be more vigilant over our spiritual foes, and more circumspect in our outward deportment, so that, "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ," our faith may become more vigorous, our hope more strong; and thus we may go on from one degree of holiness to another, until we shall have "grown up into Christ in all things." In the spiritual as in the material world, everything is progressive. The morning sunbeams do but

partially illumine the castellated tower, whose ivy'd turrets are reflected in the clear stream that runs at its base; but as the great luminary climbs higher and higher, more and more picturesque beauties are revealed; and when at length he has gained the zenith in the blue heavens, no part of the building is left in shadow: its fair form and elegant proportions stand out in unshrouded loveliness. If, then, in the works of creation, we see everything but *gradually* advance towards perfection, shall we wonder that Christian holiness, with so many impediments to oppose, so many jarring interests to discourage, should so slowly develop itself; or that we sometimes halt, and become dissatisfied by the difficulties which impede our progress to maturity? But let us not, on this account, stop short of the goal! Let us hold on our way; still reach after these glorious attainments, still strive to enter in at the straight gate, with unwearying ardour, encouraged by the promises—"To him that *overcometh*, will I give to eat of the tree of life which is in the midst of the paradise of God." "In due time ye shall reap, if ye faint not."

After such reflections, we would ask ourselves and others, what ought to be the practical effects on the mind? And, first, we would say, that, since we discover so much evil in ourselves, we should be careful to exercise a spirit of charity towards others. Charity is the connecting link which unites man to man, and earth to heaven! If this grace be in us, and abound, it shall "make us to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ;" whilst, without this in our hearts, the bonds of society would be uprooted, and earth relapse into a second chaos!

"This is the grace that lives and reigns
When faith and hope shall cease;
'T is this shall swell our joyful strains
In the sweet realms of peace!"

In proportion to the strength of this

grace, will be evinced that concern for our neighbour which is binding on all the followers of Christ. Benevolence is one of its most fruitful branches; and only in proportion to the exercise of charity or love, can man be said to be a transcript of his Maker. What has characterised our conduct in the past year?

Secondly. In order to avoid those lamentable deficiencies more general among us, as well as our grievous shortcomings in all the requirements of God's holy law, let our self-inspection during the year that has now dawned be more frequent—so shall our sense of delinquency be more keen; and with an habitual watchfulness, and prayerfulness, and Divine assistance, we shall find, on looking back, that we are advancing in the Christian course.

Thirdly. Let us take to ourselves "the whole armour of God," and in this panoply go forth conquering and to conquer, until every spiritual foe is disarmed, and the shout of victory is heard in our spiritual tabernacle—"I thank God through Jesus Christ my Lord!"

But it has been said, "Self-knowledge is the most difficult of all knowledge." True; but "knowledge of our faults is the first step to improvement." We shall do well to bear this in mind, and nothing is so likely to produce both as self-inspection. The motives which originate, mingle with, and colour our best actions, are so insidious, so imperfect, that it were vain to attempt to analyse them; their number and variety would occupy a volume, if, indeed, to do so were possible; their true merits are known only to the Searcher of hearts:

but, we repeat, where the essential elements of Christianity exist, there will be found that charity, or love, which we have been holding up as the *grand regulating spring* of all our thoughts, feelings, and actions. The spirit of pure benevolence, which teaches to "forgive our enemies;" to minister to the wants of others; which "thinketh no evil;" which feels indignation at hearing the unfortunate maligned; which has a heart to feel for, and a hand to rescue, the oppressed and the stranger; that checks the tongue of slander, and heals the breaches between friends: such a spirit will ever, more or less, distinguish the Christian character. And while this shall be the case, there will be no connivance at sin; he will but throw over the failings of his fellow-creatures that mantle of charity which the Scriptures commend, and which he needs to cover his own delinquencies.

In conclusion, let us ask ourselves, as well as our readers, if, in this partial anatomy of the heart, this probing of spiritual wounds, there have been detected no incongruities, no palpable errors, no absence of good, no presence of evil? The *writer* pleads guilty; and but for the blood of Christ—that "fountain opened for sin and for uncleanness"—would despair of salvation!

We cannot, then, do better, with the opening moments of a new year, than resolve, by Divine assistance, to continue the habit of self-examination, and for the future to live more nearly and more entirely to Him who hath given himself for us.

S. S. S.

Poetry.

HYMN OF THE TWELFTH CENTURY.
GLAD on the mountains,
Bright o'er vales and fountains,
Dawns the fair day of peace and love;
Nations are waking,
Where the day breaking,
Chases the clouds that brood above.

Welcome, bright morning,
All the earth adorning!
Gentiles and Jews shall own thy sway.
Kings have confess'd thee,
Prophets have bless'd thee,
But never lived to see the day.

To us is given,
Like a glimpse of heaven,
Light of that glory promised long.
Oh, may it brighten,
Till it shall lighten
All earth with radiance full and strong!

O God most holy!
Fain would we, though lowly,
Send up our mingled praise to Thee;
Thine is the giving,
Ours the receiving—
Thine shall the endless glory be!—
From the Christian Treasury.

Review of Religious Publications.

1. *An Argument for SHANG-TE, as the proper rendering of the words ELOHIM and THEOS, in the Chinese Language; with Strictures on the Essay of Bishop Boone in favour of the term SHIN, &c. &c. By the Rev. JAMES LEGGE, D.D., of the London Missionary Society.*
2. *Letters on the rendering of the name GOD, in the Chinese Language. By the Rev. JAMES LEGGE, D.D.*

THESE are remarkable pamphlets, not because they have been published in China, and have so speedily found their way to England, but because they are distinguished by high scholarship, and extraordinary ability, and are devoted to the discussion of a subject intimately connected with the highest interests of more than Three Hundred Millions of the human family. Dr. Legge's classical and other attainments were known and acknowledged before he entered the great mission-field, where he is evidently intended, by the Head of the Church, to occupy a prominent and commanding position; and now his profound and critical acquaintance with the language of China must be admitted by all who will bestow an examination on the pamphlets before us, and are competent to give an opinion on the subject. When, therefore, such a man speaks, he is entitled to be heard; and doubtless he will be heard, not only by the mission-brotherhood in China, but by Christians in all lands, who are alive to the importance of presenting a faithful and truth-telling version of the Scriptures, in a language forming the medium of communication with more than a third of the population of our globe.

In order, then, to excite an interest among Christians in England, and, perhaps, to call forth their remonstrances, we shall endeavour to present a brief and rapid outline of the question discussed by Dr. Legge. That question is—What is the best and most appropriate term by which the Hebrew and Greek designations of God may be rendered into Chinese? and to its discussion Dr. Legge has brought learning and logical skill, combined with a candour that evinces solicitude for nothing but truth.

It appears that there exists among Protestant missionaries in China, a diversity of opinion as to the fittest word or symbol for conveying to the Chinese mind accurate conceptions of what is intended by the terms שׁוּרָא and Θεός, when employed by inspired writers. But, with one exception, these opinions do not come into direct antagonism, nor do they involve pernicious errors. Were this exceptional opinion, which is advocated by Bishop Boone, extinguished, the others would doubtless harmonise and blend into one. Whilst, then, Dr. Legge glances at the other opinions, it is for the express purpose of exposing the dangerous tendency of that of Bishop Boone, that he has entered on the discussion. The opinion of Bishop Boone is, that *Shin* is the fit and appropriate term for rendering שׁוּרָא and Θεός into the Chinese language. But, from the very learned and masterly investigation of Dr. Legge, it appears that this term is at once inappropriate and pernicious, as a translation of the Hebrew and Greek designations of God. It is unsuited alike on grammatical, philological, and theological grounds. It stultifies the whole question of the Divine existence, reduces Jehovah to the level of inferior beings, and sanctions the worst forms of polytheism. It is, as Dr. Legge shows, by a large induction of examples, a generic word signifying "spirit;" and on that ground alone is utterly unsuited as a designation for an absolute and independent being. A generic term, such as *spirit, man, stone, horse, &c.*, designates a class, or an individual of a class, and consequently precludes all idea of absoluteness or independence. On this ground alone, then, it must be obvious to the plainest, common-sense, English mind, that to employ the term, or symbol, *Shin*, as a designation of the Great I AM, who cannot share his glory or his attributes with another, is tantamount to the extinction of his existence, as far as the Chinese mind is concerned. If a class or generic name is given to God, he is brought down from the absoluteness of his being—is stripped of the incommunicable distinctiveness of his character—is associated, on common grounds, with a crowd of existences,

becomes one of them, and consequently is no longer the great I AM, who claims universal supremacy, unapproachable grandeur, and a mysterious oneness that admits of no resemblance, saying, I am God, and there is none else.

But this is not all. *Shin* is not merely a generic term; it is the designation of a class of inferior beings, who are regarded as altogether subordinate to the great *Shang-Te*, and with whom the departed spirits of men may be associated in dignity and employment. The *Shin* class of beings seems, indeed, to hold, in the creed of the Chinese, a place corresponding to that of the inferior agencies, or subordinate deities, with which the mythology of Greece and Rome peopled the mountain, the grove, the glen, the stream, the field, the city, and the homes of men. This is shown by Dr. Legge, in a manner so simple and convincingly distinct, by references to the popular and classical literature of the Chinese, that it may be seen and appreciated by the common English reader. If, then, *Shin* is a term in the Chinese language uniformly significant of an inferior class of beings—if it is never on any occasion employed to convey or embody a conception of the *Great Supreme*—if, in no instance, it is found to be the word or designation for a god, surely it must be obvious to every mind capable of the simplest process of reasoning, and unwarped by prejudice, that, to adopt it as the symbol or name of Jehovah is to be guilty of dishonouring the great I AM, and of deepening and confirming the idolatrous debasement of the empire of China. It were better, indeed, we conceive, that no attempt should be made to render the Scriptures into the language of China, if this very objectionable term is to be employed as the translation of 神 and Θεός. Already, and independently of foreign instruction, as Dr. Legge has demonstrated by their classical literature, and the opinions of some of their most distinguished scholars, the Chinese have some conceptions of a Supreme Being, with whom all things have originated, and by whom all things are controlled. If, then, Christianity is to be presented to them as originating with an inferior being, or a class of inferior beings—which will inevitably be the case should *Shin* be adopted as the fit rendering of 神 and Θεός—the consequence will be, that it cannot fail to be rejected as inferior to the doctrines of their own philosophers; or, if received, can only tend to confirm their idolatrous practices, and deepen their moral debasement. Let, therefore, all who are jealous for the glory of the great I AM, and seek the redemption of the millions of China by the instrumentality of the gospel, as that which has been appointed by God, enter their firm and united protest

against every attempt to countenance the adoption of the term *Shin*, as the rendering of 神 and Θεός, in the translation of the Scriptures into the language of that mighty empire. Unhappily this term was adopted by Morrison and Marshman in their translations, and doubtless thereby the character of Jehovah has been dishonoured, and the progress of the gospel not a little impeded among the Chinese. But now that we have discovered the "more excellent way"—that the most accomplished Chinese scholars have been conducted, by patient and laborious research, to the conclusion that *Shin* is altogether unfit for the purpose intended—let the Christians of England distinctly avow that they cannot be parties to its countenance or adoption. If men, under the influence of prejudice or incapacity, will cleave to this very obnoxious term, let them be given to understand that, to whatever section of the church they belong, they must stand on their own responsibility, and must incur the penalty of their error.

But whilst Dr. Legge exposes the erroneousness and pernicious tendency of *Shin*, as a rendering of 神 and Θεός, he does not deem his task accomplished by doing this. His great object, indeed, is to present the right term or phrase by which the Hebrew and Greek designation of God may be translated into Chinese. And this, every candid reader of his pamphlets must admit, he has done, in a manner that reflects the highest credit on his learning, judgment, and piety. He enters into a learned and masterly examination of the words 神, Θεός, and God, in order to ascertain their exact meaning, and to determine the class, or category, to which they must belong, according to the principles of grammatical arrangement. By this investigation he is conducted to the conclusion that *power*, *dominion*, *supremacy*, are the ideas that etymologically belong to the words; and that, instead of being regarded as proper names, or generic nouns, they must be classed in the category of relative terms. These important points being determined, Dr. Legge adduces, and contends for, the term which he deems the fitting symbol for representing the Divine name in Chinese. That term or phrase is *Shang-Te*, which, by a process of the most lucid and convincing reasoning, conducted in a spirit of manliness and candour, and based on a profound and extensive acquaintance with Chinese literature, he shows to be the only exact and appropriate rendering of 神 and Θεός. He shows that *Shang-Te* is not a proper name, or a generic word, but, like God, a relative term; that it embodies ideas of power and dominion; and that it has been translated, *Supremus Dominus*, *Supremus Moderator*, *Summus Impera-*

tor, *Souverain Seigneur, Supreme Ruler, Ruler on high*. By a large and varied induction of examples from the literature of China, he makes it appear incontestably evident, that the word God is the only fit and appropriate translation of *Shang-Te*, and, consequently, that the translator of the Scriptures into the Chinese language has simply to adopt that term or phrase as the rendering of *דָּיָא* and *Θεός*. And further, he adduces abundant evidence to show that Jews, who have been resident in China for about two thousand years—that Mohammedans—that the most distinguished Romish missionaries—that the most eminent European scholars, not connected with missionary operations—that one of the greatest among the emperors, and some of the literati holding high offices in connexion with the government—have all recognised and acknowledged *Shang-Te* as the most appropriate term for designating the Supreme God. In reference to this expression, as the fit rendering of the Hebrew and Greek names of God, Dr. Legge observes:—"They are terms of the same grammatical class, and have the same meaning. Whatever was conveyed concerning the Supreme Being to the Jews by means of *El, Eloah, and Elohim*, and whatever was conveyed to the readers of the Greek language by means of *Theos*, may be conveyed to the Chinese by means of *Shang-Te*."

Having been conducted, then, by long and laborious research, to the opinion that *Shang-Te*, and not *Shin*, is the term to be employed by translators, for rendering the Divine name into Chinese, Dr. Legge is justified in saying, "Separate its constituent characters, and we shall translate them, 'Supreme Ruler;' but they carry home, through the eye and through the ear, one complex idea to the mind, the same with that in the Greek word, which has already been referred to, Pantocrator, the same with that in 'The Supreme,' the same with that in 'God.'" Of no other term can this, with any plausibility or semblance of truth, be affirmed. Were Bishop Boone to venture such an affirmation respecting *Shin*, he would only stultify himself, and incur the rebuke of every Chinese scholar. But when the word furnishes no ground for such an affirmation, it can possess no appropriateness as a symbol of the Divine name; and hence it is altogether beyond our comprehension how any one can cling to *Shin*, as a translation of *דָּיָא* and *Θεός*. That word, as Dr. Legge has conclusively shown, is a generic term; and instead of intimating absoluteness or supremacy, as *Shang-Te* does, it is the designation of a class, or of an individual of a class; and, therefore, when employed as the name of God in the Chinese language, it diverts him of all pre-eminence as the One Supreme

Ruler, and reduces him to the low level of the *turba decorum*, with which the fancy of the people has thronged every region, and to which it has assigned subordinate duties. So destructive, indeed, is the employment of this term of all truth, and so subversive is it of the great design of Christian missions, that Dr. Legge may justly observe, in a spirit of earnestness and solemnity, "The reasonings against the employment of *Shin* must be met by the advocates of the term, before they continue to use it, and by the directors of Bible Societies, before they dispense the funds entrusted to them, to print it."

But will it be credited by the Christians of England, who are anxious to spread the verities of Inspiration, untainted and unobscured, among the millions of China—will it be believed by the constituency of the Bible Society, that its Committee has recently voted a sum of money for the printing of a version of the Chinese Scriptures, embodying not only *Shin*, as the rendering of *דָּיָא* and *Θεός*, but *Ling*, a term signifying simply an energy, an attribute, an abstraction, as the designation of the Holy Spirit? If that great Society had been organised and sustained for the purpose of arresting the progress of Christianity among the inhabitants of China, and perpetuating their idolatrous debasement, it could not more effectually accomplish its dreadful mission, than by dispensing its funds for printing what ignores the supremacy of Jehovah, and virtually denies the personality of the Holy Spirit. The time is not long gone by, when the spirit of English Christianity, and the love of pure Bible-circulation arose, and indignantly protested against Apocryphal adulterations. But the insertion of the Apocrypha was only a small cloud, thrown over the broad disk of the great orb of Inspiration; whereas the version embodying *Shin* and *Ling*, to be sent forth by the Bible Society's funds, among the myriads of the Chinese empire, involves, as far as they are concerned, a deep and midnight eclipse. Surely the Christianity of England will not permit this deep dishonour to be done to its Lord, nor remain silently indifferent whilst a poisoned chalice is put to the lips of the thirsting millions of China. Let the Committee of the Bible Society be reminded, that they have betrayed their trust; let them be compelled to rescind their fatal resolution, and recal their misapplied funds. This may seem strong language; but it is not stronger than is demanded by the glory of our Divine Master, and the everlasting weal of countless multitudes of our fellow-men.

We have learned since writing the preceding sentences, that, as the Committee at Shanghai, appointed to issue a revised translation of the Scriptures, have deemed it their duty to decline the grant of the Bible So-

ciety, the agents of the Church Missionary Society have done the same. The Shanghai Committee, who were prepared to go to press with their version of the New Testament, with *Shang-Te* as the rendering for God, have refused to accept the aid of the Bible Society; as they deemed it inconsistent and perilous to be patronised by parties who could, at the same time, make a grant for issuing an antagonist version, embodying *Shin* for God, and *Ling* for the Holy Spirit. Thus, then, without any interference on the part of the Christian public of England, the inconsistent and dangerous proceeding of the Committee of the Bible Societys emphatically condemned, by a voice that will sound throughout Christendom. It is to be hoped they will be taught a wiser and more consistent mode of dispensing the funds committed to their hands.

MEMOIRS OF SIR ANDREW AGNEW, of *Locknaw, Bart.* By THOMAS M'CRIE, D.D., LL.D., Author of "*Sketches of Scottish Church History*," &c. &c. 8vo. pp. 454.

Johnstone and Hunter.

THOSE who had the happiness of a personal acquaintance, as we had, with Sir Andrew Agnew, will readily recognise Dr. M'Crie's fine portrait of him, as a very striking likeness; accurate as is the delineation of the outward man, which precedes the memoir from the powerful pencil of Sir J. W. Gordon, it is yet far exceeded by the mental and moral portraiture which follows. If any of our readers have allowed themselves to estimate the intellect or the heart of Sir Andrew from the treatment which he received from members of Parliament, and from the secular press, in his ardent struggle to amend the laws in reference to the better observance of the Christian Sabbath, they will, indeed, do him grievous injustice. He was not an austere enthusiast, as some represented him to be; but a bland, intelligent, loving, and devout man, who adorned every walk of life, and shed a halo of cheerfulness and delight on every circle in which he moved. His effort, on behalf of God's day, was the great work of his public life, for which he would have been willing to die a martyr's death; but it is in the bosom of his own family, and in the habits and intercourses of a country gentleman, that he was seen to greatest advantage. In early life he was slow to receive the difficult lesson of taking up his cross and following Christ; but when once he had imbibed that lesson, by the teaching of the Divine Spirit, he became a noble example of one who counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord.

Descended from ancient and honourable families, both on his father's and mother's side, he might, with a handsome estate and

noble connexions, have contented himself with the transitory distinctions of earth and time; but his was the happiness, when grace had formed his character, to seek the honour that cometh from God, and to rank with that "royal priesthood," whose patent of nobility is conferred by the "King of kings and Lord of lords." Dr. M'Crie has traced Sir Andrew through his early boyhood, and shown how lovely and full of promise was the morning of his days, beloved and admired as he was by all who beheld his sweet temper, and the benevolent bearing of his whole character. Some of the incidents of his childhood are most striking, and gave promise of his subsequent career. We follow him too to college, and are deeply interested in his companionship and literary pursuits; the more so, as he seeks, even after he came to his estate, to improve his education, and to enlarge his acquaintance with man and things. If he never attained to the highest scholarship, he at least became more than capable of vying with the ordinary run of country gentlemen. But he had yet, with all his amiableness and correct moral habits, to undergo the great change; and by his union with Madelene, the youngest daughter of the late Sir James Carnegie, he was brought into contact with circumstances and events which were overruled by God to lead him as a true penitent to the Cross; and, strange to say, soon after he was enlightened in the doctrine of salvation by a sermon preached by the Hon. and Rev. Gerard Noel, he heard a discourse from the late Dr. M'Crie, of Edinburgh, which we have no doubt proved the germ of that feeling which gave the type and character to his subsequent career.

If Sir Andrew went farther than many Christian men can approve, in his notions of what may be effected for Sabbath sanctification by legislative enactment, we cannot but award to him the credit which belongs to conscience in its highest manifestations. What he did he evidently did for the glory of God, and in obedience to what he held to be the Divine will. We were always struck in conversing with him, with two things: the perfect Christian transparency of his motives and feelings; and his generous tolerance of views and convictions differing from his own. Had he taken lower ground about the Sabbath, it is more than probable that he would never have been able to effect so much.

We can very strongly recommend these memoirs, as developing the history of a most devoted layman, who did much in his day to further the great objects of evangelical truth and vital godliness. Dr. M'Crie has evinced his characteristic ability in the performance of the task assigned to him. Indeed it would be difficult to point to a better

sample of modern biography. The materials are well disposed of, and the style of composition is animated and engaging.

1. **THE POPE AND HIS PRETENSIONS.** *A Discourse delivered at Wycliffe Chapel, November 17, 1850.* By ANDREW REED, D.D. Published by request. 8vo., pp. 28.

Ward and Co.

2. **THE ROAR OF THE LION.** *A Discourse in Reference to the Recent Measure of the Church of Rome.* By A. J. MORRIS, Author of "Christ the Spirit of Christianity," &c. Small 8vo., pp. 32.

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3. **ROMISH SACRAMENTS AND THE CONFESSIO-NAL,** *as now taught and practised in the English Church, and the Duty of the Church at the Present Crisis. Two Sermons.* By the Rev. HENRY HUGHES, M.A., Perpetual Curate of All Saints, Gordon-square, St. Pancras. 8vo.

John Rivington.

4. **THE PROTESTANT REFORMATION.** *A Lecture delivered in Trinity Chapel, East India-road, London, on Tuesday Evening, November 5, 1850.* By the Rev. GEORGE SMITH. Small 8vo., pp. 24.

John Snow.

5. **SACRAMENTAL RELIGION SUBVERSIVE OF VITAL CHRISTIANITY.** *Two Sermons preached at Bloomsbury Chapel, on Sunday, November 3, 1850.* By the Rev. WILLIAM BROCK. 8vo., pp. 52.

Lewis, Gower-street.

6. **NO POPERY! THE CRY EXAMINED-** By EDWARD SWAINE. Small 8vo. Fifth edition.

Jackson and Walford.

7. **THE DUTIES OF EVANGELICAL NONCONFORMISTS IN REFERENCE TO THE RECENT PAPAL AGGRESSION.** *A Sermon preached in Park Chapel, Camden Town, on Sunday, November 24th, 1850.* By JOSHUA CLARKSON HARRISON. pp. 46.

Jackson and Walford.

8. **POPERY! ITS NATURE AND BEARINGS A SUFFICIENT GROUND FOR UNION AMONG PROTESTANTS AT THE PRESENT CRISIS.** *A Discourse delivered in the Independent Meeting-house, Abbey-lane, Safron Walden, on Lord's-day Evening, November 24th, 1850.* By the Rev. FREDERICK POLLARD. 8vo., pp. 16.

B. L. Green.

9. **THE PAPAL INVASION: HOW TO DEFEAT IT.** *An Appeal to British Protestants.* By JAMES CARLILE, Editor of the "Protestant World." 8vo.

Ward and Co.

The insolence of Rome, led on by the Romanising spirit of a large section of the clergy of the Establishment, has become the occa-

sion of a demonstration of Protestant feeling which augurs well for the future. From the pulpit, the platform, and the press, there has been such an open and earnest testimony against Popery as has not been heard in this country for more than a hundred years. The modes, and even the grounds, of attack have been greatly diversified; but the errors of Romanism, as a system, have been proclaimed with a voice of thunder, and the people of this realm have expressed their determination that the Roman Pontiff shall not be suffered to issue Bulls in this country, which affect the prerogatives of the sovereign, and the liberties of the nation.

We have selected only a small number of the sermons and pamphlets called forth by the Pope's aggression; but they are worthy of being handed down to posterity, as documents of rare value, which deserve to outlive the occasion which gave them birth.

Dr. Reed's discourse on "the Pope and his Pretensions," is a very talented and argumentative exposure of the preposterous claim which Rome has preferred. Every sentence has evidently been well weighed, and both the political and religious truth of the case is well and powerfully handled. Though the author names no parties, he has admirably replied to that limited circle of Dissenters, who would have Nonconformists abstain from all movement against the aggressions of Rome. Those who wish to understand this question should see Dr. Reed's remarks, which are very conclusive.

Mr. Morris's "Roar of the Lion," with a somewhat ill-chosen title, is a masterly production, in all respects creditable to the intelligent and respected author. His sketches of Romanism are spirit-stirring, and his abhorrence of it is well and powerfully expressed. We think he has nobly defended himself against those who would hold us Nonconformists back from the present struggle against Rome.

Mr. Hughes's "Romish Sacraments and the Confessional" is a noble testimony from a churchman against the Tractarianism of his own community, which, by several quotations from Dr. Pusey and others, he shows to be nothing short of downright Popery. His appeal to the laity of the Church of England will, we trust, tend to rouse them to a sense of duty at the present crisis.

"The Protestant Reformation," by the Rev. George Smith, of Poplar, is one of the most vivid and telling essays on the great subject of which it treats, within so small a compass in our language. We should like to see it, as a penny tract, issuing in tens of thousands from the Depository of the Religious Tract Society.

Mr. Brock's "Sacramental Religion subversive of Vital Christianity" is eminently "a Tract

for the Times." We hope it will find its way largely into the hands of pious Episcopalians, who might do great service to the Establishment, at the present moment, by promoting its circulation widely among their lay brethren, in town and country. Mr. Brock has certainly furnished an awful specimen of the teaching of many clergymen of the National Church on the subject of sacraments, at the present moment. How it differs from that of Dr. Wiseman, it would it would be difficult to determine. It is a sad thing for our country that such things are tolerated among those who are in the receipt of Protestant pay.

Mr. Swaine's new edition of "No Popery!" while it protests earnestly against the Pope's recent Bull, and calls on Englishmen, as such, and on Protestant grounds, to resist it manfully, desiderates the whole question of Establishments, and shows that their operation is injurious to the interests of pure and spiritual Christianity. It is written in a calm, enlightened, and Christian spirit.

Mr. Harrison has very lucidly, and, as we think, so as to express the current views of Dissenters, examined the two questions—"What is our duty as citizens? and what as Christians?" in both cases remembering that we are Nonconformists." His discourse, based on eight appropriate texts of Scripture, is a happy condensation of all that is fitting for Dissenters to think and do at the present crisis. He has made out a clear case for the most resolute action of his brethren against the Papal onset.

Mr. Pollard has drawn a terrific but truthful picture of the Papacy, which ought to rouse the entire Protestant energy of this country in opposition to the menacing claims of the Pope as a foreign sovereign, and as the head of the anti-Christian apostasy.

Dr. Carlile's Discourse is calculated to do good service at the present juncture of our national affairs. The author well understands the genius of Popery.

We shall be happy to find, that our notice of these nine tracts has tended to extend their circulation, as they are all fitted to be generally useful at the present eventful period of our national history.

SALVATION. *A Sermon, preached in the Parish Church of Crathie, Balmoral, before Her Majesty the Queen, Sunday, September 22, 1850. By the Rev. JOHN CUMMING, D.D., Minister of the Scottish National Church, Crown-court, Covent-garden; Honorary Chaplain to the Scottish Hospital, and to the Highland Society, London. 8vo. Fifth thousand.*

Arthur Hall, Virtue, and Co.

We have been amazed to find in one of our Reviews, a most vituperative article upon this

sermon, in which all the ordinary rules of critical decorum are overstepped, and the reviewing craft shows itself in a most unlovely aspect, by depreciating one of the best discourses preached before royalty in modern times. Did a Puseyite, in disguise, furnish the article out of spite, that the Queen should attend a Presbyterian church? Or did some Free Churchman, envying his residuary brother, put his hand to the work, to depreciate excellence which he could not reach? Be this as it may, we are not ashamed to express the high estimate we have formed of the discourse, both as to its sentiment and composition. It is a clear, energetic, and faithful gospel sermon, which it was creditable for any Christian minister to deliver before his sovereign. We care not a rush how Dr. Cumming was invited to preach at the parish church of Crathie. He did his duty well when there; and his sermon is being read by thousands with the more pleasure, that such a thoroughly evangelical composition was listened to by their beloved Queen.

MEMOIR OF THE LATE REV. THOMAS P. CALLENDER, MISSIONARY TO JAMAICA.
With a Selection from his Pulpit Discourses.
pp. 232.

Edinburgh: W. Oliphant and Sons.

THIS interesting memoir is composed by an early personal friend of Mr. Callender, and it could scarcely have fallen into better hands. It has the great excellence of appearing, in every part of it, a labour of love. Mr. Harper has, most judiciously, permitted Mr. Callender, as much as possible, to speak for himself; and there are peculiarities connected with his career, which invest this volume with an interest only inferior to that of the Remains of the youthful Mr. Spencer, of Liverpool. We may notice the ample preparation which Mr. Callender had made for entering with advantage upon the work of the ministry. The long course of study, both literary and theological, successfully prosecuted in Edinburgh, during the usual period of eight years—his residence in Berlin during the winter of 1844, and his attendance on the classes of its university—the tour of Germany, Switzerland, and Italy, which he made in the subsequent summer—furnished his mind with the richest stores of thought, and contributed to the maturity of his judgment.

His first attempts at public preaching demonstrated the necessity of a change of climate; and, in 1846, he went out as a missionary to Jamaica. Under the conviction that his time was short, and actuated with a profound sense of the magnitude of his work, he concentrated his whole energies in the task of preaching the gospel; he exerted himself every day to the utmost point of his strength, and wrote down in his diary the impressions,

living and fresh, as they were made on his mind. There is an utter absence of formality, and of all attempt at fine writing; and there are perpetually proofs of a refined and thoughtful mind, which give a great charm to every part of the diary, and which we have no doubt will render it a great favourite with the public; while the fervour with which he poured all the accumulated treasures of thought and of religious feeling, will, we are sure, make this book a great blessing to its readers, and especially to those who may be preparing for the Christian ministry.

The six sermons are taken from notes which Mr. Callender dictated when he was on a bed of sickness, and when he wished to leave behind him some memorial of those truths which he had inculcated with such power, and with the impression, common to himself and his hearers, that he was speaking from the brink of the eternal world. The good which he did in Kingston, and wherever he preached in Jamaica, during the year and a half that he laboured there, can perhaps scarcely be overrated; and we trust that the present excellent volume will be the means of perpetuating and deepening the impression. The subjects of the discourses are: 1st, Call to immediate Repentance, Jer. xiii. 16; 2nd, The Mediatorial Fulness of Christ, Col. i. 19, 23; 3rd, Christ the Christian's Gain, Phil. iii. 7, 11; 4th, Delight in the Ordinances of Religion, 2 Chron. vii. 16; 5th, The Believer's Inheritance, and his meetness for it, Col. i. 12; 6th, Christian Love, Phil. i. 9—11; 7th, Address after the Communion. The discourses are excellent and impressive; they show of what he was capable, and explain the secret of his great popularity and success among all classes of hearers in Jamaica. We can most cordially recommend it to the notice of the Christian public; and, unless we are greatly mistaken, the extraordinary circumstances in which Mr. Callender did so much, the transparent sincerity and earnestness of his piety, the shortness as well as the usefulness of his career, and the distinctness with which his hearers must have almost counted the sands of his life as they were running out, will secure to this volume a degree of acceptance, and an extent of circulation, which many volumes of much higher pretensions never reach.

10. WHAT IS POPERY? *The Substance of a Discourse on the Leading Features and Essential Principles of Popery. Delivered at Howard Chapel, Bedford, on Sabbath Evening, December 1st, 1850. By WILLIAM ALLIOTT.* 8vo.

Allen, Aldine-chambers.

THIS is a very judicious and well-written discourse, in which the respected author accounts, first, for the present national excite-

ment. He shows that it arises from the insult offered to our beloved sovereign; from the ignoring, by the Pope's Bull, of all the Protestant Churches of Great Britain; and from national abhorrence of the doctrines and usages of Puseyism. The author then, secondly, furnishes a faithful portrait of Popery; in which any one may see, at a glance, the real character of that iniquitous and unscriptural system. This is a first-rate Tract on Popery.

LECTURES ON THE PRINCIPLES AND INSTITUTIONS OF THE ROMAN CATHOLIC RELIGION. *With an Appendix, containing Critical and Historical Illustrations. By the late Rev. JOSEPH FLETCHER, D.D. Fifth Edition, Edited by the Rev. JOSEPH FLETCHER, of Christ Church.* Small 8vo. pp. 360.

William Kent.

A cheap edition of this standard work, on the Popish controversy, is quite a boon to the churches. It is, in our settled judgment, the best work, viewed as a whole, on the subject of which it treats. And now, at the reduced price of four shillings and sixpence, it will find its way into the hands of our Sunday School Teachers, and into the cottages of the poor. Wealthy Protestant Christians could not better serve the great interests of the Reformation than by spending a little of their property in giving free and extensive circulation to so valuable a work.

THE CHRONOLOGICAL NEW TESTAMENT, *in which the Text of the Authorized Version is newly divided into Paragraphs and Sections, with the Dates and Places of Transactions marked, the Marginal Renderings of the Translators, many Parallel Illustrative Passages printed at full length, Brief Introductions to each Book, and a Running Analysis of the Epistles.* Small 4to.

R. B. Blackader, Paternoster row.

WE have been much struck, in examining this truly ingenious edition of the New Testament, that the plan on which it is formed has never been adopted before. It will certainly prove a great help to the intelligent reading of the Word of God. The marginal references, *fully quoted*, are very valuable, and shed great light on hundreds of texts. The divisions into paragraphs, under distinct headings, which are numbered, appear to be most judiciously executed. The introductions to the various books have been supplied from the best authorities, and shed great light on their several contents. The chronological notices have been prepared with great care. In short, there has no work appeared, in these times, upon the New Testament, that we are disposed more sincerely and heartily to recommend. The author, whoever he may be, has our most earnest thanks.

SACRED LAYS AND LYRICS. By JOHN A. LATROBE, M.A., *Incumbent of St. Thomas, Kendal; Author of "The Solace of Song."*
London: Seeleys.

THIS volume is dedicated to James Montgomery; and it is not too much to say, that it is worthy of such dedication. There is much of its contents that cannot fail to be regarded by that gifted poet as congenial with his own spirit, and as fitted to hold a place among the sweetest strains of modern times. Mr. Latrobe says that his harp has for many years been hung up, "till the strings have rusted with exposure to the wind and rain." The harp may have hung idly by for a while; but certain it is, that, when swept afresh by the hand of its master, it "discourses such eloquent music," that the captive ear cannot but listen. Its temporary suspension and exposure to the action of the elements, have but mellowed its tone, and given it greater power over the heart. We have not, for some time, listened to a strain of greater sweetness and power than that which Mr. Latrobe sings throughout this volume.

Mr. Latrobe does not belong to the tuneless tribe, who, having acquired a "fatal facility" for rhyming, mistake the jingle of syllables for the music of the soul. He was evidently born a poet; and hence, instead of finding his volume a frost-work of syllables—a cold brilliancy of rhymes—the reader will be delighted with some exquisite specimens of genuine poetry. Occasionally, indeed, Mr. Latrobe allows himself to indulge in a style of versification that seems to hang as a leaden weight on the wing of his genius, or as a clumsy encumbrance on the ease and grace of his movements. This we have the more regretted, because whenever the versification is simple and natural, the thought soars, and sparkles with beauty. Poets mar their song by complex versification, just as musicians spoil their music by forced combinations of sound. But, with this slight blemish, if such it may be regarded, we do not hesitate to place this volume among the sweetest poetical productions of the day.

LECTURES ON THE EXISTENCE AND ATTRIBUTES OF THE DIVINE BEING. By THOMAS SWAN.

London: Houlston and Stoneman.

THESE Lectures are from the pen of an esteemed minister, who has long stood high among the brethren, and has for many years ministered to the same people. They give proof of a well-furnished mind, and breathe a spirit of deep piety, and earnest solicitude for the highest interests of the flock committed to his care. If they are not distinguished by the graces of finished composition, and that mode of arguing the great question of the Divine existence which is demanded by the highly-

accomplished and scientific, they are characterised by an earnestness and simplicity that will, doubtless, touch the conscience and confirm the faith of those who have not been spoiled by "science, falsely so called." To those who seek a simple, unadorned, and earnest defence of the great questions of the Divine Existence and Attributes, we commend this volume.

THE ILLUSTRATED YEAR-BOOK. *Second Series. The Wonders, Events, and Discoveries of 1850.* Edited by JOHN TIMBS.
Small 8vo. pp. 400.

Hall, Virtue, and Co.

THE first volume of the Illustrated Year-Book afforded ample proof of an enlightened and careful editorship; and the second appears to be a considerable improvement upon the first. It is a stirring and instructive volume for intelligent young people; and forms a register of the principal events of 1850.

The contents will show the nature of the work:—The Hippopotamus in England—Ocean Steamers—Miss Burdett Coutts' Church—The "Koh-i-noor," or Mountain of Light—Tornado in the Bahamas—The Submarine Electric Telegraph—The Nepaul-ese Embassy—Panoramania—Panoramic Picture of the Nile—Colossal Statue of "Bavaria"—A Lion Hunt in Algeria—Journey to the Mountains of the Moon—The British Museum—The Great Exhibition of 1851.

All these articles are well written, and on scientific principles; while the pictorial embellishments greatly add to the interest and beauty of the work.

SAINTE IMPUDENTIA; or, A Pilgrimage to Westminster. *Containing the Wonderful History of a Pope, a Cardinal, a Lion, and a Bull.* 1s.

Partridge and Oakley.

THIS is a spirited series of six caricatures, exposing, in a just and humorous style, the late disgusting aggression of the Pope and his emissaries upon the liberties of this free country.

THE EDUCATIONAL POCKET-BOOK AND ALMANACK for 1851.

London: W. F. Ramsay, Brompton-row; and Ward and Co., Paternoster-row

WE are happy to find this admirable little annual make its second appearance. It merits a wide circulation among all parents, teachers, and guardians, as the object it contemplates, and aims at promoting, is one of infinite importance. Besides a diary and a variety of valuable information necessary in an almanack, it contains highly interesting papers, chiefly connected with education, by the Rev. J. Stoughton, of Kensington; the Rev. J. B. Owen, M.A., Vicar of St. Mary's,

Bilston; the Rev. J. R. Macduff, of St. Madoes; the Rev. W. Cadman, M.A., of Chelsea, and the Rev. S. Martin, of Westminster. We trust the enterprising publisher will meet with the amplest encouragement.

NEW PUBLICATIONS.

1. The Ladies of the Covenant. Memoirs of Distinguished Scottish Characters, embracing the period of the Covenant and the Persecution. By the Rev. James Anderson. 4to. pp. 628. Blackie and Sons.
2. Apocalyptic Sketches; or, Lectures on the Book of Revelation. Delivered in the large room, Exeter Hall, in 1847-48. By the Rev. John Cumming, D.D. Thirteenth edition. Hall, Virtue, and Co.
3. Published under the direct sanction of the author.—Notes, Critical, Explanatory, and Practical, on the Book of the Prophet Isaiah; with a new Translation and Introductory Dissertation. By the Rev. Albert Barnes. Reprinted verbatim from the author's revised edition, edited and carefully corrected by Rev. Ingram Cobbin, M.A. In two vols. Partridge and Oakley.
4. Missionary Addresses delivered before the General Assembly of the Church of Scotland, in the years 1835, 1836, 1837, 1839. With additional Papers on Female Education, and the Danish, or earliest Protestant Mission to India. By Alexander Duff, D.D. Johnstone and Hunter.
5. Notes on the Cardinal's Manifesto, in a Letter to the Right Hon. Lord John Russell, Her Majesty's Prime Minister. By the Rev. John Cumming, D.D. 8vo. pp. 32. Hall, Virtue, and Co.
6. The Supremacy. A Sermon preached in Horton-lane Chapel, Bradford, Dec. 1st, 1850. By the Rev. J. Glyde. 12mo. John Dale, Bradford.
7. The Two Rocks, Christ and Peter. By Rev. Alex. M'Caul, D.D. Wertheim and Macintosh.
8. Lectures on Romanism. From No. I. to V. By the Rev. John Weir, Minister of River-terrace Presbyterian Church, Islington. Nisbet and Co.
9. Sunday Services at Home, for Young Children. By Different Authors. Edited by the Countess of Ducie. John Hughes, Ave Maria-lane.
10. The Crisis: A Prize Essay on Senior Classes in Sunday-schools, their necessity, importance, and the best Method of conducting them: illustrated by several encouraging Facts. By Henry Hall, of York-street Chapel Sunday-school, Walworth. 18mo. B. L. Green.
11. Protestant Popery; or, Lessons for the Times. Being the substance of Two Discourses, delivered in the Congregational Church, Bowden, near Manchester, on Sunday evenings, November 17th and 24th, 1850. By Henry Christopherson. 18mo. Jackson and Walford.
12. An Essay on Popery. By the Rev. Ingram Cobbin, M.A. 12mo. Partridge and Oakley.

Obituary.

ALEXANDER RAMSAY.

DIED at his father's house, Whitehill Cottage, Chester-le-street, Durham, on the 11th of July last, in the twentieth year of his age. Alexander Ramsay, student of medicine, younger son of the Rev. John Ramsay. Enjoying from his childhood the advantages of a religious education, and possessing naturally a docile and amiable disposition, he was, in a great measure, preserved from the follies and vanities of youth, and was punctual and conscientious in attending to his religious duties. At an early period he was sent to Silcoates School, and made such proficiency in the various branches of education taught at that seminary, particularly in classical attainments, that he was found qualified, after the examination by the Professors, to receive a valuable bursary, or exhibition, to St. Andrew's University, to which he had been presented by Sir Alexander Ramsay, of Balmain, students of the founder's name having a pre-

ferable claim to these exhibitions. This enabled him to prosecute his studies without any expense to his relations; and he commenced his university course in November, 1842, being then little more than twelve years of age. After completing his classical and philosophical curriculum, he entered on the study of medicine, under the late Dr. John Reid, Professor of Anatomy in the United College, who had lately been appointed to that chair, in room of the deceased Dr. Robert Briggs. From the difficulty of prosecuting the study of medicine in so limited a sphere as St. Andrew's, the medical professor had, with the approbation of the Senatus Academicus, converted this department into a course of chemistry. But, on the appointment of Dr. Reid, the anatomy class was reopened, and another professor nominated to the chemical chair. The celebrity of Dr. Reid gave a new impulse to this branch of study, and several promising young men im-

mediately enrolled their names as students. The career of this eminent man was of short duration; for, while yet in the full vigour of life, he was seized with a painful malady, gangrene in the tongue, which baffled all the skill of the faculty, and cut him off at the early age of forty. It is pleasing to know that, during his long and painful illness, he afforded unequivocal evidence of true piety; and though, from the nature of his complaint, he was almost entirely precluded from conversation, the Bible was his constant companion; and all who had access to know his state of mind, expressed themselves satisfied with the reality of the change. A memoir of this talented physician is (it is believed) in course of preparation, by his intimate friend, Dr. George Wilson, Lecturer on Chemistry in Edinburgh; which will embalm the name of Dr. Reid, along with those of Drs. Turner, Bateman, and Howell, as illustrious trophies of the power of Divine grace to dispose the profound scholar and high-minded philosopher to receive the kingdom of God as a little child. Under this distinguished professor young Ramsay pursued his medical studies with great ardour; and the terms of his burysary entitling him to complete his course at any other seat of learning, he afterwards removed to Edinburgh, with a view to avail himself of the greater advantages which the metropolis affords for prosecuting the various branches of medical science, and continued to attend the classes there till the month of February last, when the unfavourable state of his health compelled him to return home ere the session was closed.

Though of a lively and cheerful turn of mind, his constitution was naturally delicate. He was frequently seized, when at college, with severe fits of hemorrhage from the nose, and used to complain of great exhaustion on returning to his lodgings from the anatomical class-room. In a letter from his father to the writer of this sketch, it is mentioned, that in the summer after his last session at St. Andrew's, he had a severe attack of fever, from the effects of which he never altogether recovered. He resumed his studies, however, next winter, and attended the classes, though under great weakness, till the beginning of February, when, by the advice of Dr. Henderson, he returned to England. "From this time," adds his father, "he became increasingly weaker; and the death of his fellow-student, Mr. James Tetley, greatly affected him." This amiable youth was a native of Yorkshire, and was the son of W. Tetley, Esq., of Asenby Lodge, near Thirsk. They were about the same age, and entered Dr. Reid's class about the same time. He died on the 23rd of March last, at his father's house, after giving pleasing evidence of a change of heart. In a letter from his excel-

lent parent to the writer, it is said:—"It will comfort you to know that my son, of whom you write so kindly, left every testimony of acceptance in Christ Jesus. His faith was simply in the blood of Christ; and we know who links *that* with remission of sins." These two young men were "lovely and pleasant in their lives," and in death they were not "long or far divided." The following account of Mr. Ramsay's last illness, extracted from his father's letter, will be read with interest:—

"At first," he says, "he flattered himself that he would recover, and I deceived myself with the same hope, till within a few days of his death, although his mother long anticipated the gradual approach. He was confined to bed only one week, and had little or no pain; but as his life had been, so was his death—calm and gentle: one long breath, and then three almost imperceptible, when he ceased to breathe, and all was over. The day before his death his mind wavered, though he soon recovered his recollection; but the day on which he died he was quite calm and collected. He said—'He is passing!' His mother replied, 'There is nobody passing.' 'Yes, yes!' he added; 'He is passing by—it is the Lord, proclaiming the Lord God merciful and gracious!' He stopped, and I finished the verse. After repeating some promises of God's Word, I asked him, 'What is the state of your mind now?' 'What do you exactly mean?' he asked. 'I mean with respect to eternity.' To which he quickly responded, 'Quite well, quite well.' About mid-day he asked if it was dark? 'No,' I replied; 'it is light.' His mother added, 'It will be light in the valley, and angels will be there to conduct you to glory.' With a sort of rapture, he said, 'They *will* be there—they *will* be there!' These were almost his last words; and at half-past four o'clock that afternoon, he gently passed from time into eternity."

In another part of the same communication it is said:—"You wish for some particulars of Alexander's death, and also to know whether he has left any memoranda in writing, from which the state of his mind, and his prospects for eternity, might be ascertained. Shortly after his return from Edinburgh, in February, he burned a great many papers, which he took out of his portfolio, merely saying they were of no importance. This circumstance I regret now, though I placed the utmost reliance on his judgment and prudence. The only papers he has left are very copious notes of sermons and lectures delivered by you, when he was a student at St. Andrew's; and I can see by them, though you had not told me, that his attendance on your ministry was very regular. Often did he speak of this as a great privilege, and deeply lamented that the state of his health, during his last session at your university,

prevented him from attending so often as he could have wished. The means of grace were dear to him, and those enjoyed in St. Andrew's were doubly prized. He was a careful, attentive hearer, and the word of Christ dwelt in him richly." Both Ramsay and Tetley attended the Independent chapel while at college, and this is one circumstance which has reconciled the writer of this memoir to continue in a station somewhat difficult, as affording opportunities of usefulness to young men attending the university-classes, some of whom are now removed from this transitory scene, and others are occupying important spheres in various parts of the world.

Young Ramsay, from the testimony of those who had best access to know, was a constant reader of the Word of God, and deeply conversant with every part of it. "His knowledge of the Bible," says his father, "was greater than I ever knew, in one of his age;" but, from his great modesty and reticence, this was known only to a few. His general knowledge was also extensive. He could speak on almost any subject; and, having a most retentive memory, he digested whatever he read. History was peculiarly attractive to him, and in it he was deeply read, for his years. Novels, and the light literature of the day, he could not bear: all frivolous writing disgusted him, and a favourite phrase of his respecting that sort of reading often occurred—"Cui bono?" ("What is the use of it?") Baxter and Howe were great favourites with him, especially the former; and he often read the "Pilgrim's Progress," not relishing Bunyan's other works so well. Besides the notes of sermons above alluded to, his father mentions another memorandum found in his Pocket Bible, containing simply the chapter and verse where any special promise was to be found. As an instance of his diligence in the study of the Scriptures, it is related, in another communication, that on one occasion, when at St. Andrew's, from some unexplained cause, he had gone to bed without reading his accustomed portion; but his conscience was so tender that he could not sleep, till he arose and re-lighted his candle, and read a part of that Word which makes wise unto salvation. No doubt this may partly be ascribed to the effect of early habit, but it shows the great importance of cultivating such habits in early life; and may reprove some, greatly his superiors in years, who, "amidst all their getting," are forgetful to "get understanding," of God's holy Word.

The following passage from the same letter, taken in connexion with his obtaining the bursary before mentioned, may be regarded as a remarkable instance of faith in the efficacy of prayer, in one so young:—"While at Silcoate's School—especially the last year he was there—he was much perplexed in mind about his choice of a profession, and often

said he would like to be a minister of God's Word, but was apprehensive that the circumstances of the family would not allow of his receiving a suitable education. On his referring to this, his mother observed, that something in the course of Divine providence would cast up, to enable him to attain the object of his desire. This was during the Midsummer holidays. And before leaving home to return to school, he and a friend agreed that each should make it a subject of special petition, in their daily prayers, that God, by his providence, would point out the way, and show the path in which he should go; and two months had scarcely elapsed, when the way was opened up, by his being presented with the bursary, for enabling him to follow out the desire of his heart, if he should still continue in the same mind. And though his attention was directed, in the first instance, to the study of medicine, it is believed that, had he been spared to take out his degree as M.D., he would then have offered himself as a candidate for the ministry; and from various hints that occasionally fell from him, it would seem he had thoughts of ultimately devoting himself as a medical missionary: but the Supreme Disposer of events had ordered it otherwise. Yet it was well that it was in his heart.

"His classical attainments," his father observes, "were of no mean order; every year he carried off prizes at Silcoate's, and his name appeared in the *honorary* List of Students at St. Andrew's;"—and had his life been spared, there is every reason to believe he would have proved an honour to his profession, and would have afforded another evidence, in addition to the many already given, of the compatibility of the highest literary and scientific attainments with the most humble and fervent piety, and the entire consecration of the heart to God.

Let the young learn, from such examples, the vanity and uncertainty of all earthly prospects, and the importance of seeking first the kingdom of God and His righteousness, that all other things may be added to them. Medical students are exposed to peculiar temptations; and while busying themselves with the study of the *physical* structure, are too apt to lose sight of the nobler part of our nature, and to resolve the phenomena of mind and thought into the gross elements of material organisation. Nor can a better antidote be suggested against this supposed tendency of medical science, than the method adopted by our young friend—of embuing the mind with the truths of revelation, by the daily and devout study of the Holy Scriptures.

W. L.

ISAAC FLETCHER.

DIED lately, in his seventy-fifth year, Mr. Isaac Fletcher, long an exemplary member and active deacon of the church of Christ assembling for worship, Above-Bar, Southampton.

He had the inestimable advantage of early spiritual culture and discipline by parents who acknowledged God in all their ways.

At that dangerous crisis for the character of the young, when they are of necessity separated from their home and all its immediate moral influences, it was his happiness to form an intimacy with a devoted servant of Christ, whose intellectual superiority and moral weight were conscientiously dedicated to the improvement of his junior. This good influence was so blessed by Him who encourages and answers parental prayer, as to become the means of preserving him from the sins and follies of youth, that so often leave behind them a stain and a sting for all the future years of life.

In a long life of business, not without its difficulties, he was enabled to maintain an

irreproachable integrity. It was his happiness and his great advantage to be united to a wife whose strong mind and earnest religion eminently qualified her to be a wise counsellor not less than an affectionate companion, whom he survived several years, the more deeply to feel her value by her loss. Few men, probably, have ever acted in the office of a deacon with a more single-hearted intention to fulfil all its duties. He was ready to every good work that approved itself to his judgment; and much, and for many long years, did the church with which he was connected owe to the diligence, the zeal, the unselfish and generous spirit of his services.

In his whole course, from youth to age, his genuine lowliness of mind, preference of others to himself, unworldly spirit, fervent desire to cherish heart-religion, cordial sympathy with all goodness, have left the most agreeable recollections on the heart of one who, after an unalloyed friendship of fifty-three years, survives thus feebly to commemorate his Christian worth.

JOHN BULLER.

Home Chronicle.

NOTICE TO TRUSTEES.

We beg to inform our brethren the Trustees of the EVANGELICAL MAGAZINE, both in London and the Provinces, that the next Half-yearly Meeting, for the distribution of profits arising from the sale of that work, will be held (D.V.) at Baker's Coffee House, Change Alley, Cornhill, on Wednesday, 8th January, AT ELEVEN O'CLOCK PRECISELY.

THE EVENTS OF THE MONTH.

We have no definite light as yet upon the plans of Government for repelling the Pope's aggression. The Queen's answer to the City of London and the Universities, is our only prophetic revelation. It was proper, if Parliament is to be appealed to, that the Royal reply should be couched in cautious phrase. But that the Ministry and the Parliament will deal effectually with the *political* intrusion of the Bishop of Rome, we cannot doubt. The people of Great Britain have called, with a determination not to be mistaken, that the daring outrage on national feeling shall be defeated.

But what is to be done with the Tractarians? The Bishop of London has awoke from his slumbers, and begins to speak out; and the present excitement will doubtless compel other reverend persons on the Bench to get rid of the more advanced of the Puseyite school. But what course will be pursued in reference to the *prudential* class—with those

who think and teach with Mr. Bennett, but who make it difficult for even a right-minded Bishop to catch them? What is to be done with those who, in the *Establishment*, ignore the Queen's supremacy? Are they to retain their position in the national Church, while they denounce the very elemental principle of the English Establishment. If they reject the Establishment principle, why do they not come out of it, and form a *Free Puseyite Episcopal* Church? They cannot do this; because, with all their quarrel with the Queen's supremacy, they would lose their Anglo-Catholic position immediately, were they to become a sect of Episcopal Dissenters. There is no hope for them, but in going over to Rome; for as long as we have an Establishment in this country, they may rest assured that the people will see to it, that the Queen shall continue to be its earthly head. The Convocation need not be even so much as dreamed of. We have had enough of it, as all history tells us.

We have before us a singular production, from the pen of the Rev. Prebendary Greeley. It is entitled "A Word of Remonstrance with the Evangelicals. Addressed to the Rev. Francis Wilson, M.A., in reply to his Pamphlet called 'No Peace with Tractarians.'" Our Evangelical brethren may ascertain from this pamphlet how far it will be wise in them to symbolize with the Tractarian school. Mr. Greeley seems to be in a fever with the

Bishop of Worcester, for his determination to suffer no priestly confession in his diocese. "The Bishop of Worcester," he says, "I understand, has resolved to 'put down' confession in his diocese. What an awful fact! The Church expressly appoints a means of grace strictly in accordance with Holy Scripture. A Bishop dares to forbid it! May God forgive him, and not lay this sin to his charge! May he not have to answer at the day of judgment for souls lost through his prohibition of a most solemn and saving ordinance!"

Mr. Gresley is full of sympathy for her Majesty's present position. "The real truth is," he informs the public, "*the Queen's just supremacy is at present wrested from her, and exercised by another, who has no right to it, and uses it unworthily.*" Further, he tells us, "That in the choice of a Bishop, the Queen, in her capacity of supreme governor, should be allowed to consult with the principal Prelates on the Bench, and not be constrained to accept the nominee of a minister of state," &c. Well, we must tell Mr. Gresley, quietly, that the people of England will take good care not to increase the power of the priesthood in the direction to which the Prebendary of Lichfield is looking. Dissenters and Churchmen have an interest, while there is an Establishment, in keeping within proper bounds the ambition of the clergy. Let the Tractarians form their Free Church and teach, their Popery at their own, and not at the nation's expense.

HOW TO KEEP A GOOD MINISTER, AND MAKE HIM BETTER.

BY THE REV. DR. HUMPHREY.

"*Esteem him very highly in love for his work's sake.*" Though he should not be so popular nor so great a scholar as some of his brethren, if he loves his Master, and loves his work, and loves his people, and preaches good, sound doctrine, treat him as an "ambassador of Christ," sent to beseech sinners in His stead to be reconciled to God. If he is young and inexperienced, make such allowances as to show him that he is surrounded on all sides by friends, who expect less than they would from one of a riper age, and more power of physical endurance. This will encourage him to do the best he can, and he will grow as fast as you could reasonably expect. If he commits some mistakes (and who, that sustains any difficult and responsible office, does not), overlook them; or, if they are of such a nature that he needs to be put upon his guard, let the duty be discharged in such a way as to convince him that he still retains the confidence of his people, and has only to be more careful in future.

Attend punctually upon his ministry. Let no frivolous excuse detain you at home either part of the day. It is very disheartening to a minister, when he has spent the week in laborious preparations for the pulpit, to look around upon a spare audience, and to observe how many are absent from their pews, whom he had hoped to benefit by shaping his discourses to meet their spiritual wants. How can he help feeling that much of his labour is lost? When the weather is inclement, or the skies are overcast, instead of looking out half-a-dozen times to find a plausible excuse for staying at home, just recollect that your minister must be as punctual in storm as in sunshine; that many of the congregation cannot safely get out in very bad weather, and that if you are well enough to go abroad upon business, you can have no valid excuse for absenting yourself from the house of God.

Encourage him to deal very plainly with you. When he preaches what are called "hard doctrines," which you admit are found in the Bible, don't lay your heads down in token of your disapprobation, nor unmistakably show by your restlessness how much you wish he would let such subjects alone. Remember that he comes to you under a sacred commission, as an ambassador of Christ; and that he may not "shun to declare unto you all the counsel of God, whether you will hear or whether you will forbear." It is true, if he has the spirit of him who said, "Woe is unto me if I preach not the gospel," he will "obey God, rather than man!" but if you constrain him to ejaculate, "Who hath believed our report?" you will discourage him, and render yourselves unworthy of his faithful services.

Give him a chance to grow. In addition to the few books which he may be able to purchase, provide him with a good theological library, that he may have wherewithal to enrich his mind, and to bring forth out of his treasure things new and old. And having furnished him with the necessary tools, let him have time to use them. If he is disposed to appropriate his forenoons to study, as a good minister of course will be, don't interrupt him, except from necessity, or where the call cannot be postponed till the afternoon without great inconvenience.

Give him a comfortable support. "The labourer is worthy of his hire. Even so hath God ordained that they who preach the gospel should live of the gospel." To say nothing of the injustice of it, half starving a good minister is the poorest economy in the world. If you don't give him and his family enough to eat, and drink, and wear, how can his mind be free from those worldly anxieties which must unavoidably interfere with the duties of his sacred calling?

Don't grudge him some few weeks, four at

last, every year, for visiting his friends, and recruiting his exhausted physical and mental energies. You will be gainers by it in the long run. He will render you more and better service than he would if you were to allow him no vacation. No profession is so incessant in its demands, and so exhausting, as the work of a preacher and pastor. If now and then a constitution can bear up, year in and year out, without taking any time to recruit, the great majority of really working men in the ministry cannot. Many will inevitably break down while young, if you keep them all the while at the wheel, and those who hold out longest will inevitably suffer more or less.

Rally around him, when he is either openly assailed or clandestinely undermined. Meet the few restless spirits in the congregation at the threshold, and give them to understand that your beloved pastor is not to be ousted in this way; that you will stand by him to the last; that if they choose to withdraw, let them withdraw, and you will support him without their aid.

Pray for him "without ceasing." Bear him always upon your hearts, when you come to the throne of grace. He needs all the help you can give him in your daily family prayers, and in your closet devotions. There is nothing which he so highly values, as "the effectual, fervent prayers of his church."

If, then, you would have him an able minister of the New Testament; if you wish him to grow in grace, to be "mighty in the Scriptures," to "feed you with knowledge and understanding, and your children with the sincere milk of the word,"—give him books and time for preparation; attend punctually on his ministry; receive the ingrafted word with meekness and fear; as he "sows unto you spiritual things," let him "reap your carnal things;" rally around him when assailed, whether by "foes without or foes within;" be careful of his health, by allowing him time to recruit; and remember him daily and fervently at the throne of grace.

LONDON CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

THE members of the above Society met, according to rule, in the Congregational Library, on Wednesday, Nov. 27th, at half-past three o'clock P. M., when the report of its operations during the past year was presented, and unanimously adopted.

The officers of the former year were re-elected, and several names were added to the committee.

A very interesting discussion took place on the general working and prospects of the Society, at the close of which it was resolved to convene a meeting of the pastors and deacons of the London churches, together

with the subscribers to the Society, for friendly conference, on the important matter of chapel extension in the metropolis.

From the treasurer's account, it appeared that the entire income for the year was £5912 12s.; being an increase upon the receipts of the former year of more than £2000.

In the evening of the day the annual public meeting was held, in the City-road Congregational Chapel.

Eusebius Smith, Esq., was called to the chair, and opened the proceedings with some appropriate remarks on the subject which had brought them together.

The Rev. C. J. Vardy, A.M., engaged in prayer. The Rev. J. C. Galloway, the Secretary, gave a brief statement of what the Society had done during the year; especially, in making large grants towards the chapels at Horbury and Haverstock Hill, both of which were supplied with pastors, and were in a prosperous condition.

The Society had also erected the chapel in which they were then assembled, and had undertaken the erection of Bedford Chapel, in a populous district lying between Camden Town and Somers Town.

Reference was also made to the building of other chapels, not connected with the Society, at Bermondsey, Bethnal Green, Sydenham, and Tottenham; and it was intimated that decisive steps had been taken during the past year towards erecting seven or eight more chapels in London and the neighbourhood.

An earnest appeal was made for an enlarged and strenuous effort to multiply Congregational places of worship among our rapidly increasing population.

Effective addresses were delivered by the Rev. Dr. Leifchild, T. Aveling, and C. Gilbert.

T. J. Rooke, Esq., then presented the Treasurer with a cheque for £900—being the balance of the first instalment—which the church now occupying City Road Chapel engaged to pay to the Society at that time.

This very interesting and gratifying anniversary was closed with singing and prayer.

THE REV. CHISMAN BEADLE.

THE public recognition of the Rev. J. Chisman Beadle, late of Bromsgrove, Worcester, and formerly of Highbury College, London, as pastor of the Independent church at Stockton-on-Tees, took place on Thursday the 17th of October. The Rev. J. Leng, Baptist minister of the town, commenced the service with reading and prayer. The Rev. R. W. McAll, of Sunderland, delivered the introductory discourse. The Rev. Samuel Lewin, of Hartlepool, offered the designation prayer. The Rev. Dr. Stowell, late Professor of Divinity, Rotherham College, now of Cheabunt College, delivered the charge to

the minister, and the Rev. J. Caldwell, Presbyterian Minister of the town, concluded with prayer. In the evening a public tea party was held, when addresses were delivered by the Rev. Dr. Stowel and the Rev. Messrs. M'All, Hoskin (Wesleyan Association Minister of the town), and Chisman Beadle, after which a sermon was preached to the people by the Rev. Archibald Jack, of North Shields. On the following Sabbath, October 20, sermons were preached morning and evening, by the Rev. Samuel Goodall, of Durham. The entire services were of a most pleasing and edifying character, and produced impressions which, it is hoped, will long remain and prove eminently promotive of the glory of God in this important sphere of labour.

Mr. Beadle is re-organising the already existing religious and benevolent institutions, in connexion with the church as well as organising new ones, while the congregations, which have very greatly increased since his settlement, indicate the bestowment of the Divine blessing on his labours.

WHITCHURCH, HANTS.

On Wednesday, August 7, Mr. F. F. Thomas, was set apart to the work of the ministry, by ordination. On the previous evening the Rev. D. Thomas, of Stockwell, preached a very impressive discourse. On the following day, the Rev. G. Bulmer, of Overton, commenced the services, by reading the Scriptures and prayer. The Rev. J. S. Pearseale, of Andover, delivered a very suitable introductory discourse. The Rev. A. Johnson, of Basingstoke, asked the usual questions. The Rev. F. M. Holmes, of Alton, offered the ordination prayer. And the Rev. D. Thomas, of Stockwell, delivered the charge to the minister, replete with originality and power. In the evening, the Rev. S. Curwen, of Reading, preached a sermon to the church and congregation, characterised by wise and judicious counsels.

ORDINATION, STOKESLEY, YORKSHIRE.

On Wednesday, December 11, the Rev. D. W. Evans, Minister of the Independent church at Stokesley, was publicly ordained to the pastoral office. In the morning, at half-past ten, the Rev. J. E. Evans, of Loft House (the young minister's brother), introduced the service, by reading the Scriptures and prayer. The Rev. J. B. Lister, of Northallerton, delivered a lucid discourse, expository of the principles of Congregational Nonconformity, based upon 2 Thess. ii. 15, he harmonized his remarks with God's revealed will, and ably defended the grounds of dissent; the whole address was a vein of rich and vigorous thought, skillfully arranged, and couched in language of peculiar beauty,

The Rev. E. Gatley, of Thirak, affectingly proposed the usual questions, elicited the minister's views of Christian truth, and, with the imposition of hands, offered up the ordination prayer. The Rev. J. C. Potter, of Whitby, delivered a faithful and affectionate charge from 1 Thess. ii. 4. The ministers and several friends dined together, and, in the afternoon, a respectable company sat down to tea, provided by several ladies of the church and congregation. There were several other ministers present who took part in the services.

In the evening, at seven, the Rev. J. G. Rogers, B.A., of Newcastle-on-Tyne, introduced the service, and addressed the people from Revelation xxii. 9. The Rev. gentleman, with his well-known ability, expatiated upon the dreadful superstitions which are rampant in the world, combated with the delusions of scepticism, and the absurdities of infidelity. Priestism and popery were submitted to the severest scrutiny, and the preacher's quenchless zeal and burning genius served to represent "the Father of lights" to the crowded audience listening in breathless silence, as the glorious Being, to whom alone is due the sublimest homage of the universe. The whole discourse was a powerful antidote to the tremendous strife which is deepening around. These hallowed services excited considerable interest in the town and neighbourhood, and doubtless proved to many souls a refreshing season from the presence of the Lord.

JUBILEE SERVICES.

On the 17th of September last, the following services were held at Ruardean Independent chapel, in Her Majesty's Forest of Dean, in the county of Gloucester, to celebrate the jubilee of the ministry of the Rev. John Horlick, who, for fifty years, has sustained the pastoral office at the above place, and at Mitcheldean. In the afternoon a public service took place, at which the Rev. Thos. Gillman, of Newport, Monmouthshire, presided; a hymn having been sung, the Rev. Thos. Young, of Blakeney, prayed. Mr. Graham, of Rayland, Secretary to the Jubilee Fund Committee, then handed to the Chairman a purse containing fifty-eight sovereigns, the subscriptions of the friends of Ruardean, and a purse containing seventeen sovereigns, the subscriptions of the Mitcheldean friends, which the Chairman, with a few appropriate remarks, presented to Mr. Horlick, who, in an affecting manner, thanked his friends for such a valuable token of esteem and attachment. After the presentation, the meeting was addressed by the Rev. W. F. Buck, of Ross; Rev. Jos. Hyatt, Gloucester; Rev. J. Lander, Mitcheldean; Rev. D. Thomas Coleford; Rev. B. Jenkyn, Littledean; Rev. W.

Pinn, Whitechurch; Rev. J. Davies, Little London, and Mr. Graham. The Chairman then pronounced the benediction, and the meeting separated, astonished and delighted at what they saw and heard. The chapel was filled in every part, and numbers were unable to gain admittance, who had come to testify their love and esteem for him who had so long and so faithfully proclaimed to them salvation through the blood of the Cross. In the evening, at six o'clock, the chapel was again crowded in every part, and many out at the windows and doors, who could not get in, stood the whole time. After the Rev. W. Hall had prayed, the Rev. J. Hyatt preached a most appropriate and impressive sermon, from Psalm xcii. 13—15. Thus terminated a series of services of a most interesting and impressive character. Many hearty good wishes were expressed towards the aged servant of Christ by his numerous friends then assembled.

WARWICK.

FRIDAY, November 29th, 1850, was a memorable day to the church and congregation assembling in Brook-street Chapel, in this town, under the pastoral care of the Rev. J. W. Percy. That esteemed minister having been spared to complete the fortieth year of his pastorate among them, his friends resolved to express their sense of the goodness of God towards their pastor, and their obligations to his ministry, by a pecuniary testimony on the occasion. No sooner was the purpose known, than the freewill-offerings of many were poured into the treasurer's hands. The amount soon surpassed the fondest expectations; and the handsome sum of a hundred and twenty-five pounds was generously contributed towards the design.

The evening of the above day was set apart for the public presentation of this gratifying testimonial, and a large assembly was convened to witness it, in the Court House of the town, kindly lent by the Mayor for the occasion. The spacious building was crowded to excess. Above four hundred persons sat down to partake of tea, and afterwards nearly double that number were crowded within and without its walls. The Rev. John Sibree, of Coventry, was called to preside. The proceedings were opened by singing the 133rd Psalm, and prayer. Mr. R. G. Reading, as one of the deacons, stated the preliminary measures which had been taken for the accomplishment of their wishes, and which had terminated in that auspicious evening. Mr. J. Satchell, another deacon, after a deeply interesting testimony to the character and labours of the pastor, presented, in a beautiful purse wrought for the occasion, the above honourable donation, accompanied with a written record of its nature and design. The minis-

ter, with deep emotions, expressed his feelings on the reception of such a gift, and furnished a brief narrative of the history of the church to which he had been spared to minister so happily and so long. The Rev. Messrs. Caston, Winslow, Watts (of Birmingham), Rowton, Davies, Batchelor, Clark (from Canada), and Nash, delivered appropriate addresses on the occasion. A hymn was sung, prepared by Montgomery for a similar procedure. The doxology closed the whole. And the interesting engagements of the evening left an impression on the minds of the assembled multitude not soon to be forgotten, equally honourable to the voluntary principle, and to the advantages of a stated ministry. May it redound to the Divine glory!

JUBILEE SERVICES AND TESTIMONIAL TO THE REV. T. P. BULL, OF NEWPORT PAGNELL.

ON the 23rd Oct., 1850, a most interesting meeting was held at Newport Pagnell, to commemorate the completion of the Rev. T. P. Bull's *Fiftieth* year of pastoral service in the same Christian church. The service was such as could not fail to gratify the best feelings of our venerable friend, and to promote the highest interests of Congregational Dissent. Few have better served their generation than the venerable and excellent man on whose behalf this truly delightful service was held. J. Rogers, Esq., one of the deacons, presided on the occasion; and George Osborn, Esq., another of them, presented to his truly honoured pastor, with much feeling, the piece of plate which had been provided by the grateful offerings of an attached flock. The Rev. Messrs. Elliot (of Devizes), Phillips, J. Bull, Ashby, Brooks, and Adey, took part in the devotional and other services, and bore their hearty testimony to the exalted character and Christian graces of their honoured father in the ministry of the word.

We gladly lay before our readers the excellent address of Mr. Bull, after receiving the gift of his friends:—

"Dear Sir and Christian friends,—I thank you very sincerely for this token of your friendship and affection. Gold and silver are valuable things, but this salver, as a memorial of your affection, is far more valuable than the material of which it is composed. I shall ever look upon it with grateful feelings while I live; and when I am removed from this earthly scene, I shall hand it down as an heir-loom to my family. Allow me also to thank you, my dear sir, for the kind remarks you have made, and for the support and sympathy I have uniformly received from you and your fellow-deacons. I may be expected, on this occasion, to give a brief history of this church and congregation, and I would do this more fully, had I not, on a

recent occasion, given you a statement of this kind. I will, therefore, only refer to events previous to 1800. For two hundred years a number of faithful men have worshipped God on this spot; and although no articles or formularies have been imposed, yet no deviation has taken place from the essential doctrines of Holy Scripture. At a very early period in the history of the Reformation, this county was very highly favoured with a knowledge of the gospel. 'It is no small praise to Bucks,' says Fuller, 'that, though it is one of the smallest counties of England, it had, before the time of Luther, more martyrs and confessors than all England beside.' The cause of the Reformation was greatly advanced by itinerant preaching. Edward VI. had six chaplains, and he commanded them to go through the country and preach the gospel. These were John Hartley, born at Newport Pagnell, who afterwards became a Bishop; John Bradford, the martyr; Grindall, afterwards Archbishop of Canterbury; Perne, Bill, and the distinguished John Knox. All these preached in this county, and ever since it has pleased God to raise up a succession of faithful men who have declared the truth in this town. In 1648, the Rev. Mr. Gibbs, a very devout and learned man, was elected vicar of the parish, but was ejected from the church twelve years after, for conscientiously refusing to allow of promiscuous communion at the Lord's-table. He retired, with many of his flock, to a building near the spot on which the chapel stands, and continued his faithful labours among them until the end of his days, except when interrupted by persecution or imprisonment. It is supposed that this meeting-house was erected in 1688, the year of the glorious Revolution. Mr. Gibbs died on the 16th of June, 1699, and was succeeded by the Rev. Thomas Tingey; John Hunt, 1709; William Hunt, 1725; Humphrey Gainsborough, 1743; Afleck, 1747; David Fordice, M.A., and James Belsham, 1749. Mr. Belsham resided at Bedford, and used to ride over to Newport every Sabbath: during his time the church was in a depressed condition. My father was then pursuing his studies for the ministry, under the superintendence of Dr. Ashworth, at Daventry. Being at Bedford during one of his vacations, he was requested, on an emergency, to preach at Newport. The rules of the college allowing only the students of the last year to preach. Mr. Bull read a printed sermon; he however paraphrased as he read. The people were much pleased with him, and when his term of study was completed, gave him a very pressing invitation to become their pastor. To this his tutor was much opposed, thinking that the place was not worthy his talents; there were then only fourteen church-members, and the salary was £37 10s.; he,

however, determined to come to Newport, and was ordained Oct. 11, 1764, and here, through the blessing of God, he preached with much success for nearly fifty years. Although it is unpleasant to speak of oneself, yet I must do so on this occasion. In the review of the last fifty years, I find many motives for gratitude; many things which ought to excite the deepest humility, and some that may encourage hope for the future. I began to preach in 1792, but was not ordained till October, 1800. My father once said to me, 'I have preached eight thousand times, but I fear you will never be able to do that;' but by the help of God I have very nearly, and I bless God that during this period I have seldom been prevented from preaching by illness. For nineteen years I had the whole care of the church and college. We have cause for thankfulness for the liberty of worship we enjoy. Once, persons had to be stationed around this place, to see whether informers entered; if they did so, to warn the preacher and flock, that they might escape. This is not the case in our day. The peace and harmony that have prevailed among us for so many years, with the large measure of success granted us, call for grateful acknowledgments. In October, 1800, there were seventy members; now we have three hundred and five. We have received since my ordination, seven hundred and two additions, five hundred and fifty-two of whom were added from the world. The praise we must give to Him to whom all praise is due. In 1833 I was blessed with an assistant, in the person of my son, of whose devoted attention to my comfort and your welfare, I need not speak. I commend him to your prayers and Christian sympathy. Without his assistance I might not, in all probability, have been spared to see this day. It is an interesting fact, that should he continue your pastor fourteen years longer, my father, myself, and son, will have had the care of this church one hundred years. As I said, I have a great deal to be humble for: my serious omissions, defects, and short-comings, remind me that I am a poor unworthy servant. My friends, it is an awful thing to be a preacher. I thought so fifty years ago. I think so with still deeper feeling now. It is an awful thing, too, to be a hearer, as will be found by us all at the judgment-day, towards which you all are fast hastening. I, too, am drawing near my end; and in the prospect of soon appearing before my Maker, I have no hope but by clinging to the cross of Christ. It is a solemn thing to know that the preaching of the gospel is a savour of life or of death; yet I have preached it to you, and you are not all converted. My beloved friends, my heart's desire is that you all would accept of the Saviour's invitation, who says, 'Come unto me, and I will give you rest.'

CONGREGATIONAL CHURCH, STOURBRIDGE.

THE commencement of the Jubilee year of this church was celebrated during the 17th, 18th, and 19th of November. On Sunday, the 17th, two appropriate sermons were preached by the Rev. James Richards, pastor. On the following evening, a *soirée* was held in the British School-room, attached to the chapel—John Keep, Esq., of Birmingham, in the chair. The pastor introduced the business of the evening by giving a brief sketch of the rise and progress of Nonconformity in the neighbourhood, from the memorable epoch of 1662, and the ejection from the Established Church of the Rev. Benj. Flower. This gentleman was patronised by Philip, son of Thos. Foley, Esq., of Prestwood,

an ancestor of J. H. H. Foley, Esq., M.P., of the same place.

The Rev. John Richards (pastor of this church for the first twenty-five years) delivered a deeply interesting narrative of the religious history of the neighbourhood, from the commencement of the current century, and the formation of the Congregational church—the first, strictly speaking, in the county. The Rev. Watson Smith, of Wolverhampton, followed, in an able speech. A Jubilee Fund was then commenced (reaching nearly £60), for the repairs and improvement of the chapel. On Tuesday evening, the 19th, the Rev. John Sibree, of Coventry, concluded the series of services by an excellent discourse. It is intended (D.v.) to hold other similar meetings during the Jubilee year.

General Chronicle.

NORTH-STREET BETHNAL GREEN RAGGED SCHOOL SOCIETY.

THE first Annual Meeting of the friends and supporters of this Society, was held at Crosby-hall, Bishopsgate-street, on Tuesday evening, December 10th.

Lord Ashley, M.P., presided on the occasion. The hall was crowded, and the gallery was occupied by the children taught in the schools, who sang an appropriate hymn.

The Rev. E. Munnering offered prayer. The Chairman opened the business of the evening with some excellent remarks. He stated that it gave him the greatest pleasure to testify his respect and gratitude to the managers of schools situated in a district so wretched, and so much calling for charitable exertion.

He also stated that Ragged Schools were multiplying throughout England and Scotland, while he was beginning to receive many letters on the subject from America. His Lordship went on to show that, although great things had been achieved, there yet remained much land to be possessed.

The Rev. I. V. Mummery, the Honorary Secretary, then read the Report, from which it appeared that eight years ago no school existed in this part of Bethnal-green, so densely populated, except here and there a dame school, which would only accommodate a few of the children of the more respectable poor. In 1842, a Sabbath-school was commenced, and the infant-school system was adopted, which was found to answer remarkably well. In 1845, a few friends established a Sunday-evening school, which was also opened on two evenings of the week; but, from various causes, this school, after a time, had to be

closed: it was, however, re-opened in 1848. With some assistance from the Ragged-School Union, another school was opened in one of the very worst parts of the neighbourhood, which soon filled to excess.

Further assistance was rendered by the Union when necessary; and, in November, 1849, a free day-school, with a paid teacher, was opened in Pleasant-place.

Through the efforts of the Society many youths of the vilest character have been reclaimed, and several have become members of a Christian church; while three who have died, left behind them the most pleasing assurance that they had gone to a brighter and a better world.

A large number of Bibles, Testaments, Hymn Books, and Magazines had been purchased by the children. A Clothing Fund, and a Youths' Benevolent Society had been established, and were in a flourishing condition.

The receipts of the year amounted to rather more than £200.

Resolutions were very effectively moved and seconded by the Revs. W. W. Champneys, Dr. Hewlett, Dr. McCaul, H. Allen, B.A., W. Tyler, and J. Payne, J. Anderson, and T. G. Williams, Esq.

The proceedings closed with a cordial vote of thanks to the noble Chairman, and singing the doxology.

The interest of the meeting was remarkably well sustained, and a liberal collection was made.

TO THE CONGREGATIONAL SUNDAY-SCHOOL TEACHERS.

I HAVE for some time past cherished a

thought, which I conceive, if acted upon, would be productive of much good to teachers and scholars of Sunday-schools, and I no longer hesitate communicating it to my fellow-labourers, from the conviction that the present critical period requires that our thoughts, words, and actions, should be more than ever directed towards the furtherance of the important object we have in view.

It must be painfully obvious to every one interested in the well-being of youth, and especially to those who are engaged in Sunday-schools, that by far the greater number of children, as they leave home and enter more immediately upon the stage of life, whether as apprentices or domestic servants, are exposed to dangers infinitely greater than at any other period. Then it is they are suddenly deprived of a parent's care, and of a teacher's instruction, at a time when most of all they need a watchful eye, and an instructive voice to guard them against the many new and alluring temptations which surround them.

Were we to seek an acquaintance with the course pursued by young persons who have left any of our schools during the past years, it would afford us an instructive, although in some respects a painful, subject for inquiry. We should discover that a large proportion, as they grew up to manhood, gradually yielded to their own evil propensities and to the pernicious example of others, until at length they ceased to regard a parent's counsel, or their former teacher's prayers and instruction, and eventually sank into a state so fearfully degrading, as to present little or no ground of hope for the future. Others, equally eager in the pursuit of vain or sinful pleasures; but from whose minds early impressions were less easily effaced, continued year after year, to outward appearance, alternately serving God and the world—the subjects of good resolves and evil habits—until at an advanced age, the grace of God—it may be by the afflictive hand of Providence—constrained them to seek the God of their early youth. But, Oh, how difficult in opposition to matured sins, to begin anew to form the Christian character! and what a lasting source of regret to themselves and the church that their prime of life had been spent to no good purpose! It is this precious period of human existence, which activity of mind and body renders most valuable, we would seek to have devoted to the service of religion; and if ever there was an epoch in the church's history, demanding the strenuous and united efforts of her pastors and people, it is unquestionably the present.

I would suggest that a corresponding secretary and two (male and female) intelligent visiting teachers be appointed to each Sunday-school throughout the United Kingdom, their

attention being specially directed to children leaving their own, or arriving from other schools or congregations. For instance, a boy leaving a school at Cambridge, and entering into service in this town, would be provided with a printed introductory note, or card, to give to our superintendent, and also a letter explanatory of the society's object, to present to the person into whose employ he was entering, in addition to which a postal correspondence to our secretary would state the progress the boy had made, his past good or bad behaviour, and any other needful information. Upon the boy's arrival, a visitor would wait upon his employer, and seek to obtain for him the opportunities of attending school, prayer meetings, and other services; the result would, in due time, be communicated to the Cambridge school.

I conceive that very many of the church members and of the congregation would gladly avail themselves of this medium of religious care and instruction on behalf of their children as they left home to fill situations, whose regular, or irregular, attendance at chapel or school, would excite notice, and secure from pastor and teachers kind expressions of approval or remonstrance. If a quarterly report, relative to the scholastic and religious improvement of young persons, was sent to their parents and former teachers, it might act as an incentive to good behaviour, and the interchange of thought and feeling between scholars and teachers of schools at a distance from each other, would tend to promote that friendly interest which it is desirable should exist.

The same agency might be employed as an introduction to teachers, when leaving one town for another; and when it is remembered a great proportion of the teachers are engaged as assistants in houses of business, and are consequently subject to frequent removals, it is desirable they should have the most ready means of access to those schools they purpose labouring in; for the want of such facility much valuable time is wasted, ere they become sufficiently acquainted with the teachers to join them, and, indeed, in very many instances their services are altogether lost because of it.

Teachers, on a visit to a distant town for a Sabbath or two, would naturally hesitate to intrude amongst strangers; but an introductory note would remove such scruples, and afford them an opportunity of doing and receiving good.

It would be necessary to have distributed periodically a printed list of all Congregational chapels, with the names and addresses of their pastors and secretaries; London and other large towns would, of course, require to be divided into districts.

The expenses of printing, postage, &c., might be amply met by a small annual con-

tribution from the parents of these children (say sixpence and upwards, according to their means); letters from one secretary to another requiring an answer, should contain a postage stamp; and such other regulations should be made as would prevent a pecuniary loss falling upon any school. However, I am of opinion it might be made the means of considerably improving their funds; be this as it may, I anticipate much moral and religious good from the adoption of some such plan as I have endeavoured to point out.

It would, by calling into more frequent exercise the Christian graces, do much to recommend religion to the world, which would then perceive in it a loveliness, and a reality, influencing the feelings and actions of those by whom it was possessed—then would Christianity wear a more social and cheering aspect, and prove to us how largely we might contribute to each other's spiritual and temporal welfare.

I would appeal to the parental feelings of those who are parting with a child, and inquire, what would tend so much to alleviate their mental anguish as the sweet assurance that there were those who, in that distant town, would seek out their beloved offspring, and in spiritual things sustain a parent's part.

I would ask, what would so readily dispel the saddening thoughts which now crowd upon the minds of teachers when parting with a scholar who, it may be, has profited much by instruction, as to know that the tender plant which, by their instrumentality, had sprung up in the breast of their youthful charge, would blossom under the fostering care of fellow-labourers, in a distant part of their common Master's vineyard?

It would be casting a powerful shield around the rising generation, and do much to counteract the pernicious example of those into whose society they may be compelled to enter, and help to fortify their minds against those active emissaries of Satan, whom we must now expect to meet prowling about our thoroughfares, and intruding into the domestic circle, for the purpose of ensnaring the most promising of our youth.

It would excite other religious communities to follow our example; thus should we have, to use the simile, a Christian protective force, established in every town and village throughout the kingdom, exercising a vigilance becoming those who watch for souls.

It would tend to produce a unity of thought and purpose amongst Christian believers of all denominations—"a consummation devoutly to be wished"—then might the church expect to wage a more successful warfare against her Master's enemies; until then, she wields, with an enfeebled arm, the mighty weapon of God's truth.

Should my proposition be entertained as

favourable to the cause of religious instruction, I hope our pastors and friends will assist us in planning and carrying it into operation.

I am yours truly,

THOS. H. PINDER.

Cheltenham, Nov. 12th, 1850.

CONTINENT.

PROTESTANT SOCIETIES ON THE CONTINENT —EVANGELICAL CONTINENTAL SOCIETY.

(To the Editor of the *Evangelical Magazine*.)

DEAR SIR,—Permit me to call the attention of the friends of vital Christianity to a brief statement respecting several Protestant societies, established on the Continent for the purpose of diffusing the knowledge of Christ and him crucified.

The First is the Evangelical Society of France. The claims of this good institution have been often advocated in the pages of the EVANGELICAL MAGAZINE. From a letter from M. Audebez, its secretary, dated the 28th of Nov. last, allow me to place before your readers the following extract:—

"To distribute the Holy Scriptures through the instrumentality of our colporteurs; to send messengers of the good news to thousands of our benighted countrymen; to open places of worship, where God is to be worshipped in spirit and in truth; to establish and to maintain schools, where the child is trained 'up in the way he should go'—such in a few words is the work of our society:—and this work, which would be necessary at all times, is particularly important in the times we live in. Indeed, at no period was it more necessary than in the present days, to give comfort to the afflicted, to compose unruly passions, and to oppose dangerous errors. Truly convinced of the importance of such a task, our Committee have during the last two years doubled their cares and exertions, in order to prosecute their work with more vigour and system, and to meet to an adequate extent the newly discovered wants, and the newly discovered opportunities of our country. All who have some knowledge of our work, are satisfied that our labours and the efforts of our fellow-workers have not been in vain. Interesting churches may now be numbered in several departments, where, some years ago, true Christianity was almost totally unknown. In the departments of *Yonne, Haut Saône, Charente, Manche, Sarthe, and Orne*, are found pretty numerous congregations, whose members show by their outward conduct, that a real change has taken place in their sentiments, and that there has been a work of the Holy Spirit in their consciences.

"But that we may continue our blessed work, it is more necessary than ever to rely on the support of our Christian friends. On

the first of October last, our debt amounted to 54,000 francs, and since then our work has been moving onwards, and our receipts have been less than our expenses; our debt now amounts to nearly 70,000 francs, and our course begins to be very difficult."

Allowing the preceding statement to make its own impression, I will only add, that the Evangelical Continental Society has just issued its quarterly paper, which describes more at large the work carried on by the Evangelical Society of France.

The Second—The Evangelical Society of Geneva—is another institution on the Continent that deserves the support and the prayers of all who love the "one Mediator between God and man," Christ Jesus. The following summary of its proceedings is extracted from the Quarterly Paper of the Evan. Con. Soc. for Jan. last:—

"The object of the Société Evangélique de Genève is threefold—

"I. To train young men of suitable talents and of approved piety for the work of the ministry. For this purpose the *Ecole de Théologie* has been established, which is directed by Dr. Merle d'Aubigné. From this seminary several able and devoted evangelists have gone forth into the vineyard of Christ, and are labouring diligently and with distinguished success in various parts of Switzerland, Piedmont, and France.

"II. To announce the glad tidings of salvation to the inhabitants of the neighbouring districts (*évangélisation à l'extérieur*).

"III. The sale of the Scriptures through the agency of hawkers of books (*colporteurs*), by whose instrumentality the Scriptures have been widely disseminated amongst the people.

"We have mentioned these three departments of labour, that the Christian friends into whose hands this paper may come, may have the opportunity of knowing that it is a standing rule of our Society, that subscribers and donors may specially designate their contributions to any of the three objects, unless they choose to leave the distribution to the discretion of the Committee.

"It will not be necessary to say much on the subject of the Theological Seminary. The names of Dr. Merle d'Aubigné and Prof. Esor de la Harpe, under whose auspices the young men pursue their various studies, are a sufficient guarantee that these studies will be rightly and effectively directed.

"The agency employed by the German Evangelical Society, in the work of evangelisation, extends its operations over ten departments, and employs thirteen ministers and twelve schoolmasters, or evangelists—

twenty-five in all, which, it is hoped, will soon be increased to twenty-seven."

The Third Society is the Evangelical Society of Belgium. Allow me to lay before your readers, the following brief summary of its proceedings, from the same source from which the preceding was taken:—

"The number of ministers at the several stations of this Society, is now eleven, including the minister at Spriemont, who was formerly popish priest of that place, and now preaches the faith that he once destroyed. He has erected a new chapel by his own exertions, having collected the necessary funds in Germany and Liège. There are twelve more agents of different classes pursuing their labours in different parts of the kingdom. The Society is in debt to the amount of £280. The poor people who attend the village preaching, subscribed last year the sum of £162. The places where the Society chiefly operates are, Genval and Wavre, Charleroi, Spriemont, Nessonvaux, Liège, and Fontaine-l'Évêque. Some of these names are ever memorable as the scenes of the most sanguinary contests of the last continental war. Now they present the aspect of Christ's vineyard, and invite to the peaceful triumphs of the gospel. Multitudes of Roman Catholic children attend the schools of the Society, though their parents will not attend the Protestant services. The gospel has taken deep root in the hearts of many Belgians. The liberty which Protestants have to preach the word is complete, and the hostility of the priests is confined to the press, a field on which they have sustained many a defeat, and where the champions of truth have nothing to fear."

There is a Fourth Society, at Lyons, which has been the means of extensive good in France. The agents of all these societies labour in the midst of *Popery, Infidelity, and Ignorance* of the most fearful kind, and are worthy of the deepest sympathy, the most fervent prayer, and the substantial aid of British Christians. The claims of all these societies you have often placed before your readers; kindly permit another appeal, for continued and augmented support is needed—and therefore continued appeals must be made.

Faithfully yours,

EVAN DAVIES,

Sec. of the Evangelical Continental Society.

* * * Donations and subscriptions will be thankfully received by the Treasurer, William Alers Hankey, Esq., 7, Fenchurch-street; or by the Secretary, the Rev. Evan Davies, at the office of the Society, 7, Blomfield-street, Finsbury, for any of the societies.

THE
Missionary Magazine
AND
CHRONICLE.



"JOHN ANGELL JAMES," AND "GEORGE STORER MANSFIELD,"
THE HINDOO TWIN ORPHAN CHILDREN.

INDIA.

THE HINDOO TWIN ORPHANS, "JOHN ANGELL JAMES,"
AND "GEORGE STORER MANSFIELD."

THE history of these children, who, in the gracious providence of God, were in their infancy rescued from impending death and introduced to the maternal care of Mrs. Coles, the late excellent wife of our Missionary, the Rev. J. B. Coles, formerly of Mysore, but now of Bellary, is one that powerfully appeals to the sympathies of the humane and benevolent reader, while it serves to illustrate the great value of Mission Schools, which require no other passport to the admission of candidates than that they are known to be forlorn and destitute. The following account, addressed to the ladies of the Carr's Lane Missionary Working Society, Birmingham, derives, moreover, an additional and peculiarly affecting interest from the circumstance that it was drawn up by our highly-esteemed friend Mrs. Coles, scarcely two months previous to her lamented death:—

Bellary, May 9th, 1850.

MY DEAR FRIENDS,—Very great was my disappointment at not being able to write last month, and to enclose the accompanying likenesses of our little twins, which we hoped would interest many at your annual meeting; but though too late for that, I hope at some other meeting it may add a little to the interest.

You may like to hear about these children, so I will give you a short account of them:—

George Storer Mansfield and his twin brother, John Angell James, (*See the annexed Engraving*, p. 1,) were found, when quite infants, by the road-side; their parents also were there, one of them quite dead, and the other just dying of cholera, and entirely insensible. The poor children were taken to Mysore, and Captain Montgomery, knowing that we had a school for orphans, wrote to ask whether we would take these children. As they were so young we felt it would be a serious undertaking, yet we could not refuse to have them, at any rate for a time, for we fully expected that inquiries would be made about them, and that they would be claimed by their relations; so we engaged a woman to attend to them, as John Angell James was at that time a very sickly, feeble child, and not able to walk alone.

She however seemed to care so little for the children, and made us so uncomfortable by her constant complaints about her disturbed nights, that we dismissed her, and for some time they shared with my own children the attentions of my 'Ayah,' who was very kind to them; and though she had trouble with them we never heard her speak of it.

"When we were removed to Bangalore these children were very subject to fever, and were so delicate that they learned but little in consequence. Since our removal to Bellary they have been quite strong and healthy: they attend the Wardlaw Institution daily, and are getting on nicely with both English and Canarese. They are greatly beloved by their schoolfellows, which is not at all surprising, for they are not only fine-looking little fellows, but exceedingly well behaved. John Angell James is a very droll, merry boy, quite witty at times, and has a most animated little face. George Storer Mansfield is a gentle, mild child, not quite so sharp and clever as his brother, but quite as good and amiable; he is never more pleased than when J. A. James is saying something droll, and none joins in the laugh with more spirit than he. If any favour is to be asked, the elder boys always send one of their little favourites to ask it. You would

bedelighted to see these twin brothers together: they are always happy with each other, and as for a quarrel, no one ever heard of such a thing between them.

"Mr. Ruyhouse, the artist who took the little sketch of them, said he felt sure, from their elegantly-formed hands and good features, that they must be high-caste children. Many others have made the same remark, and we were told that when they were found they had many valuable ornaments on them; and as it is a common practice among the high castes to load infants with ornaments, and a very uncommon one among the lower castes, we are led to believe they are of high birth: and yet how to account for the silence of their relatives about them, (in case our suppositions are correct) we are quite at a loss.

"Some of you may remember that they were baptized by Mr. Campbell, at Mysore, and the names chosen by dear Mrs. Glover and given to them. It was for these dear children that I first wrote and suggested whether, in a congregation like Carr's Lane, something could not be done towards supporting them. Little did I think that your boxes would be so valuable as they have been, and that we should realize nearly £90 by one. It is a most noble help to our schools; and though the results will never be known so fully as we could wish in this world, still enough is known to encourage us all. Now, my dear

friends, what I want is, that you should consider these orphan twins your own, peculiarly your own; help them with your money and by your prayers, that they may never disgrace the much-loved names they bear. We hope and expect much from them, as they have never known anything of idolatry or heathenism; and their naturally amiable dispositions lead us to hope that they may be destined to do much good. I often picture to myself these boys as the future ministers and teachers of the Native Christians. I wish I could tell you they were now truly seeking the Lord in their youth. At present all we can say is that they are good, obedient boys, and carefully avoid all they know would be displeasing to us. As soon as they are able they shall speak for themselves. Meanwhile I will tell you how they are getting on, and hope the accounts will always be satisfactory. These little twins are now six years of age, judging from what they were when they first came to us; I keep their birthday on the 2nd of May, that being my own boy's birthday.

"Wishing you, my dear friends, much success in your labour of love, and praying that God may bless your own souls even as you seek to bless others, believe me, my dear friends, with much kind and Christian love, in which my dear husband unites,

"Yours, very affectionately,

"ANNIE COLES."

NEW YEAR'S OFFERING TO THE NECESSITOUS WIDOWS AND CHILDREN OF MISSIONARIES.

THE Directors are desirous to mark the opening of a new year by submitting to the friends and supporters of the Society, the very urgent claims of the surviving families of their deceased Missionaries. By the humane and benevolent, no appeal on behalf of the widow and orphan can be regarded with indifference; and when it is considered that the devoted men who, at the sacred call of duty, have gone forth to the heathen to proclaim a Saviour's love, have, by the very nature of their engagement, been debarred from the opportunity of making future provision for the objects of their affec-

tion and solicitude, the Directors are induced to cherish the lively hope that, on a perusal of the following statement, their appeal will meet with a cordial and generous response.

ADDRESS OF THE DIRECTORS TO THE PASTORS, OFFICERS, AND MEMBERS
OF THE CHRISTIAN CHURCHES.

Of all the demands for Christian sympathy and generous support, it will doubtless be readily admitted that none are stronger than those of the widows and fatherless children of faithful Missionaries,—men who have sacrificed their lives for the sake of the Lord Jesus and the salvation of the heathen. To enforce appeals on *their* behalf, arguments are superfluous; to sustain *their* claims, motives the most tender and sacred will present themselves to every Christian mind.

By the Directors and friends of the London Missionary Society, such motives have long been warmly cherished; and they have endeavoured to supply to the widows and bereaved families of their honoured and lamented Missionaries, not the means of *adequate support* (for this has been beyond their power), but a *measure of assistance*, whereby they might be enabled to support themselves.

Twenty-two widows, with their dependent children, are now receiving the aid of the Society; and a brief reference to their several cases will be sufficient to prove their necessities and establish their claims. One is the widow of a Missionary in Polynesia, with a young family of *nine* children:—another with seven children is the bereaved partner of a devoted labourer in British India, who, in the prosecution of his Missionary work, went to sea, was shipwrecked, and lost:—the husband of a third was shot (it is hoped accidentally) by the French troops in Tahiti, leaving two infants:—the husband of a fourth, leaving three young children, was drowned in one of the rivers of South Africa. Among the rest are devoted Christian women, who laboured with their deceased husbands in the mission field for *twenty and thirty years*, and who are now, in the evening of life, oppressed with the infirmities inseparable from a life of toil and anxiety in a tropical climate.

To meet the affecting and urgent wants of these widows and orphans, the Directors attempted some years since to establish a separate Permanent Fund, and several liberal contributions were made with that design, which are invested in Government Securities. But the annual produce of this fund amounts only to £286, while the additional contributions for this specific object have not, on the average of the three last years, exceeded £160 per annum, making a total of less than £450. On the other hand, the *annual* payments to widows and orphans during the same period have exceeded £1130, leaving £680 to be supplied from the general funds of the Society.

Most gladly would the Directors continue to appropriate this amount to

an object of so much interest and importance, did the state of their finances permit; but the extension of the Society's Missions, the expenditure of nearly all its funded property, and the inadequacy of its income for many years past to meet its ordinary expenditure, compel them to make a distinct and urgent appeal to their friends on behalf of the widows and orphans of their departed Missionaries.

They urge no claim, however, requiring the exercise of unusual liberality, much less of *self-denial*; but they venture to suggest a method of Christian benevolence, which, if generally adopted, would meet the necessities of the case, and prove as *easy* as it would be gratifying to the best feelings of the contributors. They respectfully recommend to the pastors and officers of the several churches by whom the Society is kindly sustained, on the first Sabbath of the *ensuing year*, when they assemble with their brethren at the table of the Lord, to mark this occasion by a special offering on behalf of the widows and children of their faithful messengers who have fallen in the field of missionary toil.

It may be possible for the more numerous and wealthy churches thus to appropriate a *moiety* of their sacramental offerings on that occasion; but the Directors would not in any instance press their application to the injury of the poor members of churches who have the first claim on the sympathy of their brethren; in such cases, they simply ask that those Christian communicants who are willing, may have the opportunity of making some addition to their usual contributions at the Lord's table; and that the amount thus given, *over and above the ordinary sacramental collection*, may be appropriated to this special object.

On the pastors and officers of the churches the success of the present application will mainly depend; and the Directors cherish the hope that ministers will give it their cordial and effective support by commending it to the deacons and members of their respective churches, and thus securing their co-operation in an exercise of Christian mercy, which while it will afford hallowed though mournful pleasure to the donors, will also awaken in the objects of their Christian sympathy, renewed gratitude to the British churches, combined with humble thankfulness to the God of the widow and the Father of the fatherless.

Signed on behalf of the Directors,

ARTHUR TIDMAN, *Foreign Secretary.*

P.S.—Should this application be kindly acceded to, it is respectfully suggested that extracts therefrom be read to the churches, explaining the necessities of the widows and orphans of the Missionaries. And it is further requested that the amount specially contributed on the occasion for their relief, be transmitted, by Post-Office Order or otherwise, to the Rev. Dr. Tidman, Foreign Secretary, by the 15th of January, as it is desirable that the several contributions should appear in the *MISSIONARY MAGAZINE* for the following month.

INDIA.

APPEAL AGAINST THE LEX LOCI.

IN our Number of October last, we brought under the notice of our readers the passing of the *Lex Loci*, an act which, by securing the rights of conscience throughout the territories subject to British rule, rendered the 11th of last April a day memorable in the civil and religious history of the people of India.

It was scarcely however to be expected that so great a boon conferred upon the population of that country, would be regarded by the upper classes of native society, and all others who are rigid in their adherence to idolatry, with any other feelings than those of alarm and irritation; and accordingly measures were forthwith adopted with a view to the repeal of the obnoxious enactment. The native Indian press has sounded the alarm through the length and breadth of the land, and vigorous, though hitherto abortive efforts have been made to excite the abettors of heathenism to an organized opposition to the new law.

For the following notice of these preliminary proceedings, we are indebted to the *Calcutta Christian Advocate*; and we desire in an especial manner to invite the attention of our readers to the remarkable admissions disclosed by the avowed organs of Hindooism, which, while appealing for the sympathy and the aid of their partisans, betray a humiliating consciousness of the hopelessness of their enterprise, and bear an involuntary, though most impressive testimony to the fact, that the strongest bulwarks of Hindooism are no longer proof against the successful aggressions of the Christian Missionary.

"SUBSCRIPTION FOR APPEAL AGAINST THE
LEX LOCI.

"The Bengali papers continue to direct attention to this subject. The *Bhaskar* has published the Address of the Sub-Committee appointed for this purpose, from which the following passages are taken:—

"A very small sum will not suffice to provide the means necessary for engaging earnestly and successfully in this undertaking. About 30,000 rupees will certainly be required. The English residing here have already collected nearly 40,000 rupees for their appeal against "the Black Acts," and more will probably be received. Both these objects must be secured by the use of the same means; we may therefore calculate upon the expenses being pretty much the same. Indeed, the English are appealing to

their own country, which is not the case with us; there *they* have no want of friends, and in regard to the cause of their appeal they will find almost all their countrymen on their side, desiring their success, and ready gratuitously to do anything in their power to promote it; whereas, in our case, we may be sure that all will be against us: we can only make trial of our fate by the help of any whom, at a considerable expense, we may engage on our side. In some matters that concern us we might be able to find there some three or four unprejudiced persons; but in regard to the case now in hand, we believe that the whole country, with scarcely an exception, will be unfavourable; and many will exert themselves to secure our defeat. It is unnecessary, therefore, to attempt to show how very difficult it must be to succeed

in such a country and among such a people: nor can it be a matter of surprise that so large a sum should be required; indeed, if it can be effected for that sum, we shall have reason to say that our object has been gained at a cheaper rate than *theirs*.

“There is another thing to be considered. Of all the cases of injustice shown by the Government towards their Hindoo subjects, this is by far the worst; for the law which through our evil destiny has been lately published, will prove the weapon that will utterly root up the whole tree of Hindooism—of this there can be no doubt. By this act the Government has opened the doors, so long closed, which stood in the way of the destruction of the Hindoo religion, and has made the way easy for Hindoos to become Christians. The Missionaries lose no opportunity to do us all the injury in their power. They are continually employing all kinds of means by force and fraud to root up our religion, and to establish the Christian faith. Many boys, fascinated by their wives, have forsaken their mothers' arms, and fled; parents have been bereft of their children, brothers of their brothers, wives of their husbands: all the corners of the earth have been filled with sounds of lamentation through the violence of the Missionaries. How many of the Hindoos, wounded by their pitiless arrows, pass their days in endless sorrow! Nevertheless, all this violence we could bear; for hitherto real fear had not entered our breasts. We well knew that, so long as the Government forbore to render them any assistance, all the outrages of the Missionaries, though counted by thousands, might be disregarded. But now, when the Government itself, in whose hands are our lives, our property, and all that we have, begin to favour our adversaries and to seek the destruction of our religion, we too clearly see that our safety is at an end.

“You may therefore be fully confident that the tide of our evil fortune has reached its height, and that our trouble is absolutely without bounds. In order to our escape from this sea of troubles the most strenuous exertions of all—men, women, and children—are absolutely necessary. At such a time the whole body of the Hindoos must unite to seek justice from the Government, and be prepared

even to surrender their lives and fortune to preserve our religion and our race. In such a case therefore the sum that has been mentioned must not be regarded as extravagant. Rather we should consider, if success crown our effort, that four times that amount would be well spent; if otherwise, we shall still have the satisfaction of feeling that every possible effort has been made, and that no blame rests on us for the failure.’

“Regarding this document, the Editor of the *Bhaskar* writes as follows in a rather despairing strain, but suggests that the list of subscriptions will at least serve to show who are Hindoos to the present day, notwithstanding the falling away to the Christian faith.

“We entreat (he says) our friends and neighbours to show that they are true Hindoos, and that they really desire to save their own religion, to send us their subscriptions—every one according to his ability—from Rs.1000 to four annas; we will transmit their contributions to the Treasurer and Secretary, and publish their names and residence in the *Bhaskar*; and we shall be happy to receive contributions from any of our subscribers who are foreigners, but who are favourable to the Hindoo religion.

“The whole body of the Hindoos have been grieved by the rejection of their Memorial by the Governor-General, and are now preparing to appeal to England. Although we have great fear as to the result of this measure, and feel almost certain that the prayer of the Hindoo Memorialists to the home authorities will be unsuccessful, still the attempt will serve to show how many Hindoos there really are at the present time, as compared with the number at the time when the rite of Suttee was abolished.

“We know very well that a very great number of Hindoos have become Christians. Even of those who have not been baptized, and thus publicly professed Christianity, a great many adopt in secret Christian practices. We have now a favourable opportunity of finding out how many are Christians, either publicly or in private, on the one hand; and on the other, how many there are in this country who piously adhere to their own religion. Every man who comes forward with his wealth and influence in support of the Appeal, is a Hindoo; he who does not thus aid his brethren is a

Christian, either openly or in secret; he must certainly be thus regarded.

"At the time of the suppression of the Suttee by Lord Wm. Bentinck, even the Hindoo widows came forward with their contributions of two annas or four annas each, as they were able, in aid of the Appeal then made to England for its revival; by this it was known that the great body of the people of the country adhered to their own religion. We do not see the same eagerness in regard to the present subscription, and hence we suspect that the number of Hindoos has greatly diminished. We well know that many call themselves by Hindoo names, while they eat and drink with Englishmen and Musalmans. Many, on occasion of the death of father or mother, will during the daytime appear as Hindoos, wearing the clothes and eating the food appointed for such times of mourning, while at night they will array themselves in fine clothes, and sit at the table to take meat and wine. How many pious Hindoos are there in Calcutta, who will not go to Government House, or in the

time of the Moharrum to the house of the Haji Karbalai, for the purpose of consuming the rich provisions? We everywhere see Hindoos paying no regard to the *sradha* of their father or mother, submitting to be shaved, and eating fish and flesh, during the time of mourning for their relatives. If those who are Christians in secret, but openly Hindoos, are permitted to inherit property from their ancestors, will the Government allow that those who sincerely embrace Christianity and openly profess it shall be deprived of their paternal wealth? If the Hindoos had not thus secretly adopted the habits of the Christians, the Government would not have ventured to show this kindness to those who have openly renounced their former faith. The Hindoos have opened this door of misery themselves, and unquestionably those who are firm in their own faith have fallen into great distress. Let then every one who desires still to be counted a Hindoo, give all the assistance in his power to the present movement; otherwise he will be very blameable."

NAGERCOIL.

In the following letter, the writer, Mrs. Lewis, appeals for sympathy and aid on behalf of her Female Boarding School for Hindoo children, and we feel pleasure in giving it publicity. In inviting attention to its statements, we need only assure those of our readers who are more especially interested in the cause of female education in India, that any pecuniary aid in furtherance of Mrs. Lewis's plans and efforts will be well bestowed and gratefully appreciated.

TO THE FRIENDS OF HINDOO FEMALE EDUCATION:

DEAR CHRISTIAN FRIENDS,

In a retired corner of the Lord's vineyard, in the little village of Santhapooram, forty miles from any European cantonment, is a Female Boarding School for Hindoo children, containing seventy-seven girls, whose ages vary from four to fourteen. They learn in their native language, which is Tamil, to read, write, and cipher; also geography and grammar. Their principal study, however, is the Word of God, which many of them can read fluently. By this means, as well as by

constant attendance on the ordinances of the Gospel, they are tolerably well versed in Scripture history and in the fundamental doctrines of our holy religion. The girls in the higher classes have long ago learnt the whole of Dr. Watts' First and Second Catechisms, also a large catechism embracing the principal points of history in the Old and New Testaments as well as the principal doctrines of the New. In addition to this they have committed to memory all the hymns in our Tamil Hymn-book to the number of one hun-

dred and forty. Such an amount of Scripture knowledge will not, we trust, be as seed sown in unproductive ground, but bring forth fruit to the glory of God.

Though we have not yet been privileged to see any of them decidedly converted to God, yet we have the satisfaction of knowing that the girls in the higher classes constitute by far the most attentive, intelligent, and promising part among the females of our congregation at Santhapooram. Of course we except those who can read, and are already members of the church. While the women who are not able to read can scarcely give me an intelligent account of the sermons they hear on the Sabbath, the bigger girls both repeat the texts as well as the heads of the discourse.

Thirty seven of my little girls are the children of widows, five have neither father nor mother living, and the remainder are the children of poor parents. All eat, and sleep, and learn together, without any distinction of caste, and all are instructed in the knowledge of that religion which has the promise of the life which now is, as well as that which is to

come. Whilst, however, we instruct them, owing to their great poverty we must feed and clothe them, and this we cannot do without the co-operation of kind Christian friends in our dear native land. Our school is, at the present time, considerably in debt; and unless we speedily receive some relief, we shall be obliged to dismiss the greater part of the children, to our great sorrow of heart.

Will you, dear Christian friends, allow us to do this; or will you pity the souls of these poor children, and help us to support them? We trust that you will be enabled to do this; and we pray that God will bless you in proportion as you bless these young immortals, whom He has in infinite wisdom created, and who must through all eternity inhabit the blessed regions of joy and purity, or, like their forefathers, sink into endless misery and despair.

I am, my dear Christian friends,

Yours very faithfully,

EMILY LEWIS.

*Santhapooram,
near Nagercoil, South Travancore,
September 7th, 1850.*

COIMBATOUR.

OBITUARY OF THE NATIVE TEACHER, "THOMAS THOMPSON NECK."

THE triumph of Christian principle, as evinced in the holy lives, the evangelical labours, and the happy deaths of those who have renounced heathenism for the faith of the gospel, so signally attests the value of Missionary effort, and is so calculated to sustain the hope and to stimulate the zeal of the friends and promoters of the good work, that we feel assured our readers, while sympathising with the Missionary in the loss of so exemplary a coadjutor, will be gratified to trace, in the following memoir of the deceased, the unequivocal proofs of a heart and life entirely consecrated to the Saviour.

The Rev. W. B. Addis, under date October last, writes :—

"I did not anticipate, when I sent you the journal of Thomas Thompson Neck, in July last, that I should so soon have to apprise you of his death; he was then as well as usual. He died at Sattiamunglum, the outstation he occupied for many years, on Sunday, Sept. 15th. He had been on an extensive

mission tour among the inhabitants of the Collegal hills, and returned poorly, though no immediate danger was anticipated by his family; but he rapidly became worse, and died, in the full hope of the Gospel, on the above date.

"I subjoin the following particulars of this excellent man, and valuable preacher of the Gospel among his fellow-countrymen.

"Eighteen years ago he was a staunch and zealous heathen, holding the situation of 'sacrificer' to a village temple, a few miles from this place. And on his brother (the lamented Vathanianthum) embracing Christianity, he became much opposed both to him and the 'new religion.' Still he read the Bible and our tracts; but being a man of considerable firmness of mind, he took nothing for granted, but sifted all that was to be said on both sides, and was slow in conviction, supposing that his own religion was suitable and proper for himself and countrymen. After a considerable time, the conviction of the truth of Christianity and its adaptedness to *all* men gradually took possession of his mind, and at length became so strong that he felt he must relinquish his official connexion with the heathen temple, and communicated his intention to the headmen of the village, to their no small surprise. He carried his determination into effect, and gave up honour, emolument, and all, and worked with his own hands, and provided for himself and large family for more than a year, during the whole of which time the people of the village kept his former office vacant, expecting that either by promises or threats he would resume it. But he was firm in his purpose, and openly attended the means of grace, and appeared to be under the influence and teaching of the Holy Spirit. Some time after, on discovering his abilities and attainments, I proposed that he should enter my preparatory class, which he consented to do, and daily attended with great humility and diligence to his preparatory studies, and delivered up his usual portion in class with those far younger than himself. After some

time spent in this manner, I appointed him as an Assistant Reader, in which office he was zealous and diligent, and travelled much in the surrounding country; and in 1836 was appointed by me to occupy the out-station of Sattiamungalum as a Native Teacher, where he continued to reside up to the time of his death, and where his wife and one of his children died, and were buried in his own compound; and he now lies beside them. He has left two orphans, who were dependent upon him. He had other sons and one daughter, who are married and have families of their own.

"He was a man of great power and ability in controversy with the heathen, having been so long and so intimately acquainted with all their ways, subterfuges, &c. None who entered the list with him long held out, for no sophistry could escape his detection, and I have at such times watched him with surprise and thankfulness. He was very greatly respected by the inhabitants of the town of Sattiamungalum; Brahmans often visited him at his house, and all classes attended his funeral. He was also well known by the villagers for many miles around, whom he frequently visited and made known the way of salvation through Christ. He was a Boanerges among his heathen countrymen, and a Barnabas among his Christian brethren. His end was peace; and he bore witness to the numbers of heathens who surrounded his dying cot, of the truth of the doctrines he had made known to them.

"In personal appearance the deceased was a man of handsome features; and although about sixty years of age at his death, he had lost scarcely any of the freshness and activity of youth. Only a few weeks before he died, he out-walked a vigorous man scarcely more than half his age, when out on a mission journey."

CHINA.

HONG-KONG.

CONVERSION OF A HOSPITAL PATIENT.

THE Medical Missionary, while applying his professional skill to the cure or alleviation of bodily ailments, deems it his peculiar privilege to

avail himself of all suitable occasions for directing the minds of his patients to the Great Physician, who alone is able to relieve the more inveterate maladies with which their souls are afflicted. Instances happily are not wanting to show that these evangelical efforts of the Medical Missionary have been attended with the most salutary results; and the following narrative introduces us to the case of an individual who, having long sordidly practised upon the credulity of his superstitious countrymen, is at length brought, through his attendance on the Hospital at Hong-Kong, to embrace the truth as it is in Jesus. The case was incidentally referred to in an article which appeared in our Number for November; but the circumstances are of so interesting a character, that the fuller details now given cannot but prove highly acceptable. Under date the 27th of September, Mr. H. J. Hirschberg writes:—

“I am very happy to be enabled, through the Lord’s mercies, to report a case of conversion in connexion with our Society’s Hospital in this place.

“A-Poon, the subject of the present narrative, was formerly a Fung-shui Seen-Shang, (literally translated, ‘Wind and Water First-born’)—a wind-and-water geomancer—and as this might sound strange to an European ear, I will briefly explain it. The Chinese are a very superstitious people, and if they have an important work before them, they cannot enter upon it without first soliciting the favour of the gods to its happy accomplishment; and as these geomancers are supposed to be endowed with a superior knowledge of the will of the gods, they are applied to to name the most auspicious time to begin a building, or the place for burying the dead, or the hour for celebrating a marriage, or the day of opening a shop, &c., &c. If a person dies, the family send for the wind-and-water geomancer, to find out a place where they might bury their dead; which would be the least exposed to the wind, and from whence the water, after a heavy rain, would soon run off, and therefore, not spoil the grave so easily. If the family is rich, it then becomes a very long and difficult task for the diviner to find out a suitable place; for the greater number of days he has to wait upon the gods, the more pay he gets;—so that when the search has extended over three or four weeks, their entreaties become proportionably pressing; and the more urgent they are, the more difficult he finds it to obtain the propitious smile of the gods. But when the family

happens to be poor, the Seen-Shang has little trouble, and soon points out the most eligible burying-place.

“Such was the profession of A-Poon; and whilst he was walking about in Canton seven or eight years ago, deceiving others and himself the victim of deception, studying the climate, the aspect of buildings, doors, graves, &c., in the exercise of his profession, God, who had pity on him, gave him opportunities to hear the blessed Gospel. A Chinese is very proud, and you can imagine how foolish the words Jesus, sinner, repentance, &c., sounded in the ears of him who was a favourite of the gods, who understood their will, and who besides knowing the climate and so many other things, never was in prison, and therefore not a sinner (a Chinese saying): the preacher therefore, most assuredly could have no reference to him. Several times he heard the Gospel in Canton, but it seemed as if spoken to the wind, and as seed sown upon the sandy rocks.

“Not finding his business to answer very well at Canton, he left that place, and about four years ago came to Victoria to try his fortune. Here he went often to Bazaar Chapel; and sometimes, he says, he had such a consciousness of sin, that he had resolved to acknowledge it openly, to confess before men Jesus as his Saviour, and to ask the foreign teacher for baptism; but as he was on the way such thoughts as these came into his mind. ‘These doctrines are not Chinese—the ancient wise men never taught them; Jesus is a foreign wise man; thou art not a sinner; your

countrymen will laugh at you, and scorn you,' &c., &c.; and he turned back, and for a long time abstained from attending the chapel.

"About that time a tumour began to form on his back, and increased so rapidly as to excite his alarm: his conscience being thus roused, he concluded it was meant as a punishment for his sins; he again repaired to the chapel, and was on the eve of confessing Jesus as his Lord, when Satan once more hindered him, and again he stopped away from the chapel. In the mean time hearing that the foreign doctor had opened a Dispensary at Bazaar Chapel, he applied to him to have his tumour cured. It was about two years ago that I then saw him for the first time, and therefore knew nothing of his mental distress. He sat very quietly, and seemed very attentive during the preaching; and when I began to see the patients, he came to me and showed me the tumour. I told him that it could not be removed by medicine, but if he would submit to an operation, I could cure it; and as he appeared to dread it, I told him to wait a little longer, to think the matter over, and when he would wish to have it removed, to come to the Hospital. He then received some tracts, was advised to pray to Jesus, and he went away.

"A few weeks afterwards, he came one morning to the Hospital, desiring me to operate upon the tumour. It so happened that two medical men were present, one of whom was Dr. Home, Staff Assistant-Surgeon; the name of the other I do not just now remember. Before I began to use the knife I told him that it would be better for him to sit down during the operation, as it would cause him some pain. 'Never mind,' said he, 'never mind. I had rather stand;' and thus he got hold of the back of the chair, and leaning over it I began to operate. During the operation I asked him if he had any pain. 'No,' said he, 'I have no pain.' This answer he gave twice. I thought it somewhat strange, and could not explain it at that time. He then came regularly to the Hospital, and the wound soon healed. I had at each visit regular conversations with him, and he seemed to me to be one to whom the Lord had been gracious.

"One Sunday he came to Bazaar Chapel, and at the end of the sermon, when Dr. Legge had uttered the words, 'Now is the accepted

time, now is the day of salvation; who will come out and declare himself on the Lord's side?' he came forward and said that he was willing to do so, giving at the same time a long address in which he narrated the above facts, and added the following—'After I heard the foreign doctor say that I must submit to an operation, I prayed and said, "If thou, O Jesus, art the Almighty God whom the foreigners declare thee to be, save me from pain. I shall now go up to the Hospital; and if I have no pain during the operation, I will believe on thee, and worship thee as the only one true and living God."' He then showed to all present the part where the tumour had been, and assured them that he had no pain whatever—that he would thenceforth worship only the God of the foreigners; and recommended his countrymen to do the same.

"As often as I came to see the patients at Bazaar Chapel, he also came in, repeated the above, and preached Jesus unto them.

"From this time he continued to attend divine service, and the missionaries and the Chinese Christians had frequent conversations with him about the one thing needful. He believed on Jesus, prayed to Him morning and evening, but had not yet faith and strength enough to lay aside his business, which he was told he must do before he could be baptized. This was very trying to him, as he had no other means of gaining his livelihood; but one day it happened that Dr. Legge met him in the street, and addressed him upon the subject. The Lord blessed these words to his soul: he at once laid aside his business, came day after day to be instructed, and has since to our great joy been received into the Church of Christ.

"Not long after his baptism an incident happened in which he recognized the hand of the Lord, and for which he is continually expressing thankfulness. He wished to remove into another house, but the price demanded for it appeared to him a little too high; he had, however, fixed his mind upon the house, and thought that by waiting a few days the landlord would perhaps abate his terms, but if not he decided on giving the price demanded. At this juncture a fire broke out, consumed six houses, and burned three men in that very house into which he had resolved to remove. The next morning early he came to us and

told us of it, thanking the Lord for his goodness towards him and his family.

"He now lives in the Hospital. Early in the morning you may hear him reading the Bible, and praying to Jesus, who has saved his soul and body from destruction,—thus affording the

Missionaries great joy through his Christian conduct. May the Lord draw him closer and closer unto Himself, and by His Holy Spirit assist him to lead a consistent, holy life unto the end! Amen."

POLYNESIAN ISLANDS.

TAHITI.

By letters recently received from this island, we derive the gratifying intelligence that the revival of spiritual religion announced in our former Numbers to have taken place at several of the Mission Stations, has, in the gracious providence of God, continued to extend its influence.

The Rev. Wm. Howe, writing under date the 16th April to the Rev. David Darling, at present in this country, gives the following encouraging statement:—

"You would be greatly grieved to hear of the death of Utarui before you sailed. I was with him an hour before he died. His end was what it might be expected to be—perfect peace. Almost his last words were, 'My place above is prepared.' I had some unbelieving fears that now he was gone and you were absent, things would go wrong at Buanua; but, wonderful to relate, a state of life and activity pervades the whole of the district. Moevai is most active and energetic in every good work, and is praised by all for his devotedness. The troops have been removed from Buanua, there being only two mutoi and one soldier to keep charge of the gun. This appears a merciful providence, as the place is now only under the superintendence of the native officers, and the schools under that of the deacons. I have not been able to do as you bid me about the students, which was, that none of them should go until they had been twelve months in the Institution; for the people would have them: and as every sermon they preach is examined by me before they go, I do not regret the determination of the people to have them. The list of candidates which you left had increased to

thirty the first ordinance-day. I was engaged in their examination and in the church-meeting, from eleven to four in the afternoon; nineteen of them were admitted, and three adults were baptized. From that time there has been a remarkable development of a long-standing work. Many it would appear have been living under conviction for a long time, which your last sermon was the means of bringing to maturity. As soon as you had left the place, everybody appeared to feel, 'We have long enjoyed the faithful ministry of our Missionary, but we have not availed ourselves of its advantage; and now he is gone!' And they have by these reflections been led to decide. I spent last Friday and Saturday week there, employed almost the whole time in examining candidates, and in admitting members to the church. Sixty-one were admitted, after a faithful examination into their sentiments and conduct. I durst not keep them out, lest I should be sinning against them, and the Head of the church. I also baptized eighteen adults. Pray that those who have been admitted may remain faithful."

SOCIETY ISLANDS.

HUAHINE.

It is gratifying to learn, that the principal settlement on this island, which suffered so severely, a few years ago, from the devastations of the French, is gradually recovering its former prosperity; that the services of the sanctuary and the education of the young are again regularly conducted; and that the labours of the missionary are attended with some gracious tokens of the Divine approval.

The Rev. Charles Barff, under date the 22nd of May last, writes:—

“We have just finished a deeply interesting May Meeting. There has not been so large an assembly of the Huahineans for some years past.

On Wednesday, the 8th, a Missionary sermon was preached to a very large and attentive congregation.

On the 9th, the Annual Meeting of the Auxiliary was held. Hautia, as usual, was called to the chair—an office he is well suited to sustain. The speakers were numerous. The contributions amounted to 325 dollars, of which sixty-five were from the children in the schools. The exercise was, as usual, opened and closed with prayer and praise.

The 10th was devoted to the children in the schools, of whom 300 were present. About 160 of them repeated, from memory, portions of God's Word; and an appropriate address was delivered to them. The interesting service closed as it began, by imploring the Divine blessing on the dear children.

The annual May Festival was held in the afternoon, when the chiefs and people sat down to a plentiful repast, which concluded the festival in a most agreeable manner.

“Will you please to give publicity to the sincere thanks of the chiefs and people of Huahine, and myself, for Admiral Sir George Seymour's liberal present, just received, towards rebuilding the settlement of Teare, burnt down by the French?”

In a subsequent letter, dated Tahiti, 20th June, Mr. Barff furnishes the following brief notice of a visit he had paid to the island of Maiaoiti, one of the out-stations connected with this section of the missionary field.

I embrace this opportunity of informing you that I have just reached this place, after a three weeks' visit to Maiaoiti. We found the people in this island living together in great harmony, and attending with regularity on the means of grace. The Church had not received any additions during the year, neither had any been separated for improper conduct; but four of the members had been removed by death, concerning whom, it is pleasing to record, that their end was peace. The island contains a population of 300, of whom 76 are at present members of the Church; and there are 100 children in attendance on the school.

During our stay, we celebrated the ordinance of the Lord's Supper, and baptized six infants.

We held the annual meeting of the Auxiliary Missionary Society; and the sum contributed by that poor people amounted to fifty Spanish dollars.

We endeavoured to excite their attention to spiritual things by the constant preaching of the Gospel, school instruction, and visits from house to house. The native teacher, Arne, has at present the care of the station. Much sickness prevailed in the island when we arrived; but we had the happiness of leaving all nearly restored to health.

COLLECTION FOR THE REPAIRS AND OUTFIT OF THE MISSIONARY SHIP.

THE Directors tender their cordial thanks to the Ministers of Congregations, Superintendents and Teachers of Sunday-schools, and numerous other friends of the Society, who are promoting the effort now being made by the young for the repair and outfit of the *John Williams*; and they will be further obliged by their conveying the same to the Collectors and Contributors for the generous zeal with which they are prosecuting this object. The result, as already reported, is so encouraging as to satisfy the Directors that if *all* their friends will join in it, its success is certain. To afford them an opportunity for so doing, that, if possible, the young of *every* Congregation connected with the Society may take part in this good work, the Contribution List will be kept open until the 31st of January, 1851. On or before that day the Directors request their friends to remit the Collections to the Rev. Ebenezer Prout, Mission House, Blomfield Street, who will be happy to forward Collecting-cards to any who may require them.

ARRIVALS OUTWARD.

Mrs. Lechler, the wife of the Rev. J. M. Lechler, Salem, East Indies, accompanied by the Misses Woodman, Addis, and Walton, arrived at Madras by the *Barkam*, on the 2nd of October.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following; viz.

- For Rev. J. Gill, Somerset. To the Rusholme Road Sunday School Missionary Society, Manchester—For a Box of Clothing and Useful Articles.
- For Rev. W. Ashton, Kuruman. To Friends at Ashlou-under-Lyric—For a supply of Clothing and Useful Articles.
- For Mrs. Wright, Philadelphia. To the Juvenile Missionary Working Association, under the superintendence of Mrs. Fisher and Miss Stratton, Commercial Road, East—For a Case of Clothing and other Useful Articles, value £20.
- For Rev. Walter Inglis, Baharuteland. To Miss Dickson and Friends at Glasgow, &c.—For a Case of Useful Articles.
- For Rev. E. Solomon, Orikpa Town. To Mrs. Matthews and the Ladies of the Auxiliary Missionary Society, Aberdeen—For a Case of Clothing and School Materials.
- For Rev. William and Mrs. Mills, Savail. To the

Juvenile Working Party, Halstead—For a Parcel of Clothing. To the Young People at Ebenezer Chapel, Dewsbury, per Mrs. Clay—For a Box of Useful Articles.

For Rev. William Harbutt. To the Working Party of Salem Chapel, Bradford, Yorkshire, per Mrs. Mc. Kean—For a Box of Clothing, &c.

For Rev. Edward Porter, Cuddapah. To William Struthers, Esq. Grove Villa, Upper Chelsea—For a Parcel of Books.

To a Friend at Reading—For a Parcel of Work Bags, &c. To Miss Cato, per Rev. J. Stribbling, Enfield—For a piece of Work. To Mrs. Flower, Leeds—For a Model of a Tent, used in the Missionary tours through Guzerat. To the Children of the Infant Class at the Puget School, Brighton—For twenty-five Bibles. To Mr. F. W. F. Woodman, Bristol—For 185 Copies of his Rules for Improving Health. To Mrs. W. C. Wallis; To J. S. Tottenham; To Mr. Shansfield, Manningtree; To J. P.—For Volumes and Numbers of Evangelical and other Magazines, Reports, &c. &c.

MISSIONARY CONTRIBUTIONS.

From the 1st November to the 12th December, 1850, inclusive.

FOR THE OUTFIT AND REPAIRS OF THE MISSIONARY SHIP, John Williams.		£ s. d.		£ s. d.		£ s. d.	
Collected by Miss M. A. Johnston		0	4	4	Todhunter, Master		£ s. d.
Collected by Master F. Small		2	3	9	William		0 10 0
Silver-street Sunday-school Teachers and Children		5	0	0	Tyson, Master John		0 6 0
Ditto, Farringdon-st. Branch		2	3	0	137, 18.		
Middleton Chapel. Collected by Master A. A. Violet		0	7	6	DEVONSHIRE.		
Paddington Chapel. Collected after Mr. Bateman's Lecture		7	8	6	Barnstaple.		
Tonbridge Chapel. Collected by Mrs. Hodgerson		3	0	6	Sunday-school Classes		7 13 4
BEDFORDSHIRE.					Gibbie, Master Garthier		1 0 2
Biggleswade. Collected by Miss H. J. Foster		0	8	4	dinner		1 0 2
BRACKENSHIRE.					Exps. 1s. St. 12s. 6d.		
Newbury, Sunday-school, per Mr. J. Blacket		7	5	1	Exeter, Grosvenor Chapel Sunday-school		3 3 0
BUCKINGHAMSHIRE.					Ermouth, Glenorhy Chapel Sunday-school		1 13 0
Paul's Bury, per Rev. J. Buckingham		1	0	0	North Tacton, per Mr. E. Heal		1 1 0
CAMBRIDGESHIRE.					DURHAM.		
Burnell, Sunday-school		1	1	8	Sunderland. Bethel Chapel.		
CRESSHIRE.					Collection after Address by Rev. W. Harbutt		3 5 1
Macclesfield, — Roe-street.					Collected by—		
Cards		8	14	7	Pearce, Thomas G.		1 0 0
Tea-meeting		4	8	10	Bender, Thomas		0 17 9
Collection in school-classes		3	5	8	Bipon, Isabella		0 14 6
137, 9a. 1d.					Carmichael, James		0 13 9
Northwich, collected by Sunday-school Children		6	10	1	Butterford, Thomas		0 13 8
CUMBERLAND.					Drury, Emmeline		0 12 0
Whitehaven.					Douglas, Morley		0 11 10
Collected by—					Atkinson, Edward		0 11 2
Burton, Miss Ellen		0	6	3	Bamlet, George		0 10 0
Chamberlain, Miss M. A.		0	9	9	Abbay, William H.		0 8 6
Coldbeck, Master John		0	5	4	Stanford, Thomas		0 8 3
Cox, Miss Elizabeth		0	15	2	Douglas, Harriett		0 8 2
Crain, Master John		0	13	1	Johnson, George D.		0 8 0
Creighton, Miss Eleanor		0	3	1	Shotton, Mary		0 8 0
Hamilton, Miss Beale		0	5	1	Farrow, John Henry		0 7 8
Hamilton, Miss Eliza		0	7	10	Davidson, John Long-staff		0 7 6
Hampton, Master John		0	9	4	Bee, Isabella		0 7 0
Hampton, Master Henry		0	4	4	Steel, Thomas		0 7 0
Higgins, Miss Isabella		0	11	10	Steel, Lancelot		0 7 0
Humphreys, Miss Anne		1	1	9	Sord, Henry		0 6 0
Irven, Miss Jane		0	12	0	Cowe, Elizabeth		0 5 9
Jackson, Master Joseph		0	5	11	Clarke, Robert D.		0 5 7
Kitchin, Miss Sarah		0	16	0	Sord, Samuel		0 5 7
Kitchin, Miss Hannah		0	6	6	Hutchinson, Robt. C.		0 5 3
Kitchin, Miss Agnes		0	8	7	Duncan, William B.		0 5 1
Kitchin, Master William Henry		0	10	0	Gaine, Elizabeth		0 5 1
Kelly, Master Joseph		0	6	0	Black, John Gordon		0 5 0
McGill, Miss Esther		0	4	6	Errington, Anne		0 5 0
McGowan, Miss Mary		0	12	6	Gardner, Edmund		0 5 0
Muncaster, Master John		0	5	2	Ball, William		0 4 8
Pearson, Master John		0	11	6	Paris, Henry		0 4 6
Pearson, Miss Margaret		0	7	0	Alney, Matthew		0 4 2
Reed, Master William		0	6	6	Alney, Robert		0 3 9
					Alney, John		0 3 8
					Allan, Frances		0 3 3
					Maxwell, James		0 3 3
					Prince, Elizabeth		0 3 0
					Almond, Jane Anne		0 2 6
					Jobling, Anne		0 2 6
					Ramsey, William B.		0 2 6
					Taylor, Joseph		0 2 6
					Langlands, Hannah		0 2 6
					Jobling, George		0 2 2
					Turnbull, William		0 2 2
					Corling, William		0 2 1
					Cochrane, Thomas		0 2 1
					Chapman, John		0 2 0
					Sturges, Edward		0 2 0
					Sord, George		0 1 9
					Bamlet, John		0 1 9
					Macklem, William		0 1 9
					Innis, William		0 1 7
					McMontrey, William		0 1 6
					Newton, John		0 1 6
					Smith, James		0 1 6
					Raste, Jane		0 1 4
					Chapman, James		0 1 3
					Edwards, Henry		0 1 3
					Barnes, James T.		0 1 2
					Borer, William		0 1 2
					Fairclough, Jackson		0 1 1
					Foster, Charles		0 1 1
					Marshall, Andrew		0 1 1
					Steel, John		0 1 1
					Sorer, Elizabeth		0 1 1
					Lawson, Richard		0 1 0
					Halliwell, Robert		0 0 8
					Jowsey, John		0 0 7
					Mann, John		0 0 6
					Hopton, M.		0 0 5
					Wilson, Thomas		0 0 5
					Lowndes, Charles		0 0 4
					Hummen, Charles		0 0 3
					Hummen, Fenwick		0 0 3
					Elliot, William		0 0 2
					Sundries & Fractions		0 0 11
					Collected at Boldon, by—		
					Juggins, Miss Mary		0 0 9
					Simpson, Miss Alice		0 0 6
					Walker, Miss Eleanor		0 0 4
					Collected at Hyllon Ferry, by Mr. Robert Twizell		0 0 5
					Exps. 4s. 6d.		
					211. 4s. 6d.		
					Maldon, Sunday-school		1 14 3
					Wivenhoe, per Mr. W. Rivenall		1 10 0
					GLOUCESTERSHIRE.		
					Blakeney, Collected by Miss Julia Hewlett		2 10 4
					Coleford, Sunday-school		1 10 0
					Gloucester, Collected by Miss March		5 0 0
					HERTFORDSHIRE.		
					Hoddeston, Miss Cullen's class		0 19 1
					Ware, Old Independent Sunday-school		1 12 0
					ISLE OF WIGHT.		
					Ryde, per Mr. J. Colenutt, George-street School		15 7 10
					Langbridge Branch		1 12 7
					Brading ditto		1 6 3
					Weeks' ditto		0 6 7
					Hayland's ditto		0 4 8
					Westbrook ditto		0 2 4
					Green Lane ditto		0 2 2
					Exps. 1s. 6d.; 191. 0s. 9d.		
					Yarmouth, Afton House, Collected by Mrs. Cotton's two little Girls		1 10 0
					KENT.		
					Bromley, Juvenile Contributions		4 4 0
					Staplehurst, Sunday-school		0 15 0
					Tuttles Village, near Tunbridge Wells, Sunday-school		2 0 0
					LANCASHIRE.		
					Blackpool, Sunday-school		3 0 0
					Churchtown, near Southport, Collected by—		
					Sunday-school Teachers		1 0 0
					Miss Jane Bindell		0 10 6
					Elswick, Juvenile Collection		5 7 6
					Fleetwood, Sunday-school		0 11 6
					Gerstang, Sunday-school		1 11 8
					Hindley, Proceeds of Hazards by Young Ladies at Mrs. Turner's White House, viz.—Misses E. and M. Makson, Misses R. M. and E. Brown, Miss J. Woodcock, and Miss M. Millar		3 3 6
					Lancaster, High-street Girls' school		3 12 0
					Boys' school		1 13 6
					Youths' schools		2 12 2
					Infant-school		0 2 10
					St. Helens, per Messrs. J. and J. Marsh		10 2 6
					LEICESTERSHIRE.		
					Hinckley, Sunday-school, per Mr. T. L. Holditch		0 17 6
					Kibworth, Master Frank Islip and Young Ladies at Mrs. Islip's School		0 12 0
					LINCOLNSHIRE.		
					Grantham, Sunday-school and Young Friends		6 4 0
					Spilsby, Sunday-school		1 1 6
					Stamford		0 10 0
					MIDDLESEX.		
					Highgate, Master and Miss Lundy		1 0 0
					Poplar, Sunday-school Teachers and Children		3 1 8
					Uxbridge, per M. A. Brickett		0 4 6
					NORFOLK.		
					Briston, Collected by Mr. T. W. Ryke		4 5 0
					Holt, per Richard Fennell		0 15 0
					Mattiahall, Collected by Miss Georgiana Taylor		2 15 6
					Wells, Sunday-school		1 10 8
					NORTHAMPTONSHIRE.		
					Kiloby, Collected by—		
					Ann Cherry		0 3 8
					Miss Dicey		0 8 10
					Miss Gibbins		0 2 3
					Ann Tinnis		0 6 1
					Sarah Whiteman		0 0 8
					Elizabeth Margetta		0 10 1
					11. 10s. 6d.		
					Long Buckby, Juvenile Dexterity, Juvenile Society, per Mr. E. A. Briggs		1 11 0
					Weedon, per Rev. I. Evans		3 0 4
					Welford, Collected by—		
					Sarah Ward		0 11 6
					Elizabeth Rutlin		0 10 4
					Elizabeth Johnson		0 9 0
					John Eady		2 5 0
					Hart Knight		3 0 0
					E. Cave		0 3 2
					21. 6s. 6d.		
					NORTHUMBRIAND.		
					Felling, Sunday-school		1 13 6
					OXFORDSHIRE.		
					Oxford, George-st. Sunday-school		5 7 6
					SOMERSETSHIRE.		
					Bath, per Mr. H. Noyce		0 12 3
					Collected by—		
					Elizabeth Trott		0 15 0
					Sarah Jane Sparks		0 8 0
					John Steer		0 10 0
					Hervy Pearce		0 7 6
					12. 1s. 8d.		
					Clevedon, Collected by Elizabeth Lee		1 10 6
					Langport, Sunday-school		2 1 0

	£	s.	d.
Yewst. Sunday-school	8	1	9
Mrs. James	0	16	8
Ex. 1s. 6d.; 21. 10s. 6d.			

STAFFORDSHIRE.			
Burton on Trent, Sunday-school ..	2	10	8
Uttoxeter			
Miss Cooke	1	10	0
Sunday-school	1	0	0
21. 10s.			

Wales.			
Mrs. Goodwin	0	10	0
Just Kirkpatrick, a birth-day present ..	0	3	6
Master Thomson ..	0	1	0
Ten Meeting	0	14	7
11. 8s. 1d.			

SUFFOLK.			
Tuddenham and Hemnecott Sunday-schools ..	1	10	0
Woodbridge, by Rev. J. Rose	5	0	0

SURREY.			
Croydon	0	2	6
A. J. W.	0	7	6
10s.			

Gadsworth Sunday-school	1	4	4
Merton, Sunday-school	2	10	6
Morden Hall, Boreham, Sunday-school, per T. H. White, Esq. ..	5	0	0

WARWICKSHIRE.			
Kendrick, Abbey Hill-school	1	16	9

Wiltshire-under-Fosse.			
Collected by Miss Harrison ..	0	2	8
Rev. J. Harrison ..	0	2	8
Mrs. Harrison ..	0	2	8
Miss Harrison ..	0	2	8
Mr. Mayne ..	0	2	8
Mrs. W. Bradford ..	0	2	8
Mrs. T. Fall ..	0	2	8
Mary Thornton ..	0	1	6
Miss Webb ..	0	1	0
A Friend ..	0	1	0
Miss C. Mayne ..	0	1	0
Mr. J. Bradford ..	0	1	0
Mr. W. Bradford ..	0	1	0
Miss E. Bradford ..	0	1	0
Miss Naylor ..	0	1	0
Smaller sums ..	0	2	6
Collected by M. Harrison's Pupils ..			
Mr. B. Wagh ..	0	2	6
Mr. B. Boothroyd ..	0	2	0
Mr. G. G. Boothroyd ..	0	2	6
Mr. T. B. Liffingworth ..	0	2	0
Mr. C. J. Bayner ..	0	1	6
Friends ..	0	4	6
Mr. Manger ..	0	1	0
Mr. F. Manger ..	0	1	0
Mr. T. Randle ..	0	1	0
Mrs. Smith ..	0	1	0
Mr. Oswald Boden ..	0	1	0
Mrs. Cockrell ..	0	1	0
Smaller sums ..	0	2	4
21. 11s. 6d.			

WILTSHIRE.			
Colford, Collected by Miss Hall and Miss Waterman ..	0	7	6
Wilton, Sunday-school	1	11	6

YORKSHIRE.			
Bacriety, Left-gate Sunday-school ..	4	4	0
Doncaster-Hall-gate Sunday-school ..	1	15	0
Eltham, Sunday-school	1	8	0
Goole, E. A. and H. Hall ..	1	11	6

Collected by—			
Miss Dobbin	1	10	0
Master Dobbin ..	1	1	6
21. 11s. 6d.			
Arthington, Young Trade, by Rev. J. Cummins	4	5	9

Knaresborough.			
Collected by—			
Miss Glendinning ..	0	15	0
Miss Wood	1	2	0
11. 17s.			

Middleborough.			
Sunday-school	3	0	0
Selly, Young Friends, per Rev. D. Senior ..	3	5	1
Wilton, Miss Rivington	1	0	0

WALTON.			
Brecon, Independent Chapel, Collected by William and Annie Jones ..	1	1	0
Lampdock, Gwifne Chapel, Sunday-school	2	15	11
Talyhoth, Bethel Chapel Sunday-school	1	0	1

SCOTLAND.			
Elie, Free Church Manse, Mrs. Wood's Female Class ..	0	5	0

Fenwick.			
Collected by—			
Miss Jane Fulton ..	0	7	6
Miss Agnes Gemmell ..	0	8	6
10s.			

Frazerburgh, Juvenile Society	3	3	11
Helensburgh, Collected by Miss Helen B. Arthur ..	0	18	6
Kirkcaldy, Bettle Society, U.F.P. Juvenile ..	0	10	0
Lanton, Children, by Miss Velich	0	6	0

Montrose.			
Pagston Sunday-school	0	16	0
A Scholar in Montrose	0	1	0
17s.			

Thurso.			
Collected by—			
Robert Miller	0	2	2
George Shearer ..	0	3	2
David Smith	0	7	0
Maryaret Cormack ..	0	9	0
Jessie Paul	0	8	0
Catherine Shearer ..	0	3	10
Catherine Angus ..	1	0	2

Christy and Mary Forman ..	0	4	8
Diana Gunn ..	0	2	7
Miss Ann Campbell ..	0	4	0
Miss E. Campbell ..	0	2	4
George Campbell ..	0	1	6
William Campbell ..	0	2	8
A Lady	0	8	0
Sundries	0	2	0
41.			

Wick.			
Collected by—			
Miss Isabella Stine ..	1	3	6
Miss Ann Bremner ..	0	16	6
21.			

Yetholm Manse, near Kelso, Per Miss Baird, Collected by—			
William Reid	0	8	9
Janet Hope	0	2	9
11s. 6d.			

IRELAND.			
Cork, Collected by Master James Colles	0	11	0
Queen's town, Peter and George, per G. Wright, Esq.	1	0	0

DENERGARA.			
George Town, Providence Chapel, Sunday-schools, per Rev. J. Kestley ..	2	3	0

Total, including previous acknowledgments	304	19	2
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FOR GENERAL PURPOSES.

	£	s.	d.
G. B. T.	30	0	0
Ebenezer, once in the Blue Coat-school, Westminster ..	10	0	0
A thank-offering for sparing mercy ..	10	0	0
Mary Emma ..	6	0	0
Mrs. White and Friends	1	10	0
A Friend	1	0	0
Barbican Chapel, Auxiliary, per J. Feeney, Esq.	43	10	0
Cambswell, Rev. John Burnett's Congregation, a Donation	100	0	0

City Road Chapel, Auxiliary, per E. Thompson, Esq.			
Collected by—			
Miss E. Russell ..	2	9	0
Miss Thomson ..	2	5	0
Mr. Clapham, from Sunday-school Boys ..	1	9	1
E. Thompson, Esq.	1	6	0
Miss Cuney	0	19	4
21. 8s. 6d.			

Clapton, Mr. Elliott, (D.) ..	100	0	0
Everdale Chapel, a Friend, per Rev. J. E. Richards ..	1	0	0
Istington Chapel, Auxiliary, per J. Davies, Esq. on account ..	10	0	0
Jamaica Row Auxiliary, per Rev. G. Rose, on account ..	15	0	0
Kingsland United Communion, for the Widows' and Orphans' Fund ..	14	5	0
Marlbrough Chapel Auxiliary, per Mr. J. B. Jeffry, on account	25	0	0

New Court, Carey-street, Second Payment by Mr. Magline ..			
Collected by Rev. James Smith, pastor ..	3	4	4
Ditto, from Sunday-school Children ..	1	5	0
First Monthly Payment, by R. G. W. male Collectors ..	1	10	8
Collected by Mr. Laundry	4	0	0
101.			

Surrey Chapel Auxiliary Society, on account ..	62	19	11
Tabernacle, Legway of Lady W. Leffer, per Mr. E. Selby, less duty ..	45	0	0

Tottenham Court Road, Mrs. A. C. Blagrove, for Chan Wing Kwong, in the Seminary at Hong-Kong ..	25	0	0
Trinity Chapel, Poplar, Lady, by Rev. G. Smith ..	3	0	0
Salem Chapel, New North Road ..			

Sunday-school Box, per Rev. A. Buscott ..	0	10	7
A. E. M. H. for Mr. Moffat's Station ..	0	3	0
Miss L. Whitechurch, (dec.) for Chinese Female Schools ..	1	0	0
W. Struthers, Esq. for Education at Cuddapah, including 41. for the boy called William Struthers ..	14	0	0

	£	s.	d.
On Account of Native Teachers in the South Seas ..	100	0	0

BERKSHIRE.			
Maidshead, Auxiliary, per Mr. J. Poulton, on account ..	65	0	0

CAMBRIDGESHIRE.			
Duxford District, Mr. J. Paterson, Treasurer, Collected by Mrs. Moreland and Miss Burgess ..	1	3	0
Miss Burgess's Young Ladies ..	1	0	0
Miss Gurner's Missionary Box ..	1	7	0
Rev. W. Burgess ..	1	0	0
Ditto, Pupils ..	1	0	0
Master Maria and Master Richard Maria's Missionary Box ..	0	5	0
Collected at Duxford Chapel ..	11	12	11
Mr. Paterson .. (A.) ..	1	1	0
A Sunday-school Girl, per Miss Burgess ..	0	1	6
Mr. T. F. Nash ..	1	0	0
Miss Nash ..	1	0	0
Mrs. Ellis ..	1	0	0
Mrs. Wedd ..	0	5	0
Miss Cross, collected by ..	1	1	0
Collection after Sermon ..	3	19	0
Boxes ..	1	3	0
Collectors ..	0	8	8
Sawston Public Meeting ..	7	13	8
Linton Anniversary Meeting ..	3	8	2
Exps. 31. 12s. 3d. 10s.			
Rev. W. Brett ..	0	10	0
Mrs. Turner ..	0	12	0

CHESHIRE.			
Maidshead, Rose-street, Collections, less expenses, 30s. 6d.	9	15	0

Northwich.			
Mrs. Caldwell ..	10	0	0
Mrs. Carnes' Box and Subscription ..	3	6	0
Mr. Fletcher's ditto ..	1	12	0
Rev. D. G. W. ..	2	0	0
Mr. Okell ..	1	1	0
Mrs. Willett ..	1	1	0
Mr. Rothwell ..	1	1	0
Mrs. Burgess and Miss Horton ..	1	1	0
Mrs. Weston ..	0	10	0
Mr. Garner ..	0	10	0
Miss Mary Cross ..	0	8	0
Miss Lowe ..	0	5	0
Mrs. Leigh's Box ..	0	10	6

Collected by—			
Mrs. Rothwell ..	3	14	0
Miss E. Shepherd ..	1	9	0
Mrs. Price ..			
Moulton Sunday-school ..	0	5	10
A Friend to Missions ..	4	0	0
At Sermons and Public Meeting ..	11	7	1
Saltbath-school Children ..	7	11	3
51 9 5			

Less Expenses, 11s. 9s. 6d.; Cheshire Home Missionary Society, 30s.	21	9	6
29 19 11			

CORNWALL.			
Auxiliary Society, per J. Baynard, Esq. (dec.) on account ..	150	0	0

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
CUMBERLAND.		DORSETSHIRE.		Miss Eliza Gilbert..		Ware.	
<i>Wigton.</i>		<i>Isle of Portland.</i>		<i>Miss Elizabeth</i>		<i>Old Independent Chapel.</i>	
Collection	2 16 0	Legacy of the late		Griggs	0 10 0	Rev. B. Richards ..	
Collected by Mr. J.		Mr. William		Mr. Harvey	1 10 0	Mrs. Flack	1 0 0
Patterson	1 0 7	Pearce, per Messrs.		Master Harry	0 3 5	Beechives Water's	
Exps. 13s. 7d.; 3l. 6s.		Way and Sansom,		Anna Hudson	0 2 3	place	1 1 0
DERBYSHIRE.		Executors :-		Maria Higham	0 3 7	Mrs. Brandram	1 0 0
Per Mr. T. Harrison.		Two Dutch 4 per		Hannah Harrington	0 0 0	Mr. Heard	1 1 0
<i>Wirksworth.</i>		Cent. Bonds	147 18 4	Esther Mansfield ..	0 3 7	Mr. Heard	1 1 0
Miss Wright	0 10 0	Dividend	3 5 10	Susan Purkis	0 1 3	Mr. Dare	1 1 0
Mrs. R. Wright	0 5 0			Master Thomas	0 8 4	Mr. Bruntou	3 0 0
Mrs. Nuttall	0 5 0	Less Duty and	151 4 3	Miss Emily Ruffie ..	0 5 0	Mr. Culver	0 5 0
Missionary Boxes.		Expenses	15 8 0	Miss Elizabeth	0 1 2	After Sermons	5 11 1
Mrs. Jos. Wheat-				Ruffie	0 1 2	Juvenile Missionary	
croft	1 0 0			Master W. Ruffie ..	0 1 2	Association, Fe-	
Miss Wright	0 5 0			Ellen Rayson	0 3 7	male	3 5 5
Elizabeth Macbeth ..	0 5 5			Eliza Rayner	0 4 0	Ditto, Male	3 5 7
Hannah Spencer	0 5 5	<i>Sherborne, Friends,</i>		Miss Priscilla Sewall	0 12 0	Collected by—	
Children's Boxes	0 14 3	per Miss A. S.		Miss Lydia Sudbury	1 6 4	Mrs. Dare	0 15 0
Collected by—		Scott, for the Boys'		Miss Hephziba Sud-	0 12 6	Mrs. Medcalf	1 0 0
Mrs. Brown	1 1 0	School at Trevan-		bury	0 12 6	Miss Medcalf	1 9 8
Miss Gamble	1 0 0	drum	4 0 0	Mrs. Thorogood	1 4 4		
Public Collections	5 11 6			Master Wallis	0 5 6		
		DURHAM.		Miss Wood	0 10 8	Less Expenses	0 10 0
		<i>Hartlepool.</i>		Miss E.			23 6 10
Less Expenses	11 2 6	Mr. G. Blumer (A.)	1 0 0	Wallis	0 3 6		23 6 10
	0 13 3	Missionary Basket ..	6 0 0	John Harrington ..	0 1 11	KENT.	
	10 9 3	Collections	9 7 6	Fractions	0 0 6	<i>Greenwich Road</i>	
<i>Brassington, per Mr.</i>		Mr. G. Trotter	0 10 0	Collections	26 17 8	Auxiliary, per	
W. Harrison	1 0 0	Sabbath-school		Exps. 4s. 6d.;		Mr. W. Hitchin ..	57 2 8
<i>Morpeth, Rev.</i>		Children	1 11 0	741. 13s. 2d.			
Edward Leighton ..	2 1 0	Missionary Boxes.		NAMPSHIRE.			
	13 10 3	Master Jefferson	0 10 0	<i>Portsea.</i>			
<i>Chinley.</i>		M. Ann Charlton	0 7 10	Landport, Rev. J.		<i>Margate.</i>	
Collection	2 8 8	Miss Mary Wood	0 7 4	Halett	1 1 0	Zion Chapel.	
Missionary Boxes ..	0 14 4	Masters C. and	0 10 0	Subscriptions	2 10 11	Subscriptions	1 0 6
		Watt	0 8 0	Collections	0 14 6	Sunday-school	5 14 1
<i>Derby, per F. Shaw.</i>		Miss Cole	0 5 6	<i>4l. 6s. 6d.</i>		Collections	6 10 4
Esq.	119 7 8	Miss E. Davison	0 5 0	<i>Titchfield</i>	6 0 0	Meeting	6 13 3
		Master H. Murray ..	0 9 0				31 15 6
DEVONSHIRE.		Miss Armstrong	0 7 0	HERTFORDSHIRE.			
<i>Beeralston.</i>		Master R. Pounder ..	0 6 7	<i>Buntingford</i>	20 0 0	<i>Cecil-street Chapel.</i>	
Collection	5 8 6	Miss A. M. New-	0 6 0	<i>Bushey, Mrs. Wag-</i>	0 5 6	Collection at United	
<i>Boxes.</i>		begin	0 6 0	<i>ston.</i>		Prayer Meetings ..	2 10 8
Mrs. Williams	8 6 3	Miss Younghusband ..	1 0 0	<i>Hoddesdon.</i>		Ditto, after Annual	
Miss M. Proctor	0 17 6	Miss Watson	1 13 0	Rev. W. Ellis.		Sermon	4 5 4
	9l. 12s. 3d.	Mrs. J. Graham	0 10 0	Ladies' Association.		Sunday-school Sub-	
<i>Oakhampton.</i>		Miss E. Abbott	0 8 2	Mr. Lock, Treasurer.		scriptions	0 16 4
Collection	6 9 3	Master G. Richard-	0 5 6	Mrs. Prior, Secretary.		Missionary Boxes ..	4 17 8
Sunday-school	0 17 10	Alice Charlotte		Collected after Ser-		Less Expenses ..	13 10 0
Subscriptions	7 13 5	Lewin	0 10 0	mon and Public			0 16 0
Exps. 9s. 6d.; 14l. 11s.		Miss Swalle	0 10 0	Meeting	5 0 7	<i>Cecil-street Chapel.</i>	
<i>Plymouth, Devonport, &c.</i>		Boxes under 5s. each	2 3 1	Rev. W. Ellis	2 2 0	Collection at United	
Auxiliary Society,		Exps. 9s.; 59l. 2s. 6d.		Mrs. Ellis	1 1 0	Prayer Meetings ..	2 10 8
per W. Stuart,		<i>Sunderland Auxil-</i>		J. Warner, Esq.	1 1 0	Ditto, after Annual	
<i>Plymouth, Mr. C. C.</i>		<i>itary Society, per W.</i>		R. Lawrence, Esq.	1 1 0	Sermon	4 5 4
Field, to fulfil the		Thackray, Esq. on		Misses Ellis	0 15 0	Sunday-school Sub-	
wishes of his late		account	39 0 0	Mrs. Hurry	0 10 0	scriptions	0 16 4
Mother, Mrs. Field,				Mrs. Wilcox	0 10 0	Missionary Boxes ..	4 17 8
of Wivelcombe	5 0 0	ESSEX.		Mrs. Luck	0 10 0	Less Expenses ..	13 10 0
<i>Point-in-Vic, per</i>		<i>Barking, Miss Beck-</i>		Mrs. C. Prior	0 10 0		0 16 0
Rev. J. Mercer	4 4 0	with's Missionary		Miss A. Ellis, for		<i>Ramegate, per Mr.</i>	
<i>Tavistock.</i>		Box	0 7 3	the Native Scholar,		T. T. Sadler, on	
Subscriptions and		<i>Halsted.</i>		Annie	2 10 0	account	40 0 0
Collections	25 11 5	Old Independent Chapel.		Miss Cullen's Class,		LANCASHIRE.	
For Native Teacher,		Annual Subscrip-		in Sunday-school,		East Lancashire	
William Rooker	10 0 0	tions	20 5 6	for the John Wil-		Society, per S. Fle-	
For the Tavistock		Collected by—		kins	0 19 1	cher, Esq.	200 9 0
Ladies' Female		Miss Oakley	4 15 0	Mrs. Lock	0 18 6	<i>Colne.</i>	
Teacher	10 0 0	Miss Young	2 0 0	Miss Coulson	0 4 10	Mr. and Mrs. As-	
For the China Mis-		Young Ladies	2 0 0	Mrs. Fleming	0 15 10	pinall	2 0 0
sion	3 3 0	Miss Sewell	2 9 5	Miss Thompson	0 14 0	Mr. Woolley	1 0 0
For Rev. W. H.		Miss Vasey	1 6 3	Miss Pryor	0 6 8	Mrs. Charnley	1 0 0
Hill's School at		Sabbath-school, First		Missionary Boxes.		Mrs. Partington	0 12 0
Calcutta, per		Bible Class, per		Mrs. Flemings	0 8 5	Mrs. Parkinson	0 10 0
Three Boys at Wil-		Miss Kitchener	0 8 8	Miss Pryor	0 8 4	Mr. Cockshutt	0 12 0
limestone	0 10 0	Miss Anna Sewell ..	0 12 0	Miss Cullen	0 5 3	Collected in Sunday	
		<i>Cardis.</i>		Girls' British and		school	1 16 1
Less Expenses	1 16 8	Emma Appleton	0 13 0	Infant-school	0 14 6	Collected at Public	
	47 7 8	Miss Gilbert	0 11 3	Boys' ditto	0 1 11	Meeting	3 17 3
<i>Topsham.</i>		Miss Emily Paul	0 12 0	Female Servants' Branch.		Oddy Butcliffe	0 4 0
Subscriptions and		Mrs. W. Prior	1 6 0	Collected by—			13 0 0
Donations	4 8 0	Miss Sudbury	3 0 0	C. Whitley	0 6 0	<i>Farnworth.</i>	
Ladies' Association.	2 13 4	Miss Wallis	0 4 9	S. Crouch	0 16 1	Mr. A. Barnes	15 0 0
Public Meeting	1 2 3	Miss Sarah S. Wallis	0 4 8	E. Ince	0 12 0		
Missionary Boxes ..	3 15 11	Boxes.		C. Squires	0 11 2	LIMPSHIRE.	
Exps. 4s. 6d.; 11l. 15s.		Mrs. Jno. Blomfield	1 2 0	E. Squires	0 8 4	<i>Independent Chapel,</i>	
<i>Wetheridge</i>		Master Josiah Blom-		E. Borchers	0 4 1	Grove-street.	
		field	0 9 1	L. Pulham	0 13 0	Collected by—	
		Joseph Bernard	0 2 7			Miss Dobson	2 6 0
		Wm. Butcher	0 2 10			Miss L. Simpson ..	
		Janet Cardinal	0 4 1			Mrs. Hawks	1 0 0
		Ellen Fairbank	0 9 0				
		Emma Fairbank	0 1 6				

£ s. d.			£ s. d.			£ s. d.			£ s. d.											
Mrs. Page	0	10	0	Wells.			Collected by—			Tuddenham and										
Mrs. Simpson	0	12	4	Collection	5	0	0	Mr. Vernon	2	12	0	Hiringswell Sunday-school, for	Mrs. Young's School, Amoy	0	10	0				
Total sums	0	10	9	Sunday-school	1	5	0	Mrs. Cooke	1	14	0									
St. Ives, 1st.			Ditto, for the Ship	1	10	0	For Missionary Ship			Missionary Boxes										
Mrs. S. Dowling	1	0	4	7th, 1st.			Master T. Vernon			Master J. Vernon			Master W. and F.							
Mrs. Phillips' Box	1	5	0	NORTHAMPTONSHIRE.			Master J. Vernon	0	13	0	Grove			Mrs. Wm. Allport						
and Card	1	6	0	Brigstock.			Master Wm. Allport	0	9	0	Mrs. Charles			Mrs. Chambers						
C. Costal's Card	0	10	3	Rev. T. Lord	0	5	0	Mrs. Charles	0	9	5	Mrs. Chalkfield			Mrs. Chalkfield					
E. Costal's Box	0	6	6	Miss Leigh	0	11	8	Mrs. Chalkfield	0	3	1	Mrs. Chalkfield			Mrs. Chalkfield					
Mrs. Munk's Box	0	3	4	Miss Smith	0	14	0	Mrs. Chalkfield	0	3	1	Mrs. Chalkfield			Mrs. Chalkfield					
M. A. Tow's Box	0	6	2	Collection	1	19	4	Mrs. Chalkfield	0	3	1	Mrs. Chalkfield			Mrs. Chalkfield					
Elizabeth Clark's	0	9	4	3rd, 1st.			Long Buckleby.			Cooke			Mrs. Hall			Mrs. Hancock				
Box and Card	0	9	4	Subscriptions	1	17	2	Subscriptions	1	17	2	Mrs. Hancock			Mrs. Hancock					
Miss Wilson's Card	0	6	6	Missionary Boxes	1	2	8	Missionary Boxes	1	2	8	Mrs. Hancock			Mrs. Hancock					
Mrs. Leche's Box	0	5	0	Collection	0	2	3	For the Ship	0	2	3	Mrs. Hancock			Mrs. Hancock					
Mary Porter's Box	0	2	3	11th, 1st.			Northampton.			Mrs. Hancock			Mrs. Hancock			Mrs. Hancock				
Mrs. Harrison's Card	0	14	3	Commercial-street.	0	10	0	Subscriptions	0	10	0	Mrs. Hancock			Mrs. Hancock					
and Box	0	14	3	Smaller sums	5	4	0	Missionary Boxes	13	5	4	Mrs. Hancock			Mrs. Hancock					
Mrs. Emerson and	0	7	0	Sunday-school	4	4	0	Collection	12	0	2	Mrs. Hancock			Mrs. Hancock					
A Friend	0	6	6	Collection	12	0	2	45th, 1st.			Mrs. Hancock			Mrs. Hancock			Mrs. Hancock			
Working Society	2	7	6	King-street.			Walsall.			Collected by—			Mrs. Hancock			Mrs. Hancock				
Public Meeting	2	0	5	Subscriptions	5	5	0	Collected by—	17	0	0	Mrs. Hancock			Mrs. Hancock					
Extra 1st, 2nd, 3rd.	3	5	4	Quarterly Subscriptions, by Miss Stevenson	15	7	5	Miss Woodward	17	0	0	Mrs. Hancock			Mrs. Hancock					
Louth.			21st, 1st.			Wesdon.			Miss Potter			Mrs. Hancock			Mrs. Hancock					
Collected by—						Subscriptions	6	11	4	Miss Potter	17	0								
Mrs. Marshall and	12	12	0			Collection	3	0	4	Miss Potter	17	0								
Mrs. Pettigrew and	4	18	8			For the Ship	3	0	4	Miss Potter	17	0								
Mrs. Colbridge	2	0	1			Welford.			Miss Potter			Mrs. Hancock			Mrs. Hancock					
Mrs. Jno. Gray	1	4	3			Subscriptions	26	15	1	Miss Potter	17	0								
Mrs. Barker and	3	11	5			Collection	26	15	1	Miss Potter	17	0								
Miss Jane Gray	3	11	5			For the Ship	26	15	1	Miss Potter	17	0								
After Sermons by	8	4	8			North-Carland.			Miss Potter			Mrs. Hancock			Mrs. Hancock					
Rev. H. Quick	8	4	8			High	2	0	0	Miss Potter	17	0								
Missionary Boxes	15	18	11			Meeting-house	2	0	0	Miss Potter	17	0								
Juvenile Association	15	18	11			Felling	0	16	0	Miss Potter	17	0								
Public Meeting	8	1	6			Public Meeting	0	16	0	Miss Potter	17	0								
Proceeds of Breakfast	9	4	9			Mrs. Wood's Box	0	5	0	Miss Potter	17	0								
Proceeds of Communion Service	3	0	0			For the Ship	1	13	6	Miss Potter	17	0								
Extra 1st, 2nd, 3rd.	3	0	0			Haydon Bridge			Miss Potter			Mrs. Hancock			Mrs. Hancock					
Stamford.			OXFORDSHIRE.			Witney			Miss Potter			Mrs. Hancock			Mrs. Hancock					
Star-lane Chapel.	28	0	0			SHROPSHIRE.			Miss Potter			Mrs. Hancock			Mrs. Hancock					
Contributions	0	10	0			Wem.	10	0	0	Miss Potter	17	0								
For the Ship	0	10	0			A few Friends, per	10	0	0	Miss Potter	17	0								
Young Men's Bible	8	0	0			H. Lee, Esq., for	10	0	0	Miss Potter	17	0								
Class, for a Native	8	0	0			Do, for the Chinese	10	0	0	Miss Potter	17	0								
Boy at Calcutta	3	12	10			Mission	10	0	0	Miss Potter	17	0								
Buy at Calcutta	3	12	10			For the Native	10	0	0	Miss Potter	17	0								
NOTES.			Staffordshire.			Teacher, David	10	0	0	Miss Potter	17	0								
Exbridge.						Simpson	10	0	0	Miss Potter	17	0								
Collection at the	2	16	0			SOMEHARTSHIRE.			Miss Potter			Mrs. Hancock			Mrs. Hancock					
Juvenile Meeting	15	8	5			Bath.	202	19	6	Miss Potter	17	0								
Collection at Public	15	8	5			Auxiliary Society,	202	19	6	Miss Potter	17	0								
Room	8	2	11			per W. T. Blair,	202	19	6	Miss Potter	17	0								
Collection after Ser-	8	2	11			Esq., for the Chapel	202	19	6	Miss Potter	17	0								
mons by Dr. Ar-	1	0	0			at Shanghai	0	10	0	Miss Potter	17	0								
cher	1	0	0			Shanghai	0	10	0	Miss Potter	17	0								
Juvenile Association.	0	17	4			Rev. W. D. Willis,	10	0	0	Miss Potter	17	0								
Some Young Friends	0	17	4			Esq., for the Chapel	10	0	0	Miss Potter	17	0								
Master H. Beasley	0	17	4			Staffordshire.			Miss Potter			Mrs. Hancock			Mrs. Hancock					
Miss Edith Nash	0	17	4			Cannock	11	0	0	Miss Potter	17	0								
Miss M. Nash	0	17	4			Gornal	10	0	0	Miss Potter	17	0								
Miss Strassman	0	6	6			Lichfield, Legacy of	10	0	0	Miss Potter	17	0								
Missionary Box in a	0	6	0			late Mrs. Mary	10	0	0	Miss Potter	17	0								
School	0	6	0			Hughes, per Mr.	10	0	0	Miss Potter	17	0								
M. A. Brickett, for	0	4	0			H. Gray, one-	10	0	0	Miss Potter	17	0								
Ship expenses	0	4	0			third of residue,	16	0	10											
Sunday-school, for	12	0	0			and 6s. 10d. interest	16	0	10											
Native Teachers	12	0	0							SUFFOLK.										
T. Stamper	12	0	0							Lavenham, Mr.										
W. Nash	12	0	0							Death and Miss										
Annual Subscrip-	14	2	0							Hickman for the										
tions	14	2	0							Native Teachers										
Ladies Association.	0	10	0							Thomas and Sarah										
Collected by—									Hickman											
Mrs. Beaumont and	3	17	6							90 0 0										
Mrs. Jno. Nash	3	17	6							95 10 10										
Mrs. Collins	3	5	6							Castle Combe, per										
Mrs. E. Gentry and	3	4	4							Miss Taylor										
Miss E. Howard	0	10	0							Total										
Mrs. Stamper	0	10	0							95 10 10										
Mrs. Atkinson	0	4	0							95 10 10										
Extra 1st, 2nd, 3rd.	3	11	6							95 10 10										
Worcester.										95 10 10										
Headmaster, Mrs. W.	10	0	0							95 10 10										
Teacher	10	0	0							95 10 10										
William Fletcher	10	0	0							95 10 10										
Thetford	3	3	5							95 10 10										



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THE EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR FEBRUARY, 1851.

MEMOIR OF THE LATE REV. JOHN PARRY.

SUCCESSIVELY PASTOR OF THE CONGREGATIONAL CHURCHES AT EAST COWES
IN THE ISLE OF WIGHT, AND AT THE CLIFFE CHAPEL, LEWES, SUSSEX.

"O thou man of God, thou hast been faithful unto death, and thine endless reward is begun. 'Well done, good and faithful servant;' thy stewardship is taken from thee, and thou hast entered into the joy of thy Lord. Amid acclamations of men and of angels, to whom thou wert a spectacle, thy race is ended. According to thine oft-repeated prayer, and solemnly felt desire, thou hast finished thy course with joy, and the ministry which thou hast received of the Lord Jesus, to testify the gospel of the grace of God. As we saw thee on the confines of the heavenly world, we thought of those brethren whom thou wert about to join, and now with celestial greetings thou hast been received into their society. Happy Geyer, happy Adams, happy Wills, but lately in our circle here, may we end our course as ye have done, and all will be well!"—*Mr. Parry's Funeral Sermon for the Rev. Richard Adams.*

THE graves of the young, always affecting, are especially so when youth has been distinguished by high moral, spiritual, and intellectual worth—when it has given large promise of mental power—when it has actually accomplished services appreciated by the wise and the good—and when, to the last hours of capability of labour, it has planned, cherished, and executed purposes of benevolence, piety, and utility. Such, in the judgment of many, are the associations with the character of the young minister, of whose short, but not useless, course these columns are designed to attempt the embalming of a brief memorial.

John, who was born Nov. 26, in the year 1816, was the second son of Mr. Thomas Parry, of Abergelle, Denbighshire, in North Wales; and brother of the late Rev. Thomas Parry once pastor of the Independent church at

Blackburn, where he succeeded the late Rev. Dr. Joseph Fletcher on his removal to Stepney. Mr. Thomas Parry afterwards laboured at Newport, in Monmouthshire; and at Dover, where he died in 1844.*

With many resemblances of mind, these brothers had some similitudes of constitution, and their personal history was not entirely unlike. Both were early followers of the Lord Jesus—both became ministers—both were diligent students, and careful in ministerial self-cultivation—both obtained some acknowledged eminence—both were remarkable for firmness, and for modesty—both met with honour, but also with trials, in the pastoral life—both had nearly reached the *extreme* of Christian simplicity—both were cut off in the

* He was author of "The Christian Earnest," in English; and contributor to some important Welsh papers.

prime of their days—both died in consumption, although that disease had not prevailed in other members of their family—and both left behind them many who intensely mourned their early removal from this condition of being.

The two brothers ever cherished fond and grateful remembrance of their *pious mother*, whose sudden death was, indeed, a heavy affliction to the subject of this memoir. He referred to it repeatedly, through his subsequent life; though he recognised the conversations and example of his elder brother, as the immediate means employed by Providence for his decided conversion to God.

At this time there was no Congregational church in the town of Abergele; and the brothers therefore walked every Sunday, several miles over the mountains, to a village chapel—there to worship in a form and on principles which they had learned to love.

Of this church “amongst the mountains,” John became a member at the age of thirteen years; and soon after followed his brother, “as a lamb follows the shepherd,” to the surrounding towns, to which they were invited, the elder to preach, the younger to conduct devotional services.

Encouraged by the church and by neighbouring ministers, the youth was admitted a student of the Blackburn Academy, at the age of seventeen years. On his admission, he was addressed by the Rev. Dr. M’All, who is understood to have afterwards commended him to the especial attention of one of the tutors, as a lad whom it would be “worth while” to cherish.

Mr. Parry appears to have passed his college life with credit to his diligence, and to the satisfaction of his tutors. By some fellow-students he was earnestly loved.

In afterwards sketching this portion of the experience of an embryo minister, Mr. Parry gave the following passages, not undescriptive of his own:—

“Who can faithfully portray the advance, from his youth upwards, of that servant of God whom he has led to the work, and taken his own wondrous way in training and directing? There is the period of impressions got over, after perhaps hard struggles and wavering purposes. Then ‘he essayed to join himself to the disciples;’ then the church of which he was a member was charged with the responsibility of inviting or sanctioning the exercise of his gifts in public work; then ‘the school of the prophets’ was determined on. And then came the *College life!* with its strange experience and unutterable importance; its wondrous interest and prolific influence; with its weak and juvenile points it may be, but those that are redeeming too; its hardy discipline and glorious excitements; its sombre moods, reveries, and buoyances; its Platonic and Christian hours. Oh, if but a thousandth part of the importance, the trials, and emotions connected with this period, were more generally considered, we certainly should have more prayers for students and professors.”

In the year 1842, Mr. Parry became pastor of the Congregational church, at East Cowes, where he laboured for nearly seven years, greatly esteemed by the mass of his congregation, and also in the neighbouring churches. He entered on his work with becoming seriousness, very earnestly devoting himself to the welfare of his people, especially of the poor and the young; and richly was he repaid by the profiting and the love of many. Here, however, again, without intending it, he seems to have become his own biographer. He writes:—

“The curriculum of study comes to a close, and what then? *A new world* is now entered on; as it is approached, the ministerial work brings over the spirit an awe more awful, a solemnity more solemn than before. In the position of waiting for what might appear to be the manifestation of the will of Christ, the candidate feels the comfort of faith, and the relief of prayer. The young man is chosen the ‘overseer’ of a church. His work is in earnest, upon him; and he feels the demand for all his piety and zeal, his learning and sense, his courage and caution, his strength and suavity, his dignity and humility, his light and love. Say not it is easy for him to be religious, for that he has nothing else to do but to be so. No man needs more religion; and no man, on the other hand, is in greater danger of having his understanding in that

way familiarized with Truth—so much professional—as that its influence on the heart becomes seriously impaired. And there are all the temptations, all the solitudes of the public man; the critical states of the mental, moral, and ministerial developments and experience—'Brethren, pray for us.'

East Cowes was then a less apparently important station, than the neighbouring residence of royalty and other occurrences have since rendered it; and whether it was quite the position for a minister of *his* mental character, was a question which *did* sometimes occur to the minds of his well-wishers. He held, however, the warm affections of many in the congregation, and gratefully appreciated them—so gratefully, indeed, as sometimes to provoke the friends who desired his removal to a larger sphere of labour. His affectionate heart so regarded this, his "first love," in the ministry, that, humble as was his position, he was unwilling to exchange it, or even to become a party to the endeavours of others to facilitate his removal.

While labouring in the Isle of Wight, Mr. Parry, as a minister of "The Hants Association," was, in course, appointed to preach on "the given subject," at the meeting of that body, in the spring of 1845. The topic assigned to him was of no less difficulty or importance than that included in its emphatic title, "Anti-Christ in Prophecy, and Anti-Christ in Fact;" and the appointment of such a subject to so young a minister provoked a little surprise, with some fears both for the preacher and for his subject.

It was not without a solemn conviction of its deep and vast importance, that the youth prepared for, and engaged in, this grave employment; and never, perhaps, was his genuine modesty so thoroughly developed as on the day of his delivering the sermon referred to. The impression produced by it was, however, such as neither he, nor his friends, had conceived of. Since the memorable day when the Rev. Thomas Binney had

preached, before the same body, his now well-known discourse on "The Ultimate Design of the Christian Ministry," such enthusiasm of approval had never been elicited by any sermon before "The Hants Association." Not satisfied with acclamation, when ministers proposed "thanks, and that the sermon be printed," the non-ministerial brethren rose; and, headed by their oldest and greatly respected leader, Isaac Fletcher, Esq., desired that, on this occasion, the thanks and request of *the laymen* should also be specially expressed; and this, to the great astonishment of the preacher, was also carried by acclamation. Mr. Parry returned from that meeting encouraged, indeed, by his success; but wondering at the impressions produced by what had become so familiar to his own mind; and anxiously desiring, in this and in all other connexions, to glorify the Lord Jesus Christ.

It were not easy, in the space allotted to this notice, to present a fair digest of the theory, reasonings, illustrations, and appeals, presented in the discourse, which was afterwards published, and obtained some celebrity; but the following is extracted from its preface:—

"While prosecuting his inquiries, the writer was led to results for which he was not, at first, altogether prepared. Stereotyped impressions received from Protestant writers, of mostly one school, stiffly rebelled against conclusions on which he found himself thrown; but after some misgivings, and having received a degree of encouragement from consulting writers of different schools, the interpretation of prophecy and of history here propounded, made a deep and solemn impression on his mind. It were absurd to affect that, in this his first appearance as an author, he is entirely without anxiety; yet with regard to the principles announced, he can calmly say—May they flourish or fall according to their truthfulness or error, as they agree or disagree with an enlightened and candid understanding of the subject to which they have reference!"

The sermon being now nearly "out of print;" and, from the decease of its author, not likely to be republished, a

small selection from the notices it received, may supply a not improper memorial of the youthful student and preacher on prophecy. That from the *EVANGELICAL MAGAZINE* is placed first, because it gives a representation of its great principle:—

“As a discussion of the main topics connected with Anti-Christ, it will be deeply interesting to all thoughtful Christians at the present momentous crisis. The author has entered into a careful and laboured induction, worthy of the most unprejudiced investigation, to show that the State connexion in religion is both a palpable and *predicted* feature of the great apostasy. . . . We have examined it with care, and we confess surprise at the strength of the author's position. The total absence of all vituperation and unfair dealing in the essay, gives it a claim on the serious attention of Churchmen, which we trust no ancient prejudices will tempt them to withhold. We could wish to see it in the hands of every inquiring man. It will reward the most careful perusal.”—*Evangelical Magazine*, Dec., 1845.

Dr. J. Pye Smith wrote to the author:—

“I beg you to accept my special thanks for your Discourse on Anti-Christ. The arguments appear to me to be sound, the application just, and the whole subject treated in a manner which reflects great honour on your research, your judgment, and your Christian spirit. I must, however, guard against being committed either to an acquiescence in every interpretation of some passages in the Revelations, or to a decided difference upon them. In some cases, the difficulties are great; but, on the great argument, I am fully convinced that you have *GOD and truth* on your side.”

Dr. James Bennett wrote:—

“Wishing to promote investigation on a subject so important at the present time, and admiring the spirit of research in Mr. Parry's discourse, I am happy to add my recommendation.”

The *Christian Examiner* wrote—
Nov. 1845:—

“Mr. Parry is known to us only by character. We cannot be suspected, therefore, of yielding to the influence of personal friendship, if we express, in strong terms, our admiration of the ability and vigour displayed in this masterly discourse. A more able, lucid, conclusive treatise we have not read for many months. . . . It is the result of much mature and patient investigation. . . .

We give our recommendation with all possible cordiality and earnestness.”

Other approving notices were published at the time: some of them from leading ministers of his own county; but several, also, from quarters in which he was not personally known. That from the official organ of the Methodist Conference, inferring the character of the man from that of his book, was more just than even its writer may have imagined. The italics in the following extract are ours; but the words describe John Parry to the life. Yes! the hatred of Anti-Christ, in *every conceivable form*, was the characteristic of the modest, but manly pastor, whose image we are trying to preserve. These are the words:—

“The whole discourse manifests the *author's* Evangelical principles; *his* thorough acquaintance with the topic on which he expatiates; *his* indomitable hatred of Anti-Christ, in whatever form it may be presented; and *his* intense desire to ‘bring into the way of truth all such as have erred, and are deceived.’”—*Wesleyan Methodist Magazine*, Feb. 1846.

While Mr. Parry was yet successfully labouring at East Cowes, the Rev. Richard Adams, the first settled minister of his own congregation, who had also been a former pastor of the parent church at West Cowes, died, after a lingering but hallowed affliction, in the house of his friend and successor at the latter place. These occurrences occasioned the preaching and printing of “Paul the Aged,” a sermon in memory of the holy man who had sustained so remarkable a connexion with the neighbourhood, and who appeared to have been brought, by a special Providence to die in blessed triumph, amidst the scenes of his former labour.

In “Paul the Aged,” there are passages of great power, on the Pauline character, the Christian doctrine, progressive experience, the treatment of the aged ministry, the requirements of the times for the younger Brethren, the

true apostolic succession, and the living and dying testimony of the departed minister

On most of the subjects above alluded to, it may be observed from the publication, that the writer's spirit had been "stirred within him," on public grounds.

It is obvious, however, that Mr. Parry, like many other ministers of Jesus, had derived *personal* benefits from the Christian endeavours of the aged saint. He thus speaks of Mr. Adams;—

"The first visit from him with which I was honoured after my settlement here, was of about ten minutes' duration, five of which (a short time for him) were occupied in prayer on your behalf and on mine. That prayer did more execution on my heart (God forgive that the impressions have not been better cultivated) than all my reading of Baxter's Pastor, or Doddridge's Lectures, or Bridge's Christian Ministry; and assuredly this *ought* to mean much. The last words I heard from the man who offered that prayer—words spoken a few days before his death—were, 'Well, my dear brother, the Lord teach thy hands to war, and thy fingers to fight.' To that prayer I ask your Amen."

It was an opinion of Mr. Parry, that everything we do, *tells* on the future; and it is clear, that what Mr. Adams had done, *told* on him, and on those whom, living or dying, *he* could influence.

There are passages in this sermon evincing what from other circumstances also, is known to have been true—that *the dying hours of the venerable Adams* had left such impressions on the mind of the young minister as never could be effaced. It may, in reviewing the history of *his mind*, be doubted if he could otherwise have become so well qualified for services in which he was afterwards employed.

In 1847, Mr. Parry saw reasons for resigning his charge at East Cowes; of which, however, as his "first love" in the ministry, he ever cherished an affectionate remembrance. At that time he preached, a few Sabbaths, in

London and Bath; but his attention was chiefly absorbed by an undertaking to which, in the order of events, he seemed to have been fairly directed.

On the decease of the Rev. T. S. Guyer, of Ryde, and under the extraordinary circumstances of his interment, exciting unusual attention to the life and character of the departed minister, Mr. Parry was selected by the family and friends to become his biographer. How he executed that task may, in part, be estimated from the memoir; but the obstacles he overcame in its eventual publication, were such as few could as effectively have conquered.

Mr. Guyer's memoir, dated 1848, bears on its titlepage, the inscription:—"By JOHN PARRY, LEWES:—*where* the biographer was then the beloved pastor of the congregation worshipping in the old Cliffe Chapel.

This pastoral relationship, though mournfully short, was eminently happy. That the young minister had progressively become influenced by a more intense evangelism, and that he now, on principle, aimed at greater "plainness of speech," is not to be denied. That any right-minded teacher should "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," is what ought rather to be expected, than the contrary; and that a Cambrian youth, who had chiefly endeavoured to form his English style on the model of some ancient classics, should have increased in simplicity of diction with increasing experience, was not to his disgrace. Certain it is, that the affection of the young, the esteem of the aged, increasing usefulness, and the cordial regards of an interesting circle were, at Lewes, awarded to the pastor of the Cliffe Chapel. There were strong indications that God had given him favour in the eyes of the people; and while by a holy and diligent course he endeavoured to retain their love, he sought, on the highest of all principles, to commend himself to

every man's conscience "as in the sight of God."

His happiness at Lewes was greatly promoted by the esteem and the kind conduct of neighbouring brethren in the ministry; but that esteem and that conduct he could, and did, return. The younger found in him a brother, who could sympathise in every onward movement; the elder, one who knew how to honour the men who had "borne the burden and heat of the day."

Like many other *good* ministers, Mr. Parry was, however, far too regardless of his own health; and he, or rather his family and friends, perhaps, have paid the forfeit of his indiscretion; an indiscretion, however, which "leaned to virtue's side." For if, in matters affecting his personal preservation, he foolishly neglected himself, it was only because his mind was absorbed in some benevolent, or literary, or spiritual pursuit, which he deemed of higher importance.

A tribute of grateful respect is due to the deacons, the church, and the congregation of the Cliffe Chapel, for their delicate and considerate conduct during the affliction of their pastor. Two years had scarcely elapsed since the period of his *first visit*, when an alarming illness, followed by effects which rendered him obviously (to use his own words) "a maimed minister," obstructed the fulfilment of his regular duties. Through the succeeding ten months he could only preach occasionally; and then (though his sermons were most deeply spiritual, and therefore eminently profitable to devout hearers) under circumstances which too plainly indicated that *his* was the voice of a *dying* man. During all that time, however, the congregations were steadily kept up; and not only were other indications of personal kindness supplied to the gradually sinking minister, but no one would hear of his resigning the pastorate, until he should also resign his breath. Certainly, the congregation was not left

in a worse condition, as a result of this its generous conduct; but *all* men would not have acted thus kindly, and these deserved and received most hearty thanks.

Having partially recovered from a pulmonary attack, under which some kind friends (at Ryde, Lewes, and London) had provided him with valuable medical counsels, Mr. Parry was by other helpers enabled to test the benefits of his "native air." He returned in April, 1850, from Abergelle, greatly refreshed in spirit, and apparently improved in health; but the cough was not gone. Though he afterwards preached and wrote as often as he could, a relapse was continually feared by his friends; and it too certainly occurred.

On Sunday, the 16th of June, he preached twice. In the morning, from Heb. x. 36, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." In the evening, from 1 Thess. iv. 13:—"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." It was on that day observed, with earnest recognition of the profoundly spiritual and intellectual character of the last discourse, that "Mr. Parry had preached *his own* funeral sermon."

On Monday evening he concluded, as was his wont, the public prayer-meeting, and afterwards attended a private meeting; but he was next morning seized with that last illness which deprived his church of an affectionate and devoted pastor; his friends of a noble, unselfish, always to be trusted, companion; and his bereaved infants of the example of their father's lovely character. It also left to an early widowhood the "wife" of his "youth," to whom he had been so fondly and so faithfully attached.

Mrs. Parry being the eldest daughter of the compiler of this memoir, he must say no more of *her* than, under these

solemn circumstances, to express his grateful conviction that she proved "an help meet" to her worthy husband; and that the following records of his dying-bed are chiefly from her pen:—

"The first fortnight after his seizure, he seemed to suffer much from depression of spirits; partly to be attributed to great bodily suffering, but chiefly, as he afterwards mentioned, from the hard struggle he had to say, 'Thy will be done!' in prospect of leaving his family. Nature *did* triumph for a short time; he *did* find it hard to surrender his earthly treasures; but *Grace prevailed*. He was enabled to say, 'Not my will, but Thine;' and though, almost to the last, there was a lingering towards 'life'—*if such might be the will of God*, submission to *that will* was the constant feeling he evinced.

"His great difficulty and pain in speaking, prevented him from seeing the many friends to whom it would have pleased him to speak of 'God's goodness.' When best able, he saw, however, one or two ministers, his much-loved deacons, and a few members of the church. It was hoped that successively he might be able to converse with each member of his flock, but his sufferings rendered this impossible."

Often, however, at intervals, and in disjointed sentences, he spake words of tender solieitude, affection, and gratitude of his kind people. "Ah!" he would say, "with what deep interest I had looked forward to spending a few years with them, but—God—has cut me short! Well, *His* will is best! *His* will! *His* time! *His* purpose! But I pray that He may *bless them*."

To the young, while he was able, Mr. Parry had devoted much attention. From his Bible-classes, both in the Isle of Wight and at Lewes, he had received valuable proofs of grateful regard; and now, in his protracted retirement, *the young people* were solemnly on his mind. He often prayed especially for them, and "longed to see them, that he might

impart some spiritual gift." Sometimes he expressed his thought that a word "*from a dying man*" might be blessed to them; but he was at length driven to the consolation arising from a remembrance that the God who could bless the words of a dying man, could also sanction other means for their benefit.

The death-bed experience of Mr. Parry was not so much *rapture as reliance and submission*. His bodily sufferings were very complicated; and in sustaining, as he did, the great fight of his afflictions, he was enabled to present a not less effective illustration of the power of Divine grace, than if, under other circumstances, the flow of his enjoyments had assumed a more exciting character. He did, in fact, "enjoy without intermission, *Submission to the will of God, a peaceful reliance on his Saviour, and blessed hopes through him*."

"One murmur on account of his sufferings never escaped him. He always seemed to be enabled to bear whatever the Lord thought fit to lay on him. 'It is all right,' he said; 'what are *my* pains to those He bore for *me*?' 'And all this watchful care and love I am receiving! How different from those *runaway* disciples!' Then, musing a little—'How *like* Christ it was when He afterwards appeared to them, *not to taunt them* with their desertion of Him!'

"On one of the assize days, as the judge was passing to the county tribunal, the sound of the trumpets reached his chamber. 'Ah!' he said, 'and *my* Judge is coming! but He is also *my* Advocate!' There is NO CONDEMNATION 'to those who are in Christ Jesus!'

"One said, 'You have preached the gospel to others, do you feel it comforting your own soul now?'

"He answered, '*I do*! Sometimes, before my illness, I feared lest its glorious truths might lose their effect on my own soul, from its being my *profession* to proclaim them; and the dread of this being the case, often sent me

prostrate before God. I now believe that *God has preserved my sincerity*. From the sweet peace He gives to me now, and the assurance I feel, that, unworthy as I am, and unprofitable servant though I have been, I am safe. I know whom I have believed, and am persuaded He will "keep that I have committed unto Him against that day."

"At another time, he remarked, 'He is leading me down the valley, but I feel *He is close* to me; and though it is long, it is not dark.'

"At another, 'I *should* pray; for it is written, "Call upon Him while he is near"—and God is certainly *near* to me now."

He was seldom able, to speak but he uttered some word to the praise of Jesus, or to comfort those who (sisters of mercy, *indeed*!) were anxiously and constantly attending his deeply trying, but well-sustained, passage to the grave.

On Lord's-day, August 4, 1850, about one o'clock, it was evident that the last struggle was at hand, and that he knew it.

He calmly said, "Raise me! I am dying!" and shortly afterwards, "Jesus calls me! I am going home!"

After this his breathing became very difficult; and it was thought that a few moments must "end the strife."

He rallied, however, and said, "Why, how is this? I thought it had been said to me, 'This day shalt thou be with

me in Paradise!' Well, never mind! It is a long struggle—but—I shall go at last!"

To the question—"Does Jesus support you now?" he answered, "Yes, I have a satisfactory assurance. God is taking my soul to Himself."

This was his *dying* testimony. At half-past seven o'clock on that evening, the spirit departed to be "present with the Lord."

His remains, borne by his people to the graveyard of All Saints' Church, were interred in the sepulchre of his friend Mr. Harman. They were accompanied to their resting-place by the Rev. Messrs. Goulty, Moore, Judson, and Lawrence, and by members of the family and of the church.

Funeral sermons were preached on the following Lord's-day, at the Cliffe Chapel, by the Rev. W. Davis, of Hastings; and at the Baptist Chapel, by the Rev. Henry Lawrence. "Devout men carried JOHN PARRY to the grave, and made great lamentation over him."

THOMAS MANN.

*West Cowes, Isle of Wight,
December 30, 1850.*

P. S.—It is not known whether further papers from the pen of Mr. Parry will, or will not, be published. He left some on which he had long been employed, for the young, especially a "*Diatessaron*," nearly ready for the press.

THE YOUNG CHRISTIAN.

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby."—1 Pet. ii. 2.

THE young Christian, who has but just entered on the spiritual life, is, in all respects, an object of intense and peculiar anxiety. The great change through which he has passed,—the new scenes which have opened on his view,—the new joys which have sprung up in his bosom,—the new duties to which he is called,—the new conflict on which

he has entered,—together with his inexperience, his weak faith, and the manifold temptations to which he is exposed,—all combine to invest his position with a character of extraordinary and touching interest.

I look around me on many such this evening, and feel deeply anxious to say something to them, on this annual occa-

sion, which may tend to brace them for the duties of their Christian calling, and to prepare them for a useful, honourable, and happy course, in the present life; and for the glories and felicities, which lie beyond death, and the grave, in the life to come.

The text reminds us of their *standing* they are "newborn babes;"—of the *prevailing spiritual appetite which they should cultivate*, they are to "desire the sincere milk of the word;"—and of the *grand aim* which should ever be present to their minds, "that ye may grow thereby."

I. WE ARE REMINDED OF THE YOUNG CHRISTIAN'S STANDING.—He is a "*newborn babe*." As such he is

1. *To be congratulated.* What an unspeakable mercy, dear young friends, if you have reached the standing of "newborn babes," in God's spiritual family. If you are "born again," what a change has passed upon you? "Old things have passed away; behold, all things have become new." You are "created anew in Christ Jesus." You have "passed from death unto life;" out of "darkness into marvellous light." You are in friendship with God.—Your "sins which are many are all forgiven you." You are the disciples of Christ. You are candidates for heaven. You are heirs of immortality;—"heirs of God, and joint heirs with Christ."—You have been delivered from the bondage of sin, and Satan, and the world, and evil passions, and corrupt fellowships;—and translated into "the glorious liberty of the children of God." The young Christian, as a "newborn babe," is

2. *To be sympathized with.* Who can look upon a "newborn babe" without feelings of intense sympathy? Its helplessness, its absolute dependence upon the care of others, its exposure to danger, its entrance upon an imperfect and sorrowing stage of existence, its immortal destiny,—all tends to awaken sympathy on its behalf.—And ought there not to be a higher and nobler sympathy

for the "newborn babe," who has just entered the world of grace? Is he not feeble and helpless,—every spiritual faculty as yet in its infancy? Is he not in a sense absolutely dependent upon foreign help and succour,—all the graces of the Christian life being as yet immature and comparatively undeveloped?—Is he not exposed to innumerable dangers, from inexperience, remaining darkness, lurking sin and unbelief, temptation, old companionships, the world, the impressions made upon him by the failures and inconsistencies of religious professors?—Has he not entered on the most arduous of all undertakings, to struggle his onward and upward course to the celestial City, with foes all around him in the wilderness?—Does not a conflict and warfare await him at every step?—Has he not, amidst a thousand diverting influences, to keep "the mark of the prize of his high calling of God in Christ Jesus" constantly in view?

Is not the young Christian, then, to be sympathized with?—Ought he not to be taken by the hand, by more experienced believers, and helped forward in his interesting but arduous course? He is a "newborn babe," and needs the care of those who know how to deal with the early stages of the Christian life. He should have their prayers,—their wise and prudent counsels,—their kind encouragements;—above *all*, the advantage of seeing their deep piety,—their cheerful deportment—their meek spirit—their loving temperament—their freedom from censoriousness—their unmistakable *humility* and devotion. But as the young Christian is "a newborn babe," he ought

3. *To be conscious of his real position.* He must not think more highly of himself than he ought to think. He must not mistake lively feelings, for matured piety. He must not be puffed up with the thought that he has yet attained, or that he is already perfect. It is a mercy to be a "newborn babe," in Christ's family; but it would be destructive of

character and happiness for "babes in Christ" to imagine that they are "young men" or "fathers in Christ." Nothing is more lovely in the young Christian, than the humility and diffidence which belong to the early stages of the Christian profession. Such a state of mind saves from a thousand snares—blunts the arrows of temptation—prepares the heart for receiving fresh supplies of grace—leads on to new attainments in knowledge, faith, and holiness—increases the benefit of Christian means and ordinances, and opens up the soul to the descending showers of Divine influence.

You, dear friends, whose Christian career is but of yesterday, let me affectionately entreat you to pray to God that pride may be hidden from your eyes,—that you would not think of yourselves as advanced Christians,—that you would remember you are yet in the dawn, and not in the meridian of the Christian life,—in short, that you are "newborn babes," and not full-grown men. This will be your protection,—your strength—your consolation—and your security for future progress. What, then,

II. SHOULD BE THE PREVAILING APPETITE, WHICH NEWBORN BABES IN CHRIST JESUS SHOULD HABITUALLY CULTIVATE? My dear friends,—your prevailing appetite should be to "desire the sincere milk of the word." As in nature, so in grace, there is an aliment which is specially and peculiarly adapted to the "*newborn babe*."—Now, let me impress you most deeply with the thought, that God's blessed word is that aliment. It is the food by which you must be nourished up into eternal life. It was the *seed*, the "incorruptible seed," by which you were newborn—born from above;—and it is the Divine provision on which alone you can live—and grow, and thrive.

1. *You must desire it.*

That is, have a strong relish for it, feel an unquenchable love to it,—resort to it, from day to day, as the parched soul would to the cool refresh-

ing fountain. Let your Bible, dear young followers of the Lamb, be the Book of your marked preference,—your guide, as a young pilgrim, to the heavenly country,—your constant and familiar companion,—your instructor—your comforter—your sanctifier—your reprover—your guardian from evil—and your constant stimulant in every path of zeal and holy duty. Seek to become Bible Christians, in the fullest sense of that term;—by the close and daily study of God's word;—by cultivating the inward and heart-felt relish of its truths;—by imbibing its spirit;—by fully embracing all its merciful revelations;—by relying on its gracious promises;—and by striving to conform your hearts and lives to its perfect and matchless precepts. Value sermons, and all the public teaching of the sanctuary, as they lead you to your Bibles, unfold the meaning of your Bibles, and cause you to love and value your Bibles.

2. *View the word as the sincere milk, whereby you must be spiritually nourished.*

The idea attached to the "*sincere milk of the word*," is that of *simple*, wholesome, nutritive food,—nothing to corrupt, weaken, pervert, vitiate the "*newborn babe*." The Bible is pure truth,—truth unmixed with any human error,—truth from God himself,—truth intended as the medicine and the immortal food of the soul. Desire it, then, young Christian, with an intense spiritual *thirst*;—desire it as the infant longs for its mother's breast; let not a day pass that does not find you pondering and praying over the word of God. Let it "dwell richly in you in all wisdom and spiritual understanding." It will enlighten your darkness, it will scatter your doubts, it will banish your fears, it will vanquish your corruptions, it will diminish the power of temptation, it will strengthen all the power of faith, and weaken the antagonist powers of sense and sin. But

III. WHAT SHOULD BE THE GRAND AIM EVER PRESENT TO THE MINDS OF NEW-

BORN BABES IN CHRIST JESUS? Why are you counted among the newborn babes in the kingdom of grace? Why are you to desire the sincere milk of the word?—Dear young friends, is it not that you may “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ?” “That ye may grow thereby.” Growth—progress—is the condition of the Christian life. The children of grace must seek to become “young men,” and the young men “fathers.”—They are to “go from strength to strength, till every one of them appears in Zion before God.” *All true grace is progressive.*—It is as the Eastern grain of mustard-seed which becomes a tree. It is like the corn, which “springs up first the blade, then the ear, and then the full corn in the ear.” It is as the light of the sun, which “shineth more and more unto the perfect day.”

1. *The young Christian must earnestly desire growth.*

God has given you spiritual life, that you may evidence it by progress, that you may constantly strive after its more full development. If there be life and health, there must be progress.—But this progress must be a distinct object of desire and pursuit.

2. *The young Christian must study the things which make for growth*

Such as:—A close walk with God.—A diligent perusal of God's Holy Word.—A conscientious attendance upon all the means of grace.—A wise selection of books.—Improving society.—A great thirst after knowledge.—A steady attachment to the known path of duty.—Fervent dependence on the Holy Spirit.

3. *The young Christian must guard against all that tends to retard spiritual growth.*

Such as:—Living in any secret sin.—Being satisfied with mere conversion.—Forming a low standard of the Christian life.—Being contented to be like others.—Doubtful communications.—All influences that would step between him and his Christian pastor.—All that would quench the ardour of first love.—All that would grieve the Holy Spirit.

I conclude with a few words to the young who do not rank among the newborn babes in the kingdom of grace.—

1. Assure yourselves that you have been born in sin. 2. Be persuaded of the necessity of being born again. 3. Delay not the great business of salvation.

Brompton.

J. M.

TWELVE REASONS WHY TRACTARIAN MINISTERS SHOULD BE REMOVED FROM SERVICE IN THE CHURCH OF ENGLAND.

“Teachers of error!

You must go hence, and seek another fold:
The sheep of Christ will never gladly come,
To be sustained by you!”—*Stray Leaves.*

I. THE Tractarian clergy should no longer be suffered to hold office, and perform duty, in connexion with the Established Church of this country; because the doctrines they proclaim, the customs they observe, the rites and ceremonies they regard and so scrupulously practise, and the idle and absurd mummeries they maintain, are decidedly opposed to the great principles of the Reformation—those which they are

bound to inculcate, and which, on undertaking their office, they pledged themselves to teach, to advocate, to defend.

II. Tractarians should be removed; because their sentiments, their spirit, and their proceedings, are of that character, so opposed to Holy Scripture, so completely at variance with the well defined and noble views and feelings of Protestantism, and, indeed, so repugnant to common sense, that their efforts are calculated, not only to weaken materially, but, eventually, to *destroy* the Protestant Episcopal Church of Great Britain.

III. Tractarians must not serve at the altars of the Established Church; because, by their want of correct thought, good taste, sound sense, manly and truly dignified bearing, and, especially, by their genuflections, their histrionic, their mountebank proceedings, they *degrade* the ministerial character, and induce the laughter of the fool, and the derision of the profane.

IV. The Tractarian clergy must leave the Establishment; because they have grievously departed from the *simplicity of Christ*. Their ceremonies, their parade, their artifices, their mysticism, are as much opposed to the simple, inartificial, virgin beauty of Christianity, as light is opposed to darkness—as truth differs from error—as brass or tin is inferior to gold.

V. Tractarian ministers ought to retire from the Protestant Church of England; because they continually grieve and injure those among the clergy whose views are sound and scriptural, whose spirit is enlightened, catholic, and holy—whose efforts to do good are assiduous and unceasing, and who abominate and loathe the mummeries and ridiculous ceremonies in which Tractarians indulge. Ministers in the Establishment, of the *right* kind, feel constantly *degraded* by the Tractarian clergy, and they see that their exertions to glorify Christ, are perpetually checked and neutralised.

VI. Tractarians should not continue in office in the Church; because they *unsettle* the minds of the young, *perplex* them grievously with regard to many doctrines and ceremonies, and render it difficult for them often to *discriminate* between truth and error. We fear that the injury sustained by young persons in the Church of England, in consequence of the teachings and pranks of the Tractarian clergy, has been incalculable and irretrievable. The day of judgment *alone* can declare it.

VII. Tractarian ministers must quit the Establishment; because they con-

tinually *pain* and *annoy* the intelligent and godly members of the Church of England, who eschew anything resembling the *slightest approach* to the erroneous doctrines, the will-worship, the superstitious and heathen ceremonies of the Romish hierarchy. The preaching, the spirit, the conduct of the Tractarian clergy, and the results which have ensued, have been a *sore trial* to the best men in the English Episcopal Church, and the wisest, holiest, most devoted members of that church.

VIII. Tractarian teachers should leave the Established Church; because they *create infidels*; and, in such days as these, when error is so rife, and infidelity so much abounds, we do not, by any means, want the number of infidels to be augmented. The Tractarian clergy, we fear, have given a *mighty impulse* to the cause and efforts of infidelity.

IX. Tractarian divines should remove from the Protestant Church of England; because it is mainly, almost *wholly*, in consequence of their innovations and absurdities, and the influence of their example and instrumentality, that Romanism has been revived and resuscitated in Britain, in the nineteenth century, and the pretensions and demands recently put forth, so bold, insolent, and audacious, have awakened astonishment so great, and indignation so loud and universal.

X. Tractarian ministers should be removed; because, while they continue in the Church of England, *that church* will have *no peace*, and the whole country will be kept in a state of *excitement*, the most undesirable and positively injurious. How are the godly in the Establishment—the lovers of Venn, Simeon, Scott, and Bickersteth—sighing for the return of tranquillity! There will not, there cannot, however, be *any peace* until the Tractarians are excluded.

XI. Tractarian ministers should quit the Establishment; because, while they remain, with their *present* sentiments, spirit, and superstitions, their *incon-*

istency is palpable and shameless. They are semi-*Romanist* teachers in a professedly, a legally *Protestant* church. They receive the stipends, the fees, the offerings for inculcating error, for proclaiming doctrines and observing ceremonies diametrically opposed to the constitution, the Articles, and the Liturgy of the English Episcopal Church. To be consistent, they should *abandon their livings*, and retire *without delay*.

XII. The Tractarian clergy should leave the Establishment; because, if they continue to minister within her pale, there will be a moral, a religious, a deadly *blight*. She will not be a light to illumine, a guide to conduct aright, a refuge to shield in danger, an ark in which many will remain in safety and peace. Should Tractarians occupy her pulpits and serve at her altars, her beauty, her usefulness, her glory, will have departed. She will be shorn of her strength. Her *Christian power* will be annihilated. There will be *no revival* of pure religion within her walls. The work of conversion will not go forward. The spirit of God, being grieved, will depart. The truth of God, being mutilated, wrested, corrupted, will have no efficacy, be connected with no blessing. Error will more and more prevail. Everything that is truly valuable and life-giving, or life-strengthening, will be eaten out, until, at length, the word "ICHABOD" will be seen engraven on her doors, her walls, her

pulpits.—The glory is gone—the power has departed.

These are appalling statements. We believe, however, that they will be verified, unless a *thorough change* be effected. Let the enlightened and godly among the clergy, and the intelligent, devout, and influential among the laity, combine and work *at once*, and, in trumpet-tones, let their determination be heard throughout the land.

The Protestant Episcopal Church of this country must never sanction error or false teachers, else it will be weakened, divided, undermined. No blessing, under such circumstances, can come down from above.

We have now storms from *all* quarters: storms from the Puseyites, from Rome abroad, and her emissaries at home.

—"Ingeminant Austri, et densissimus imber:
Nunc nemora ingenti vento, nunc littora plangunt."

Still, let us not fear unduly. As storms purify the atmosphere, let us hope that the present storm, raised by Puseyism and Rome, will do good to *all*, and especially be of service to the Church of England, in cleansing her from error, and in defecating her from many injurious incrustations and impurities.

"Soon may the calm return, the sun burst forth,
And thunder die away!"

T. W.

THE POPE'S NEW DOGMA, OR THE FALLIBLE INFALLIBILITY OF ROME.

(To the Editor of the EVANGELICAL MAGAZINE.)

SIR,—You are aware that the present foolish Bishop of Rome has recently declared it a doctrine of his infallible church, that the Virgin Mary was born free from that original sin, which God's holy word affirms to be the "sad inheritance" of all mankind. The immac-

ulate conception, this Pope affirms, is henceforth the orthodox doctrine; and he who affirms the contrary, is a heretic and damned. Nay, more, he affirms this doctrine on the pretended "consentient opinions" of "all catholic antiquity," as having been taught "by

all, always, and in all places." Pray observe that.

To us, whose faith rests solely on the word of God, it matters nothing, even had it been so; but in these days, when too many resort to the "broken cisterns" of human tradition, I account it seasonable to expose the hollow, brawling, and blushless pretensions to infallible teaching, so daringly claimed by the fallen pale of the Roman anti-Christ; and I am going to show your readers,—many of them faithful but imperilled members of that purer Church of England, from which numerous misguided ministers have apostatised to Rome,—that if such as deny this silly dogma in question, and tremble at the sin of mariolatry, are "heretics," then a long list of Popes, canonists, and other high authorities in the Church of Rome, lie low in the very abyss of heretical pravity!

I will only farther premise, that when your readers see the names I am about to array against this new dogma of Popery, they will arrive at two conclusions:—1. That infallibility is nothing better than a gross and shameless figment; and, 2. That numerous early doctors held the same sentiments that we maintain in these "latter times" when so many have "departed from the faith."

I will now translate, from the Italian, part of an able article by Dr. Desanctis, late a high functionary in Rome, but now a convert from the errors of the Pope to the truth of God. I take it from L' Eco di Savonarola, a most orthodox and spiritual journal, conducted by Salvatore Ferette, late a Prebendary of Florence.

"Against the doctrine of the immaculate conception, I adduce St. Irenæus, as cited by St. Augustin, in his first book against Julian: Cyprian, in his Letter on the Baptism of Infants: Olympius, Bishop of Sevil: Gregory Nissene, writing against Novatian: Basilus of Cæsarea against the Mani-

chæans: Chrysostom, in his Homily to Olympia, as also in many other places: Hilary, in his books on the Trinity: Ambrose, in his Commentaries on Isaiah, on Noah, in his Paraphrase on Psa. 119, and in his Sermon on the Purification.

"All these oppugn the notion, that Mary was born without original sin. St. Augustin, in his first and second books against Julian, cites all the authorities of the Fathers who had preceded him, to show that *all the church* had been, up to his age, opposed to this dogma. For example, in his work on Marriage, ch. xii. ver. 57; in his book on Genesis, x. 8; and in that known by the name of Opera Imperfecta, ch. 122.

"Nor those ancient authors alone. Fulgantium, faithful disciple of Augustin, follows his master; and in his book on the Incarnation, ch. vi., denies the immaculate conception. Of the same opinion is Casinus in his Collections. Remigius, in his Commentary on Psalm xxii.; Maximus, Bishop, on the Assumption; Isidora of Sevil, in his Sententiæ, Bk. I., ch. xii., ver. 44;—all oppose this idle figment."

Thus Dr. Desanctis. I may add, however, that he ends not with those names; but cites, as diametrically opposed to the present feeble but unhumbled bishop of Rome, the following great names:—"The venerable Bede, on Luke I.: Ildefonso, on the Perpetual Virginity of Mary: Anselmus of Canterbury, Bk. II.: St. Bernard and others." I now cite the conclusion of Desanctis:—

"The very Popes, styled infallible, have infallibly pronounced against this notion of the immaculate conception. Pope Leo, in his Sermons, II. IV. V. on the Nativity: Innocent I.: Zosimus: Boniface, in his Dogmatic Letters against the Pelagians: *all* maintain that Mary was *not* born free from original sin!"

Now, Sir, here are men, whose saint-days Pius IX. celebrates; men boldly, or rather impudently, declared infallible

by Jesuit ultramontanes; and yet, according to this silly Pope, they are all heretics: nay, at one and the same time heretics and *saints*; in hell and in *heaven*! Well may the world say, this pretended infallibility is a millstone

that must sink, in the end, the fragile boat of St. Peter; for the Papacy dare not shake it off!

S. W.

Notting Hill.

MOTTO FOR THE YEAR 1851.

(To the Editor of the EVANGELICAL MAGAZINE.)

DEAR SIR,—It has been my practice, for upwards of forty years, to give my people a Motto, at the table of the Lord, on the first Sabbath of the year. The remarks made to them, at such times, were always gratefully received; and many of the members having acknowledged much spiritual benefit from advertg to their Motto, at different seasons, I felt desirous of continuing the practice. Such, however, has been the state of my health, for some months past, that my medical friends entreated me, on this last occasion, to forego the *personal* discharge of that service. I was therefore induced to dictate the following remarks upon the Motto for 1851, which the junior pastor, the Rev. H. Allon, read at the ordinance. A wish to possess them in a more durable form, was strongly expressed by not a few who heard them. Willing to gratify and profit my people, and hoping its publication may stimulate other pastors who have not yet done it, to adopt a similar practice, I have so far complied with their wish as to hand them to you, Mr. Editor, for insertion in your valuable journal, if you think them worthy of a place in its pages; and praying that the good work proceeding from your hands may circulate more and more widely, prospering greatly in the pious and benevolent ends you have at heart,

I remain, truly yours,

T. LEWIS.

Islington.

MOTTO FOR THE YEAR 1851.

"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Cor xvi. 13.

MY BELOVED FRIENDS,—I had indulged the hope of being able to address you in person, this morning; but, under my present indisposition, I am forbidden to do so. This interdiction grieves me; for it would have been no small gratification and solace to me, could I have spoken with you face to face. But I bow to the will of my heavenly Father; and for the duty in hand have now recourse to the only medium left me. Thanks be to God for that use of pen, ink, and paper, by which we can communicate our thoughts to our friends, though forced to be absent from them.

It has long been my practice, on the first Sabbath of a new year, and at the ordinance of the Lord's supper, to give you a scriptural motto for your devout remembrance and meditation through the subsequent months. I am happy to say, from the acknowledgment of many among you, that this practice has been blessed to great spiritual benefit. Thankful that it has so prospered to the end desired, and praying that the same gracious sanction from the Holy Spirit may follow its observance on the present occasion, I have, at my colleague's suggestion, caused to be inscribed on your communion tickets the Motto for the year now commenced. You will find the words in the Apostle Paul's First Epistle to the Corinthians, 16th chapter, and at the 13th verse, "Watch ye,

stand fast in the faith, quit you like men, be strong." You will perceive that there is a special urgency in these words. You see the short, pithy, expressions in which the exhortation is delivered. The apostle seems carried along by the earnestness of his spirit, to stir up the souls and persons of the Corinthian Church to vigilance and firmness of mind, and energy of action. He rests not with *one* word of exhortation only, nor with *two*, but with a quadruple reiteration of the needful call; he binds them, as it were, to a strenuous maintenance of their Christian principles and profession. The words, indeed, seem to have something of a *military* sound in them, as if delivered by the captain of a host to urge his men to battle: they were actually used by the leaders of the Philistine armies, when they fought against the Israelites, and defeated them. And, let me say, that the words seem not unsuitable to the times that are passing over us, and to events that may be anticipated during the present year. There has not been a period, in the memory at least of this generation, when the people of God were more solemnly called than *now* to watch against the insidious encroachments, and manfully withstand the more audacious assaults of their spiritual foes.

"*Watch ye.*" There is no Christian counsel more needful than this. Our Lord himself repeatedly pressed it upon his disciples. As the vigilance of the sentinel is of the highest importance to the safety of a camp, or citadel, so is it of prime moment to the Christian, that he be ever on his guard against the enemies of his soul. These are not so feeble and insignificant as to be met with contemptuous neglect. They are possessed not only of cunning craftiness, and inveterate malice, but of great power. The emissaries of Satan are wakefully plying all their means to undermine our principles, and working their engines to shake our confidence in the Saviour and his truth. They are

numerous; they are ever on the alert, watching for the Christian's halting, that they may overthrow him. The world hangs out its glittering temptations; the invisible foe lays his snares, and the nearest and most dangerous enemy, the corruption of his own heart, urges him on to forget his God, to sin, and to wound his peace. Having such enemies as these around him, and in him, he cannot slumber with impunity. No: if you, my beloved brethren, would pursue your Christian course with safety, you must watch against the devices of the grand adversary of souls, who not only goes about like a roaring lion, but can also transform himself into an angel of light to deceive the unwary. Watch against the world; walk circumspectly in it; be not conformed to its spirit, its maxims, its practice. Let not the care given to its business engross your attention, to the sacrifice of your advancement in the Divine life; neither contract a taste for its amusements and its pleasures, for there is danger in them to your highest interests. And, oh! watch with jealousy the motions of your own minds. "Keep thy heart," says the wise man, "with all diligence; for out of it are the issues of life." Watch the tendency of your affections, the bent of your wills, the purity of your motives, the consistency of your tempers, dispositions, and desires. Keep them all under the restraints and in the direction of the spirit of your holy religion.

"*Stand fast in the faith.*" Faith is a grace wrought in the soul by the Holy Spirit, by which the heart believes in and receives Jesus Christ, as represented, and offered, in the gospel. Through this grace the soul trusts in him as an efficient Mediator, loves him as a benignant Saviour, and serves him as a just, true, and gracious king. The vital importance of this faith, as essential to salvation, is announced to us in the plainest and most unequivocal language:—"He that believeth on the Son hath everlasting life; and he that

believeth not the Son, shall not see life; but the wrath of God abideth on him." Now, the admonition in our Motto supposes the reception of that grace; for we cannot stand fast in that which we do not possess. Cultivate, then, this holy, this heavenly grace of the Spirit within you; nourish it and strengthen it by prayer and a watchful fixedness of eye upon Jesus, its author and finisher. Watch and pray that it be not suffered to fail you; that you may be able to stand in the evil day, though Satan should seek to "sift you as wheat."

But the faith intended in our Motto may be properly regarded as the *doctrine* of faith, or the system of sacred truth which faith receives. It comprehends the whole of Divine Revelation, in distinction from human creeds, and especially the faith of Jesus Christ,—the firm persuasion and belief of his divinity, that he is over all, God blessed for evermore,—the efficacy of his atonement, and the prevalency of his intercession, together with all the other truths connected and interwoven with, or resulting from them. The apostle then enjoins you stedfastly to hold, maintain, and defend the great cardinal doctrines of justification by faith, regeneration by the power of the Holy Spirit, and the practical influence of these great truths on the life and conversation. Accordingly, to stand fast in the faith is to keep, and boldly maintain, the whole truth as it is in Christ Jesus, especially all that the gospel teaches us of his person, his work, and his offices, as the Redeemer; and all the ordinances of his appointment for promoting his gracious purposes in the world.

But let me exhort you, brethren, that, while you "contend earnestly for the faith once delivered to the saints," ye would show that ye have "received Christ Jesus the Lord; and are walking in him, rooted and built up in him; and established in the faith, as you have been taught."

Again, in connexion with the tenacity of Christian principle—a firm holding of the truth; our Motto enjoins *energy of action*." "Quit you like men." In times of difficulty and trial, betray not the timidity of children. Show yourselves *men*. Enter the conflict, when called to it, with the *courage* of men—of men that well know the goodness of their cause; that feel they are wielding an omnipotent arm, because God is with them. In times of wide-spread infidelity and error, and when "false teachers are bringing in destructive heresies, and many following their pernicious ways," be not like mere babes in Christ; or like "children tossed about with every wave of doctrine;" but acquit yourselves as men of intelligent principle; men of God,—men of fortitude and perseverance—men who are made partakers of the Divine nature. In times of persecution for the cause of Christ, should they arise, fear not the storm; but set your faces like a flint; and abide by the truths you have embraced, let the consequences be what they may! Are your civil and religious liberties assailed? and will you give place to the assailants? No, not for a moment! Assert your rights, as the apostle did, and quit you like men—like men of faith and prayer—like men, who, fearing God, have nothing else to fear!

Your Motto adds, "*Be strong*." That is, brace yourselves with the courage and boldness of those who are conscious of the right; who find themselves set for the defence of the truth, and are assured of ultimate victory and triumph. Man, indeed, is by nature "without strength;" but the exhortation is given to the *regenerate*—to them who derive strength from above; who are strong in the grace that is in Christ Jesus; "strong in the Lord, and in the power of his might." The Christian may be physically weak, but mentally, morally, spiritually, strong; and if he would be prepared for all the trials,

tribulations, and conflicts of his calling in Christ, he must seek his strength, not from himself, but from "the Spirit's might, in the inner man;" for it is He that giveth strength to the faint, and to them that have no might, "he increaseth strength."

Would you then, beloved friends, stand fast in the faith; and "in the liberty wherewith Christ hath made us free;" seek through the appointed means the supplies that God has promised in the Son of his love. Look out of and above yourselves; trust in,

and draw from, the inexhaustible treasures of wisdom and knowledge that are hid in Christ, and you will never be confounded. Take the present Motto in connexion with one we formerly gave you, and you will prevail; "I can do all things through Christ which strengtheneth me." Finally, brethren, "I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified." Amen.

Jan. 4th, 1851.

THE REV. ROWLAND HILL ON THE EFFECTS OF DRUNKENNESS.

"If you wish to be always thirsty, be a drunkard; for the oftener and more you drink, the oftener and more thirsty you will be.

"If you seek to prevent your friends raising you in the world, be a drunkard; for that will defeat all their efforts.

"If you would effectually counteract your own attempts to do well, be a drunkard, and you will not be disappointed.

"If you wish to repel the endeavours of the whole human race to raise you to character, credit, and prosperity, be a drunkard, and you will most assuredly triumph.

"If you are determined to be poor, be a drunkard, and you will soon be ragged and penniless.

"If you would wish to starve your family, be a drunkard; for that will consume the means of their support.

"If you would be imposed on by knaves, be a drunkard; for that will make their task easy.

"If you would wish to be robbed, be a drunkard, which will enable the thief to do it with more safety.

"If you would wish to blunt your senses, be a drunkard, and you will soon be more stupid than an ass.

"If you would become a fool, be a

drunkard, and you will soon lose your understanding.

"If you wish to unfit yourself for rational intercourse, be a drunkard; for that will render you wholly unfit for it.

"If you are resolved to kill yourself, be a drunkard, that being a sure mode of destruction.

"If you would expose both your folly and your secrets, be a drunkard, and they will soon run out as the liquor runs in.

"If you think you are too strong, be a drunkard, and you will soon be subdued by so powerful an enemy.

"If you would get rid of your money without knowing how, be a drunkard, and it will vanish insensibly.

"If you would have no resource, when past labour, but a workhouse, be a drunkard, and you will be unable to provide any.

"If you are determined to expel all comfort from your house, be a drunkard, and you will soon do it effectually.

"If you would be always under strong suspicion, be a drunkard; for, little as you think it, all agree that those who steal from themselves and families will rob others.

"If you would be reduced to the necessity of shunning your creditors, be

a drunkard, and you will soon have reason to prefer the by-paths to the public streets.

"If you would be a dead weight on the community, and 'cumber the ground,' be a drunkard; for that will render you useless, helpless, burdensome, and expensive.

"If you would be a nuisance, be a drunkard; for the approach of a drunkard is like that of a dunghill.

"If you would be hated by your family and friends, be a drunkard, and you will soon be more than disagreeable.

"If you would be a pest to society, be a drunkard, and you will be avoided as infectious.

"If you do not wish to have your faults reformed, continue to be a drunkard, and you will not care for good advice.

"If you would smash windows, break the peace, get your bones broken, tumble under carts and horses, and be locked up in watch-houses, be a drunkard, and it will be strange if you do not succeed.

"If you wish all your prospects in life to be clouded, be a drunkard, and they will soon be dark enough.

"If you would destroy your body, be a drunkard, as drunkenness is the mother of disease.

"If you mean to ruin your soul, be a drunkard, that you may be excluded from heaven.

"Finally, if you are determined to be utterly destroyed, in estate, body, and soul, be a drunkard, and you will soon know that it is impossible to adopt a more effectual means to accomplish your —end."—*Rowland Hill.*

ON PERSECUTION.

"PERSECUTION is as *impious* as it is cruel; for it not only opposes every precept of the New Testament, but it invades the prerogative of God himself. It assumes a right to punish those whom he has reserved for his own penal visitation; and persecution, therefore, is a usurpation of the attributes which belong exclusively to the Most High. It is a vain endeavour to ascend into his throne, to wield his sceptre, and to hurl his thunderbolts.

And then its own history proves how *useless* it is. Truth is immortal: the sword cannot pierce it; fire cannot consume it; prisons cannot incarcerate it; famine cannot starve it; all the violence of men, stirred up by the power and subtilty of hell, cannot put it to death; in the person of its martyrs it bids defiance to the will of the tyrant who persecutes it; and, with the martyr's last

breath, predicts its own full and final triumphs. The pagan persecuted the Christian; but yet Christianity lives. The Papist persecuted the Protestant; but yet Protestantism lives. The Church of England persecuted the Nonconformist; and yet Nonconformity lives. Nonconformists persecuted Episcopalians; yet Episcopacy lives. When persecution is carried to its extreme length of extirpating heretics, Truth may be extinguished in one place, as the Reformation was in Spain and Portugal, but it will break out in another, as it did in Germany and England. If opinions cannot be put down by argument, they cannot by power. Truth gains the victory in the end, not only by its own evidences, but by the sufferings of its confessors."—*James's Protestant Nonconformity.*

ANECDOTE.

REV. H. VENN, VICAR OF YELLING.

MR. SIMEON thus characterises his venerable friend :—"How great a blessing his conversation and example have been to me, will never be known till the judgment day. Scarcely ever did I visit him but he prayed with me, at noon day, as well as at family worship. Scarcely ever did I dine with him, but his ardour in returning thanks, sometimes in an appropriate hymn, and

sometimes in a thanksgiving prayer, has influenced the souls of all present, so as to give us a foretaste of heaven itself. And in all the twenty-four years that I knew him, I never remember him to have spoken *unkindly* of any one, but *once*; and I was particularly struck with the humiliation which he expressed for it, in his prayer next day."—*Preston's Memorials of Simeon.*

Poetry.

"AND I WILL GIVE HIM THE
MORNING STAR."

JESUS, we walk by faith in thee,
Thou'rt near, although afar;
But we would all thy beauty see,
Thou bright and "Morning Star."

Thou art our soul's secure abode,
Our refuge, though afar;
Thou art our hope, Incarnate God,
And thou our "Morning Star."

But, Lord, we wish to bow the knee,
And worship—not afar;
We would for ever reign with thee,
Thou glorious "Morning Star."

Come quickly, Lord, give sight for faith,
Come from thy realms afar,
Perform what the sweet promise saith,
Give us the "Morning Star."

Our longing eyes with great desire
Look anxiously afar,
To catch thy gleams of heavenly fire,
Refulgent "Morning Star."

Thy living rays shall wake the dead,
Though scatter'd wide and far;
Who wake or sleep in Christ their Head,
Shall hail thee "Morning Star."

Changed in the twinkling of an eye,
Taken from earth afar,
They shall be safe eternally,
And theirs the "Morning Star."

Timbridge.

WRITTEN AFTER HEARING A DISCOURSE,
LORD'S-DAY MORNING, JAN. 5TH, 1851,
BY REV. C. DUKES, DALSTON.

"From this day will I bless you."—Haggai ii. 19.

AND thus it was in ancient days,
At sundry times, in various ways,

Jehovah, seated on his throne,
By holy seers his will made known.

Whene'er his people went astray,
Forgot their God, forsook his way,
Then "Holy men of God appear'd,
Reproved, rebuked, exhorted, cheer'd."

"Thus saith the Lord,"—no longer stray,
In sin's degrading, dangerous way,
"Take with you words"—your follies mourn,
And to the Lord at once return.

Of old He thus proclaimed His name—
"Long suffering, gracious"—still the same;
O go—and for "his name's sake" say—
Forgive my guilt, O Lord, to-day.

Go prostrate to your Father's throne;
"None can forgive but God alone;"
The God of Love alone can say,
"Arise!"—I'll bless thee from this day.

O King of Zion! bow thine ear,
And Zion's supplications hear;
Now let thy glory fill the place,
And sinners feel thy quickening grace.

We meet for worship in thy fear,
O "bless us" when assembled here,
Dwell in our tents, rule every heart,
"Bless every family apart."

O may thy goodness crown our days!
Our daily conduct speak thy praise,
Our efforts for thy glory crown,
By sending "thy good Spirit" down.

Thus may we all thy presence know,
And "on our way rejoicing go,"
Till on our vision breaks the sight,
"The saints' inheritance in light."

H. D. J.

Dalston, Jan. 6th, 1851.

Review of Religious Publications.

THE BARDS OF THE BIBLE. By GEORGE GILFILLAN. 8vo. pp. 366.

J. Hogg, Edinburgh; R. Groombridge and Sons, London.

It would be impossible, without the genius of the writer, to convey to our readers an adequate impression of his "Bards of the Bible." Even he, perhaps, would shrink from the description, not to say elaborate criticism, of his own book. There is nothing that we are aware of, in the English language, answering to it, on the same subject. From the first page to the last, the imaginative faculty of the author is continually on the stretch; and yet so much does he appear in his element, and so little is he under any unnatural excitement, that we are compelled to feel that he is in sober every-day mood, while he is heaping image upon image, ransacking the universe for his materials of thought, and aggregating bold and original conceptions, almost beyond the power of the intelligent reader to catch or to comprehend. Yet, so far as we can judge, Mr. Gilfillan is intelligible throughout;—he has a distinct meaning in his most gorgeous passages;—and if he claims, at times, a poet's licence, no candid critic will say that he is not entitled to it. We confess, with all our admiration of the genius of the author, to something like actual fatigue and taxation of our powers, in having to accommodate ourselves to the perpetual coruscations which dart from his thunder-clouds—ever charged—never exhausted—and which play continually around our almost bewildered heads. He does not leave us repose enough, even to watch the grandeur of the storm, or to mark the rich and varied hues of the blazing elements by which we are encompassed on every side. To us, and we are not unfriendly critics, this is the great sin of Mr. Gilfillan's compositions. They oppress by their brilliancy. They fail in permanent effect, by the excess of imagery. We lose sight almost of the author's thought, in gazing on the rich drapery by which it is adorned. His literary productions would be greatly more telling, were their embellishment curtailed at least fifty per cent.

We have never felt these convictions more deeply than in reading, with a most friendly feeling, Mr. Gilfillan's "Bards of the Bible." On other subjects less sacred, the impression has not seized on us with such resistless force. We have luxuriated as we could, with our brilliant author. But in trying to follow his delineations of inspired men and their communications, we have felt the absence, at times, of something like that hallowed sobriety of thought and language which the

theme demanded; and could have wished that a genius so fertile, and an imagination so luxuriant, could have been checked and held in by something like reverence and awe for the express oracles of the living God.

But let us not be mistaken in these criticisms. Mr. Gilfillan's uniform aim is to heighten our admiration of the sacred oracles,—to distinguish them from all human productions,—and to throw the halo of his own genius around the poetry of the Bible, for the purpose of enhancing its matchless peculiarities. He is no German neologist in disguise. He bows with profound awe at the shrine of revelation; and places the inspired writers, not on the pedestal of their own genius, but on the mount of vision, where, in a sense most solemn and true, they saw and conversed with God, and gave forth his mind to mankind.

It may be, indeed, that the gorgeousness of Mr. Gilfillan's diction may enhance the volume of inspired truth to a class of mind not easily reached; and, if such shall be the case, we shall greatly rejoice in the result, and be very willing to believe that our fastidiousness as to style has been unduly indulged.

The contents of the volume before us will evince the wide range of the author's plan. After his general *Introduction*, which is full of valuable thought, we have eleven chapters on the Old Testament. I. Circumstances creating and modifying Old Testament Poetry. II. General characteristics of Hebrew Poetry. III. Varieties of Hebrew Poetry. IV. Poetry of the Pentateuch. V. Poetry of the Book of Job. VI. Poetry of the Historical Books. VII. Poetry of the Book of Psalms. VIII. Solomon and his Poetry. IX. Introduction to the Prophetic Books. X. Isaiah, Jeremiah, Ezekiel, Daniel. XI. The Minor Prophets: Jonah, Amos, Hosea, Joel, Micah, Nahum, Zephaniah, Habakkuk, Obadiah, Haggai, Zechariah, Malachi. XII. Circumstances modifying New Testament Poetry. XIII. Poetry of the Gospels. XIV. Paul. XV. Peter and James. XVI. John. XVII. Comparative Estimate, Influences, and Effects of Scripture Poetry. CONCLUSION: Future Destiny of the Bible. SUPPLEMENTARY CHAPTER: The Poetical Characters in Scripture.

This is unquestionably Mr. Gilfillan's great work. Its merits will be variously canvassed by different writers; but all will be compelled to admit that it is a volume of extraordinary brilliancy and power. We should have been glad to find less of the imaginative, and more of the strictly critical. But we are not ungrateful to the respected author for what he has accomplished in his own way.

We give a brief extract from the close of Mr. Gillfillan's critique on the Poetry of the Book of Psalms, as a fair sample of the general style of his work:—

"But, perhaps, finer than all, are those little bursts of irrepressible praise, which we find at the close. During the course of the book, you had been conducted along very diversified scenes; now beside green pastures, now through dark glens, now by still waters, now by floods, and now by dismal swamps, now through the silent wilderness, where the sun himself was sleeping on his watch-tower—in sympathy with the sterile idleness below; and now through the bustle and blood of battle-fields, where the elements seemed to become parties in the all-absorbing fury of the fray; but, at last, you stand beside the Psalmists, upon a clear, commanding eminence, whence, looking back on the way they had been led, forward to the future, and up to their God, now no longer hiding himself from his anointed ones, they break into psalms of praise; and not satisfied with their own orisons, call on all objects, above, around, and below, to join the hymn, become, and are worthy of becoming, the organs of a universal devotion. The last six or seven Psalms are the Beulah of the Book; there the sun shineth night and day, and the voice of the turtle is heard in the land. From a reflection of their fire have sprung the hymn which Milton ascribes to our first parents, the hymn which closes the 'Seasons,' and the great psalm which swelled from the harp of Coleridge, as he struck it to the music of the Arveiron, and in the light of the morning star."

LECTURES DELIVERED AT THE MONTHLY UNITED SERVICE OF THE NONCONFORMIST CHURCHES IN NOTTINGHAM. *With other Discourses, preached on Public Occasions.* By SAMUEL MC ALL, Minister of Castle Gate Meeting-House. 12mo., pp. 388.

Jackson and Walford.

AN author whose first production from the press betrays no symptom of immaturity, may well be congratulated on the prudence which has restrained him from rushing into print. From the accurate and well-trained habits of Mr. Mc All's mind, he might, long ere this, have ventured upon the field of authorship, with credit to himself, and benefit to the Christian public. But modesty, with him, is an essential element of character;—as prominent even as discreet judgment, perspicuous thought, and devout affections. His will be the consolation of having commenced authorship in the maturity of his faculties, after long discipline, extensive reading, and well-earned experience. We chide him not for his prudence; but, as we look at this goodly volume, and trace its elaborate and beautiful trains of thought, its

fine scriptural theology, and its close and skillful appeals to the heart and conscience, we have felt that the public has lost much by the reserve which he has exercised.

Of the *fifteen* Discourses contained in this volume, *nine* of them were preached before the "Monthly United Service," in Nottingham,—a body of Nonconformist ministers, of different denominations, but uniting for the common good.

These nine Lectures are all devoted to the discussion of subjects of paramount interest; and are all handled with a large amount of skill and power. The topics are:—"The Harmony subsisting between the Christian Economy and antecedent Dispensations—The solemn Responsibility which rests upon the Christian Church to promote its own Extension—The Anti-Christian Character of the Measures commonly suggested by worldly men to secure Religious Uniformity—Human Responsibility—The Special Adaptation of Christianity to promote the Happiness of the Working Classes—The Influence of the Piety of the Church on its Union and Increase—The Regulation of Temper a Christian Duty—The Province of Reason with reference to Revelation—and, 'The Practical Results of Christianity considered as an Evidence of the Truth.'"

We speak in perfect moderation when we say, that there is not one of these Discourses that is not distinguished by high attributes of mind, and great adaptation to the present state of public sentiment in Great Britain.

The other six Discourses are well selected from the author's manuscripts, as having awakened peculiar interest at the time of their delivery. They are on the following subjects:—"Hearing the Gospel a Means of Grace, and a Token of Revival—To Sunday-school Teachers—The Worship of God—On Open Decision for God—The Transfiguration—God's Presence Everything to the Christian Minister."

We have read these six Discourses with extraordinary satisfaction. They are full of hallowed unctio, and telling intelligence. The one to Sunday-school Teachers ought to be printed by itself, and sent through the kingdom; and the last, addressed as a charge to his own Nephew, the son of the late Dr. Mc All, contains some of the best advice ever delivered to a youthful pastor.

Most fervently do we unite with the respected Author in the concluding sentence of his modest preface to this volume.—"May its perusal be accompanied with the Divine blessing! and may it be honoured as an humble means of advancing that kingdom which 'is righteousness, and peace, and joy, in the Holy Ghost!'"

THE NIGHT LAMP. *A Narrative of the means by which Spiritual Darkness was dispelled from the Death-bed of Agnes Maxwell Macfarlane.* By the Rev. JOHN MACFARLANE, LL.D., Glasgow, Author of "The Mountains of the Bible," &c. 12mo., pp. 340. James Nisbet & Co.

EIGHTEEN years have passed away since the diary was written, from which these memorials have been compiled; and nearly the same period has elapsed since Agnes Maxwell Macfarlane entered on her bright and blessed reward. But the history embodied will ever remain green and fragrant, while the world lasts, and while youthful piety continues to be an object of interest to the Christian church. It would have been a great loss to the reading and thoughtful public, had Dr. Macfarlane been induced, by any motives of delicacy, to withhold his sister's biography from the world. We trust it was a thought from God himself, when, on perusing the Diary of his sister, which he had not seen for many years, he "was strongly impressed that it was his duty to recompose it for publication."

We have too many perfect characters drawn in the biographies of the day. It is the crying sin of the age. We believe it is materially weakening and diluting the piety of the era in which we live. Here we have something natural,—something truly honest,—something that will find a response in many devout, but perplexed and anxious bosoms.

The work before us will fill up a niche in the memoirs of the day. Miss Macfarlane was a professor of blameless reputation, loved and admired by her friends for her graces and accomplishments; but when days of darkness supervened, and the hand of affliction was laid upon her, she felt that she had too much indulged the spirit of the world, and too little lived in close communion with God. She was roused to an agony of distress; and was led to doubt the reality of her conversion in the sight of God. We hope in this she judged herself too severely; but, amidst thousands in the professing world who take licence to themselves, we are delighted to find one tender, one thoroughly awakened conscience. She found peace at last, such as she could never have realised, had she not been led to *judge herself*. The writer of the "Night Lamp" was a main instrument, in bringing on that state of mind which issued so gloriously. And the portions of the work which relate to his intercourses with his deceased sister, will endear him to all who read the volume.

Seldom does it fall to our lot to commend with such unhesitating confidence a volume of Christian biography. These are times when God's people must stand out from the world in bold relief.

1. **PROTESTANT NONCONFORMITY: a Sketch of its General History, with an Account of the Rise and Present State of its Various Denominations in the Town of Birmingham.** By JOHN ANGELL JAMES. Small 8vo., pp. 292.
2. **THE OLIVE BRANCH AND THE CROSS; or, the Quarrels of Christians settled, and Trespasses forgiven, according to the Law of Christ. A Word of Affectionate Advice to Professing Christians.** By J. A. JAMES. Fourth thousand. Royal 32mo., pp. 113.
3. **THE PAPAL AGGRESSION AND POPERY CONTEMPLATED RELIGIOUSLY. A Pastoral Address to his Flock.** By J. A. JAMES. Small 8vo., pp. 44.
4. **PRACTICAL SERMONS TO YOUNG MEN.** First, "Preparation for Life;" Second, "Entering on Life;" Third, "The Young Man undecided in his Religious Character." By J. A. JAMES. Small 8vo.

Hamilton, Adams, and Co.

WE are much concerned that these invaluable publications of Mr. James have been so long neglected. The omission has been purely accidental. It is very gratifying to find the mind and pen of our reverend friend so active after years of incessant, laborious, and successful toil. Long may his bow abide in strength! Never did the Church more need the continued services of such champions of truth and holiness. Mr. James's writings have been widely circulated and greatly blessed; and the volumes indicated at the commencement of this article promise to be as acceptable and useful as their predecessors.

The "Sketch" of "Protestant Nonconformity, with an account of the Rise and Present State of its Various Denominations in the Town of Birmingham," is a very instructive volume, both as it respects facts and sentiments. The first part of the volume is a very able outline of the history of nonconformity, which we should be glad to see in the hands of all our church members. In the absence of more elaborate works, it will supply most important light and guidance to thousands connected with our churches.

"The Olive Branch and the Cross" is a volume greatly needed in these times, when many who talk loudly about Congregationalism know nothing either of its *principles*, or the *spirit* in which it must be administered. This little volume is worth its weight in gold. When we thus sincerely commend it, we wish we could persuade all our readers to peruse the volume, and imbibe its spirit.

"The Papal Aggression" is worthy of its venerable author, as a man of extensive reading and sound reflection. It is a noble protest against Popery, as a system; shows clearly and convincingly what God is requiring of all sound-hearted Protestants in these eventful times and breathes the spirit of generous

love to men who have shown themselves far better than the systems to which they adhered.

The "Practical Sermons to Young Men" are worthy of universal circulation; and are as well fitted to be generally useful as the "Anxious Inquirer," which has been blessed to thousands.

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THE CHRISTIAN SABBATH, CONSIDERED IN ITS VARIOUS ASPECTS. By MINISTERS OF DIFFERENT DENOMINATIONS. With a Preface by the Hon. and Rev. BAPTIST W. NOEL. Small 8vo., pp. 480.

Johnstone and Hunter.

The deep inquiry which has sprung up in reference to the claims of the Christian Sabbath, is one of the most hopeful signs of the times. We trust that a more profound conviction of its sanctity and value has been produced in the minds of God's own people; and that some, not pledged to the Christian cause, have become thoughtful in reference to its social and moral tendency,—its real benefits to the human race. We must confess that our main hope of improvement depends, in a great measure, upon the tone and temper of the Christian Church in reference to Sabbath sanctification. If godly men are found honouring God's day as they ought, it will tell more on the masses around them, than a thousand legislative enactments. Let Christian men, in their several spheres, stand up boldly for the honour of God's day, and stand aloof from all the various desecrations of it, and their example will be a leaven in the community, which will, every day, exert a growing influence for good on the minds of their fellow-men.

We commend this volume earnestly to our readers, as it treats the whole subject in a masterly manner, and in all its different aspects. It should be in every Christian house, and should be read by every Christian man.

The authors are Dr. Wardlaw, Mr. Jordan, Mr. Andrew Thomson, Dr. King, Dr. James Hamilton, Mr. Peter M'Owen, Dr. Hannah, Dr. Innes, Dr. Glover, Dr. Hethrington, Dr. Reid, Dr. Symington, Dr. R. W. Hamilton, Mr. Bickersteth, Dr. Bates, and Mr. J. A. James.

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THE LADIES OF THE COVENANT. *Memoirs of distinguished Scottish Female Characters, embracing the Period of the Covenant and the Persecution.* By the REV. JAMES ANDERSON. Pp. 664.

Blackie and Son, Warwick-square.

The vast amount of striking incident, in reference to one of the most eventful periods in Scottish history, embodied in this volume, cannot fail to secure for it an extensive circulation. We have here the romance of

history; and yet the whole is a sober narrative of facts which actually transpired, of persecutions and martyrdoms fearlessly endured, and of liberties asserted and ultimately wrought out by men and women mighty in faith, and strong in the fear of the Lord.

These memoirs of "the Ladies of the Covenant" are a seasonable offering to our countrymen, at a time when a party in the English Establishment, the genuine representatives of those who, in the last days of the Stuart dynasty, were the oppressors and persecutors of the dauntless Scotch, are again obtruding their claims. It is a fact that, from May 27th, 1661, when the noble Marquis of Argyll, was beheaded, to the 17th of February, 1688, when Mr. James Renwick suffered, about 18,000 fell victims to the unrighteous attempt to impose episcopacy upon a reclaiming people. The same principles which are now held and vaunted by the Tractarian party, produced all the horrors in Scotland which preceded the Revolution; and it is only for them to acquire the same status, which they then held—the court and the sovereign favourable to their pretensions—to realise an equally disastrous result. Liberty, civil and religious, would perish if Tractarianism were to prevail. Our hope, however, is that it can never be again in the ascendant; and that the present struggle will issue in its final overthrow.

Mr. Anderson's book will be read with avidity, as it unfolds the female heroism of the Scottish covenant. Of many of those "holy women," whose dauntless faith and courage are here chronicled, it may be truly said, "the world was not worthy." Their testimony to the truth, and their stern adherence to what they held to be principle, proved, beyond dispute, that they were animated by a pure and lofty faith. We have no heart, even at this time of day, to criticise some of their notions and opinions from which we widely differ, as we believe them most sincerely to have been God's witnesses in evil times, raised up by Him to perform a great work for all time coming.

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CORRESPONDENCE BETWEEN THE LORD BISHOP OF OXFORD AND MR. ALDERMAN SADLER. 8vo. pp. 28. Oxford.

THIS is one of the most instructive correspondences to which the controversies of the day have given birth. Mr. Sadler is too much for the Bishop, as every child will feel who reads this pamphlet. On the one side, we have an open, honest, hearty, truth-loving Protestant, who cannot and will not compromise it with the enemies of the Reformation;—and on the other, we have a smooth, polished, cautious, do-nothing Bishop, who

would relieve himself from the responsibility of expelling Tractarians from his own diocese, by calling on Mr. Sadler to tell him where they are. Mr. Sadler has done his duty nobly, and will have the gratitude of thousands who may never see him in the flesh. Let all laymen do their duty, in an equally enlightened and Christian spirit, and the Bishops will be compelled soon to do theirs.

PAPAL AGGRESSIONS AIDED AND ENCOURAGED BY TRACTARIAN MOVEMENTS: *A Sermon preached in Princess-street Chapel, Devonport, on Lord's-day Evening, November 24th, 1850. By the Rev. W. SPENCER.* Second thousand. 12mo. pp. 36. Simpkin, Marshall, and Co.

THIS is a very ingenious and argumentative Discourse, which is well worthy of extensive circulation, and careful perusal. The text is very happy: Obadiah, 11th verse—"And foreigners entered into his gates, and cast lots upon Jerusalem, EVEN THOU WAST AS ONE OF THEM." The author, I. Traces the history of Puseyism, and, along with it, the advance of Popery.—II. He points out some of the prominent principles of Puseyism, and exhibits their agreement with Popery.—And, III. He notices some of the influences of Puseyism, and shows their correspondence with those of Popery.

This is one of the best-argued Tracts of the day.

THE HISTORY OF RELIGION. *A Rational Account of True Religion, by JOHN EVELYN, Author of "Sylva," &c. Now first published by permission of W. J. EVELYN, Esq., M.P., from the Original MS. in the Library at Wotton. Edited, with Notes, by the Rev. R. M. EVANSON, B.A., Rector of Lansoy, Monmouthshire.* In two volumes. London: Henry Colburn.

EVERY one has heard of John Evelyn; and most readers have some acquaintance with his remarkable "Diary," which gives us such insight into the habits and customs, parties and opinions of the age in which he lived, that, in its perusal, we seem to mingle and converse with the men and women who trode this "green earth" of ours two centuries ago, and formed the notorieties of their day. He was a man of fortune, a scholar, a devoted Royalist, and withal an honest and virtuous member of the party to which he belonged. His prejudices were, doubtless, strong, and he certainly did not deal out even-handed justice to the Puritans, and the men of the Commonwealth. His attachment to an hierarchy was so intense, and his sense of the divine right of kings was so deep, that everything like dissent, or an assertion of the responsibility of rulers, provoked his unqualified indignation, and seemed so completely to

bewilder his understanding, that crime lost portion of its enormity when perpetrated by Royalists, and virtue was branded as hypocrisy when exhibited by Puritans or Commonwealth-men. As an instance of his prejudice and intense hatred of all that belonged to the Commonwealth, and also as an illustration of his tendency to regard acts of the deepest and most revolting atrocity, as sanctioned by the government and providence of God, when committed by Royalists, we give the following from his "Diary":—

"30th January, 1651. This day (O the stupendous and inscrutable judgments of God) were the carcasses of those archrebels, Cromwell, Bradshaw (the judge who condemned his Majesty), and Ireton (son-in-law to the Usurper), dragged out of their superb tombs in Westminster among the kings, to Tyburn, and hanged on the gallows there from nine in the morning till six at night, and then buried under that fatal and ignominious monument in a deep pit—thousands of the people, who had seen them in all their pride, being spectators."

In the work now before us the same prejudice and one-sidedness of views appear when reference is made to the Puritans. The Presbyterians, the Independents, the Baptists and the Quakers, are so represented that our author must stand convicted of wilful ignorance or positive dishonesty. They are charged with holding opinions, and indulging in practices, which their whole history emphatically condemns. These volumes are, indeed, a confirmation of the opinion—as far as they touch upon the religious sentiments and sects of the age in which the author lived—that no man is competent to be an impartial historian of his own times, and of events in which he himself mingled, especially when his mind is imbued with the deep prejudices inseparable from high notions of the apostolicity of an hierarchy, and the divine right of kings.

The editor of the book, amid the superior advantages and redeeming circumstances of the present age, seems to inherit the prejudices, without the amenities, of his author. He speaks of "the fallacies of dissent," and of "the gross hypocrisy of the interregnum" in a tone which induces us to think that the foul and infamous abominations of the Restoration, which he gently designates "chilling indifference," are less offensive in his estimation than the sermons and "unauthorised" teachings of the Commonwealth. We are rather inclined to imagine, indeed, that Mr. Evanson would be disposed to array the hierarchy of England in all the gorgeousness of mediæval Romanism; for he hesitates not to affirm that, when restored after the destruction of the Commonwealth, it was bereft of a portion of its grandeur—of "the fulness of her rays."

The book, nevertheless, is a valuable one.

It comprehends a great amount of learning and weighty argument on a variety of important questions. It is the result of a lengthened and laborious investigation on the part of the author, to satisfy his own mind as to the truth of Christianity. The questions discussed by him are the Being and Attributes of God—the Immortality of the Soul, and the Rewards and Retributions of a Future State—Natural Religion—False, Pagan, and Gentile Religion—the Inspiration and Authority of the Scriptures—the Patriarchal and Mosaic Systems of Religion—Christianity—the Corruption of Christianity—the Reformation of Religion and the Church of England. In the examination of these important topics, Evelyn has evinced himself to have been a learned, laborious, sincere, and devout-minded man. Having witnessed what he deemed utter fanaticism and hypocrisy during the Commonwealth, and the most revolting forms of immorality, irreligion, and profaneness during the reign of that opprobrium of the human race, the second Charles, he felt himself urged to examine, in a spirit of earnest and solemn inquiry, the great fundamental questions of religion. And this he has done in a manner which, notwithstanding the defects to which we have adverted, reflects the highest credit on his memory, and gives us some instructive insight into the spirit, questions, and modes of thinking of the age in which he lived.

These volumes slumbered peacefully for nearly two centuries, in the original manuscript, in the Wotton Library, and are now brought to light by the patient and zealous labours of Mr. Evanson, assisted by an experienced amanuensis.

A New and Popular HISTORY OF ENGLAND.
By ROBERT FERGUSON, LL.D. In four volumes.

London: John Cassell, 1850.

THIS work, as its title indicates, is written for the people; and is well adapted to instruct multitudes of our reading fellow-countrymen in the humbler walks of life, who, notwithstanding their growing intelligence, are anything but well read in our national history. A book of this kind, cheap and popular, concise and comprehensive, was much needed, and we hope it will obtain the widest possible circulation. The author is well known to many of our readers as a minister of the gospel, as a man of scholarly habits and attainments, and as a writer of considerable power and attractiveness. This publication cannot fail to increase his celebrity and usefulness, and is destined, we think, speedily to take an honourable place in our standard literature. Of large, philosophical, and costly histories of England there was no previous lack; but such a history as the one before us, was to be greatly desired. In about six hundred pages of close

type, we have a consecutive narrative of all our national events, from the landing of Julius Caesar on our shores, to the accession of Queen Victoria to the throne of these realms. Judiciously compressing the earlier periods of our history, and starting from the Norman Conquest as the more important epoch, our author has furnished us with one of the most delightful narratives we have recently perused. His style is clear and easy, graceful, and often eloquent; and much of the pleasure we have felt in the study of the work is derived from its racy, Anglo-Saxon phraseology, which will make it popular with the working classes of Great Britain. Dr. Ferguson is the first Nonconformist who has written our entire history; for the task has been hitherto quietly resigned to churchmen, papists, and infidels. It is important to the interests of truth and liberty that the great events which have passed over this land, should be viewed from all sides, and in all lights, and the quiet, but firm, nonconforming stand-point he has assumed, must shed some additional light on many of the most interesting incidents in British history. It is, moreover, written on truly Christian principles, in harmony with a sentiment adopted from that great and good, but much calumniated man, Oliver Cromwell, who says, "What are all our histories and other traditions of actions in former times, but God manifesting himself that he hath shaken, and tumbled down, and trampled upon everything that He hath not planted?" We have no hesitation in giving the warmest commendation to this "New History," and doubt not but it will earn for itself the right to wear its other assumed title of "Popular." The limited size of the work would justify all omissions of references to authorities in foot-notes; but it would have been well if the Author had given a general statement of the sources of his information, and the history would have been more valuable, if it had been paged as two volumes, instead of four, and if an Index had been added to the last. This may be done in future editions; many of which, we trust, will be called for, to remunerate the enterprising publisher, and to gratify the gifted writer by the conviction that his labours are duly appreciated.

THE BATH FABLES; or, *Morals, Manners, and Faith, with Illustrative Prose, from many writers of celebrity.* By SHERIDAN WILSON, F. S. A., Vice-President of the African Institute, Author of "Sixteen Years in Malta and Greece," and of "Agnes Moreville." Second edition, pp. 478.
Loughman and Co.

THERE is a vein of wit and humour, and grave moral in these fables, and illustrative prose which entitles them to rank with the

better specimens of the class to which they belong. Of the *Fifty-three* fables contained in the volume, there are many of them of admirable tendency, displaying a large amount of delicate and well-aimed satire, calculated to aid the cause of religion and morals. The articles against Popery and Puseyism are written with great spirit, and are calculated to do good service to the cause of truth at the present moment. The paper, "What is Puseyism?" we shall give in a future number of the Magazine. The literary character of the work is creditable to the author.

THE HEAVENLY SUPREMACY; or, *The Position and Duty, at the Present Crisis, of those who hold that Christ is the only Head of the Church.* A Discourse by the Rev. THOMAS STRATTEN.

Snow.

THIS able discourse is founded on Eph. i. 22, 23—"And hath put all things under his feet, and gave him to be the head over all things to the church," &c.

Mr. Stratten distributes the subject on which he enters, into three parts:—I. The central place or seat of government to the church. He shows that "Christ is not merely Head of the Church now on earth, but also of that infinitely larger and more glorious body already gathered into heaven.—II. The mode in which the heavenly government gives laws, and so rules on earth. Mr. Stratten clearly shows that, "with the closing of the canon of inspiration, authoritative legislation for the church has been completed and for ever terminated. There are no rightful thrones in the church, but those which the apostles still occupy with ever-living and unchanging authority. The work of subordinate rulers in the Christian ministry is, not to give law to the conscience, but to expound and secure obedience to the law of Christ already given in his Word.—III. The exclusive nature of the heavenly supremacy—Christ, the *only Head* of the church.

The proof of this is reasoned out by the author with great power of scriptural argumentation, under several distinct heads. In

a note on a passage forcibly expressed, Mr. Stratten says: "If any reader should think this language too strong, let him peruse and ponder the following assertion of the Romish canon law—'Both the spiritual and the temporal swords are in the power of the church: the one is in the hands of the priesthood, the other in the hands of kings and soldiers; but the latter is to be exercised only at the beck and command of the former. One sword must be under the other—the temporal under the spiritual power. And, moreover, we pronounce, decree, and declare, that it is of the necessity of faith, that every living creature is subordinated to the power and jurisdiction of the holy See of Rome.'"

An Appendix to the sermon concludes with a powerful and animated appeal to Protestant Dissenters, to unite with their fellow-Christians in protesting against the Papal Bull, so that "their voice may swell the one demand of the whole Protestant army."

We strongly recommend this powerful and eloquent discourse, which is sold at a very low price, as worthy of general perusal and distribution.

WE WON'T GIVE UP THE BIBLE; arranged for One or Four Voices. By H. J. GAUNTLETT, Mus. Doc. Dedicated to the Protestants of Great Britain.

W. F. Ramsay, 20, Paternoster Row, and Brompton.

WE recommend all parents and instructors of youth to procure this very pretty little production. Everything having a tendency to endear the Book of books to our children should be hailed with delight.

THE BOOK OF THE PROPHET JEREMIAH, AND THAT OF THE LAMENTATIONS, translated from the Original Hebrew; with a Commentary, Critical, Philological, and Exegetical. By E. HENDERSON, D.D. 8vo., 11p 320.

Hamilton, Adams, and Co.

WE rejoice to announce the publication of this additional translation from the pen of Dr. Henderson. A review next month.

Obituary.

THE REV. ALGERNON WELLS.

ON Lord's-day evening, the 29th of December, after a protracted season of suffering and debility, borne with Christian cheerfulness and magnanimity, the Rev. Algernon Wells, of Clapton, entered into rest. The complaint by which his strength was wasted,

and his vital powers were at last exhausted, defied all medical skill, and left but little to hope, even in its earlier stages, though the beloved sufferer himself, full of mental power, and unquenched almost to the last, anticipated, at times, a return to his much-charished labours. Through the whole of his

affliction, Mr. W. maintained the calm exercise of a vigorous faith, and conversed freely with his family and friends upon all the topics most essentially interwoven with Christian joy and hope. His sick chamber was a scene well befitting the "good minister of Jesus Christ," who had so long and so successfully proclaimed the gospel to others, and who had so signally illustrated and adorned its spirit and precepts in all the walks of private life, and in his more public intercourses with his brethren and the Christian church. All who were favoured to converse with him, during the period of his lengthened sickness, found, to their great joy and refreshment, that there was an unction and a savour in his communications, which made them feel sensibly that they had been with "a man of God," on the very verge of heaven. *Cheerfulness*, serenity, and *spirituality*, combined with "*brotherly love*," were the delightful elements which shone forth, in the evening hours of this devoted servant of Christ. He retained his consciousness almost to the close of his protracted sufferings.

On Saturday, January 4th, the mortal remains of our beloved friend were conducted to Abney Park Cemetery, by a large circle of devout men, who made great lamentation for their deceased brother. The Rev. Dr. Burder delivered the funeral address, in a most appropriate and pathetic manner, well depicting the mental and moral habits of the deceased; and the Rev. Thos. Binney offered up devout prayer at the grave. The attendance was large, and the feeling produced solemn and sanctifying. But we hope to give a fuller account next month, when we have seen Mr. Binney's funeral sermon, which was preached at Dr. Burder's chapel, Hackney, on Lord's-day morning, the 12th of January, to a crowded and deeply penetrated auditory.

We regard the death of Mr. Wells as a great public loss. His denomination, and the Christian church at large, could but ill spare such a champion, "Help, Lord, for the godly man ceaseth."

MEMOIR OF WILLIAM STANCLIFFE, ESQ., OF HOPTON.

THE memory of the just is blessed. Such characters cannot be forgotten. The wise and the good will cherish the memory of such men in perpetuity. The righteous shall be in everlasting remembrance. This is a wise provision in the providence of God, for the edification of the church in every age. The holy sayings and doings of those who are gathered to their people in heaven, must not sink into oblivion.

The following detail was delivered at the close of a funeral sermon, preached in Hopton Chapel, July 7th, 1850, by the Rev. James

Scott, of Clerkheaton. The text on which was founded the funeral discourse, was Phil. i. 21, selected by Mr. Stancliffe, some time before his death.

After the preacher had concluded his sermon, he proceeded thus:—"In this short discourse I have said little about the character of my departed Christian brother; but I shall now, as briefly as I can, exhibit him to your view. My design is the eternal advantage of you the living, not the eulogy of the dead. I know nothing more out of place, nothing more offensive, than, in a funeral sermon, to aim only at praising the departed. Dear Mr. Stancliffe well knew, and was always ready to confess, that for all he was as a Christian he was indebted to infinite grace. He had his imperfections, of which he was fully conscious, and for which he was deeply humbled.

"It may be here asked, Why was not the Rev. C. H. Bateman, the pastor of my departed friend, requested to improve this mournful event, rather than the man to whom you are now so seriously listening? My answer is, No man that I know, is a more proper person for the solemn services of this day than my beloved ministerial brother, Mr. Bateman. But Mr. Stancliffe and I have been acquainted nearly forty years. I had the pleasure of first knowing him in the year 1815. And there was one circumstance in our first acquaintance, which made on my heart an indelible impression of endeared attachment to him, which no length of time, and no change of events, will ever be able to efface.

"A missionary meeting was held in the old Hopton Chapel, in the spring of 1815, and Mr. Stancliffe read the report of the doings of the generous people here, in behalf of the London Missionary Society. He was then like the youthful stripling David, when he vanquished Goliath, the Philistine champion. His almost boyish appearance, the fine soft tones of his tremulous voice, as he read the report, and especially the heroic sentiment to which he gave utterance in the last sentences he read, united my heart to him in a bond which death itself cannot dissolve. Referring to the hold which the missionary cause had on his best affections, he said—'If I forget thee, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth.' A better pledge could not have been given to this godlike cause; and, surely, never did any man more fully redeem his pledge than did our departed friend.

"He was admitted a member of the church, of which the venerable Josiah Torothel was pastor, in the year 1813 (July 1st), so that he lived to the close of the thirty-seventh year of his church fellowship with this people.

During the greater part of this time he was a deacon of the church, and he used the office of a deacon well. To the venerable pastor he was his right arm. To Mr. Torothel he was like John to Jesus Christ; he was the disciple whom his pastor loved. He adorned the doctrine of God our Saviour in all things. He was 'an Israelite indeed, in whom is no guile.'

"The precious document which he read, detailing his religious experience, on his admission to the church, has been preserved. I have read it carefully over, and I must only now take time to remark upon it, that it does equal honour to his head and his heart as a young disciple of Jesus Christ.

"Mr. Stancliffe was very remarkable for the meekness of his spirit and his retiring modesty. He was in all his movements in the church the same unpretending man. Easy of access to those moving in the most humble walks of life, he made all happy in his presence, however great the contrast as to his temporal estate. All who knew but little of him, were constrained to love him; but he was so clothed with humility, that the greater part of his finest excellencies was concealed, excepting from those who had daily and most intimate intercourse with him. His Christian zeal was finely tempered with humility, but it glowed with a pure and lofty ardour. This was seen in two objects which lay near his heart; the instruction of the rising generation in the Sunday-school, and the cause of Christian missions to the benighted heathen. You who regularly attend the worship of God here, know how untiring were his efforts in the Sunday-school belonging to this place. But the full extent of good he did in this department of Christian labour, will never be known in the present world. When the judgment shall be set and the books shall be opened, a goodly group, won to love the Saviour by his instrumentality, will press around my friend while he stands with honour on the right hand of the Judge, and meekly looking up, will say, 'Lo, here am I and the children thou hast given me.'

"As to devoted attachment to Christian missions, I would not say that he stands alone, an honourable exception. But how few *decided* Christians are like him. Retirement was the favourite habit of his life. This was partly from deliberate choice, and partly from the general delicacy of his health. Indeed, retirement appears to have been the best adapted to preserve him so long in those walks of usefulness in which he delighted to tread. But there was one object which fairly called him out upon the public field of usefulness. Here he appeared in the foremost ranks of those who pray most devoutly for the universal triumphs of the kingdom of God among men, and who give most liberally

according as God has prospered them. Formerly he was little known in the Christian world, excepting by a discerning few. But when the chair of the treasurer of the West Riding Auxiliary Missionary Society became empty, these few fixed their eye on Mr. Stancliffe, as a most suitable man to fill that responsible office. They did themselves honour in his election. No treasurer we ever had did greater honour to that office than did our departed friend. Though drawn from the favourite privacies of life, and knowing him to be naturally timid, I have been surprised in hearing with what fluency, zeal, and ease, he could address the vast assemblies which were collected together at our annual meetings. But here we beheld how enlightened Christian zeal makes the timid brave. His declining health, however, compelled him to resign the office he so honourably filled, to the deep regret of many who best knew his real worth. Yet he maintained his ardent attachment to this hallowed cause to his dying hour.

"Mr. Stancliffe was a man of sound judgment. His religion was the result of conviction. The light which guided his mind in this most important of all subjects, he took directly from the Bible. Whatever conflicting opinions others embraced, and whatever internal conflicts he might feel on the commencement of his Christian course, he could deliberately say of the blessed Bible—

" 'This is the Judge that ends the strife,
Where wit and reason fail;
My guide to everlasting life,
Through all this gloomy vale.'

By the light he derived from searching the Holy Scriptures, and in answer to daily and devout prayer, he was deliberately of opinion that the church polity adopted by the Dissenters of this country, is clearly taught by the inspired writings. The doctrine of salvation by grace (by grace leading to holy living) he most cordially embraced. If the slightest merit on his part had been required in order to his salvation, he would have felt compelled to relinquish all hope of entering heaven. The sentiment of the poet as to the way to heaven, was deeply engraven on his heart:—

" 'While Jews on their own law rely,
And Greeks of wisdom boast,
I love the incarnate mystery,
And there I fix my trust.'

"He was a Dissenter on principle, as firmly as any man I ever knew. He took his system from the Bible. No one could move him from this ground; because he believed from his heart that, as a Dissenter, he stood on holy ground. But his truly catholic and amiable spirit led him to love all the true disciples of Christ. He could agree to differ from those who did not see as he saw in the

minor points of religion. Whatever might be the section of the church to which others belonged, if he could see in their spirit and character a decided resemblance to Jesus Christ, these were his brethren and sisters in the kingdom and patience of Jesus Christ: to such he would give the right hand of fellowship, and in giving them his hand, he gave them his heart. He believed that they would arrive in heaven, and his fixed purpose was to meet them there, and unite with them in the song of perfect harmony in honour of the Lamb that was slain. Oh! if all professors of religion had such clear views of the fundamental doctrines of the Bible, and had drunk as deeply into the spirit of Christian love as did our departed friend, there would soon become one lovely brotherhood pervading the universal church. The thorny hedges, which now unhappily divide the faithful, would be torn up by the roots, and carried away into the land of oblivion, and cease to be remembered for ever. The millennial sun would be seen rising on our world in a cloudless sky. The Saviour would appear seated in his triumphal car riding forth among the nations, conquering and to conquer; and a willingly subjugated world, prostrated at his feet, as with one voice would exultingly crown him Lord of all. The Christian's harp would then be struck, and would give forth louder and sweeter sounds than that of David, when the ancient church harmoniously sung, 'Behold, how good and how pleasant it is for brethren to dwell together in unity!' It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments: As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.'

"If all professing Christians were like our now lamented brother, in his love of the universal church, in his princely liberality to extend the kingdom of God among men, in his fervent devotional spirit, and in his lovely Christian deportment in all the walks of life, how soon the world must be converted to God! Contention and division would be swept away into the land of forgetfulness, earth would resemble heaven, and God would delight to dwell with men.

"His spirit of sympathy and kindness with families in affliction was such, that I must say I never met with a private Christian like him. Oh the apartments of suffering and distress, his presence, his counsels, and his prayers, have cheered! In these interesting walks of life, how indelibly his name must be engraven on the hearts of many who are now hearing me! You will cherish his memory while life remains. He was always ready to visit the sick and the dying, when

his health would allow, whether by night or by day—what a helper to the devoted minister of Christ!

"It is now about sixteen years since my only daughter lay dying. But as we were five miles distant from Hopton, I could not expect a visit from Mr. Stancliffe. But he heard of my distress, and this called forth his most kindly sympathies. Oh how he entered into our case, and tasted another's woe! His counsels and prayers on that occasion will be cherished while life remains. In this feature of his character, what a resemblance he bore to Jesus Christ!

"We might here remind you how highly he valued the blessed Sabbath. How constantly he attended the house of God. With what devotion he joined in acts of solemn public worship; with what attention he listened to the preaching of the gospel. With his clear and comprehensive views of religion he was well qualified to hear the preacher critically. Yet he came not to criticise, but to be fed with the sincere milk of the word, that he might grow thereby. Whoever was the preacher, if he breathed the spirit of the sacred office, and exhibited Christ as the way to the Father, though there might be nothing in the sermon to fascinate, Mr. Stancliffe could hear to edification.

"His nice discrimination as to truth, integrity, fidelity, and forbearance, when needed, in all his temporal transactions, formed a most interesting feature in his character.

"I do not remember ever to have said as much in a funeral sermon respecting departed worth on any former occasion; but in this case I could not refrain; and I am sure you have heard me with deep interest, and I suppose you will retire from the house of God and say not one-half has been told us.

"But query, how did Mr. Stancliffe die? Is it necessary that I should tell you? I know you will feel interested in hearing his last peaceful moments described; because, like myself, you will wish to die as he died.

"A few weeks before he died some coloured drawings of flowers from the Holy Land were shown him; he examined them minutely, and was evidently much pleased with them, and remarked, 'These seem to join one to the most favoured land under heaven. I have sometimes wished to visit the Holy Land, and see for myself the beautiful flowers which formed a part of the imagery of Scripture. I have often meditated on them with profit and delight. And here I seem to see them. How beautiful they are! yet such flowers wither and die. I shall soon see a land where the flowers never wither and never die.'

"'There everlasting spring abides,
And never fading flowers.'

"One day he said, 'There are many things for which I feel thankful to God, but for two

things I especially bless him. I bless God that I was so early led to Christ, and was enabled to give myself in youth to God. From what snares this has kept me, and what sacred pleasures I have enjoyed! I bless God that I have been permitted to do any thing for his honour, especially in the Missionary cause.' At an interview with a friend he said, 'I wish to make to you the solemn declaration that I do feel myself to be amongst the most unworthy of God's children. My sole reliance for acceptance with God is on the finished work of Christ; and if I enter heaven, it will be as a sinner saved by grace.'

"He was asked, 'Have you any doubts of your interest in Christ?' 'Oh, no,' was his reply: 'all is right there. I know whom I have believed, and am persuaded that he is able to keep what I have committed to him against that day. He will not deceive me—he cannot fail me.' His child-like, and yet firm reliance on Christ was quite a permanent feature in his character when on the brink of eternity.

"When evidently near his end he was asked, 'Is Jesus precious to you?' He replied, 'Yes, very precious, very precious,' while a heavenly smile lighted up his animated coun-

tenance. It was remarked, 'You seem fast approaching the valley—you need fear no evil, his rod and his staff will comfort you.' 'They are with me now,' he faintly replied. During the evening of Saturday he suddenly opened his eyes, and looked earnestly around, as if observing some unearthly object, and then heavenly joy appeared depicted on his countenance. Mrs. Stancliffe at once caught what she thought might be the object which had fixed his delighted gaze. Could it be a messenger from the invisible world? She repeated these words—

"These glorious minds how bright they shine,
Whence all their white array"—

He intimated that she must pause. She asked, 'Shall I repeat it at another time?' He said, 'To-morrow.' Early on the morrow, Sabbath morn, June 30, he calmly and peacefully breathed his last. Not a cloud seemed to cross his sky—not a fear to harass his mind—not a doubt to disturb his repose. All was calm and serene, like the summer's setting sun in a cloudless sky. Early on the morning of this earthly Sabbath, his emancipated spirit entered upon a Sabbath whose sun shall never set, and whose pleasures shall never end." ●

Home Chronicle.

ACADEMIC HONOURS.

THE Senatus of Marischal College, Aberdeen, has, at one of its late sittings, conferred the degree of LL.D., on Mr. Brown, of Cheltenham. No man can better deserve this mark of honour than our esteemed friend, who is doing a great work in the important town in which he has been called to exercise his ministry.

FINSBURY CHAPEL.

On Friday, December 6th, a small tea-meeting was held in Finsbury Chapel; for the purpose of presenting the Rev. Alexander Fletcher, D.D., with an elegant silver cake-basket, as a testimonial of esteem from the male department of the catechetical seminary which has existed for nearly forty years under his superintendence, and meet every Sabbath afternoon. The address (which was written in a handsome portfolio of velvet, ornamented with silver gilt filagree work and flowers carved in ivory) was read by F. Harrison, Esq., one of the Managers of the chapel, who had been a member of the seminary thirty years ago; and the basket, in which were some flowers beautifully

modelled in wax by one of the present scholars, was presented to the Doctor by the Secretary of the seminary, Mr. Charles Watson.

The Doctor replied at some length in a most affectionate manner; and afterwards Mr. Sargent, the teacher of the first class, and the Rev. H. L. Seaborn, formerly a pupil, addressed the meeting, which then dissolved.

The female department of the same school had testified their esteem for their excellent pastor, by the presentation of a silver ink-stand, some few weeks previously.

LITTLE HADHAM, HERTS.

THE Independent Chapel, in this interesting and important village, having been closed for extensive alterations and repairs, was reopened on Tuesday, the 26th of October. The Rev. I. Vale Mummery, of Hackney, preached in the afternoon, after which a large company of the friends took tea together in the school-room adjoining; and the Rev. W. Hurndall, of Bishop's Stortford, preached in the evening.

On the following Sunday, sermons were delivered by the Rev. W. Hurndall, and the Rev. W. Hopwood, of London.

The congregations were good, and the collections liberal; while the services were found to be "times of refreshing from the presence of the Lord."

TRINITY CHAPEL, HIGH WYCOMBE.

THIS chapel, which is beautifully situated in the London-road, at the entrance of the town, was opened for public worship on Wednesday, October 23rd, 1850. The occasion was one of deep interest, and the proceedings, which lasted the whole day, were sustained throughout with the most entire Christian harmony.

After singing, the Rev. John Hayden, minister of the chapel, read the 6th chapter of the 2nd Book of Chronicles, and offered the dedication prayer.

The Rev. Dr. Archer, who had been appointed to preach the morning sermon, then delivered a powerful and impressive discourse from the following words:—"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. xxii. 1.

In the afternoon, a public meeting was held in the chapel, the Rev. J. Hayden presiding. After singing, and the offering of prayer by the Rev. C. Hyatt, the meeting was addressed by Dr. Archer, R. Wheeler, Esq., the Rev. J. Elrick, W. A. Salter, J. Dickinson, and Dr. Massie.

In the course of the proceedings the Chairman took the opportunity of bearing his testimony to the almost unparalleled exertions which his people had made to meet this exceedingly difficult object; exertions which had been continued with more or less energy for upwards of fourteen years; and, as an encouragement to future efforts, he felt great pleasure in saying that, if the friends then present would send up to him £125, he should be happy to make it £225.

In the evening, after reading the Scriptures, and the offering of prayer by the Rev. J. Dickinson, a powerful sermon was delivered by the Rev. Dr. Massie, from 2 Cor. v. 20. The Rev. Messrs. J. Edmonds, C. Hyatt, and S. Weston, took part in the service.

The following is a gratifying proof of the great liberality displayed by the people in connexion with the above services:—The Collection, in the morning, after sermon by Dr. Archer, £24 9s. 6½d.; Ditto, public meeting, £10 18s. 8d.; Ditto, after sermon in the evening by Dr. Massie, £10 14s. 10½d.; profits of tea-meeting, £6. In connexion with the public meeting a check was given for £50, left by the late Mrs. Collingwood*, to be paid at the opening of the chapel, provided

the Rev. J. Hayden was pastor at the time. A check to the same amount was also given by the Chairman, who, in the course of the meeting, offered to give £100, if the congregation would raise £125. Towards this Mrs. Hayden gave £100; and the people, including a check for £10 from Messrs. Spicer, Brothers, £16 10s.; and by the Chairman allowing the deficiency to be made up from the collection in the evening, his hundred pounds was secured. On the following Lord's-day, two eloquent sermons were preached at Trinity-chapel, by the Rev. J. M. Obery, M.A., of Islington; and also at the Independent Chapel, West Wycombe; that in the morning by the Rev. J. Hayden, and that in the afternoon by Mr. Obery. The collections at both places amounted to £13 19s., which added to the sums raised at, or in connexion with, the opening of the chapel on the Wednesday, gives the handsome sum of £525 14s. 7d.; and this added to the sum previously raised, during the year, amounted to £886 2s. 7½d. These extraordinary exertions would have enabled the people, in a very short time, to have freed themselves from debt, had not the expenses connected with the building greatly exceeded their anticipations. As it is, the deficiency will amount to some £900. Will no kind friend, who reads these lines, send a donation to the minister?

The following description of the chapel which was given in the *Patriot*, October 31, 1850, and in which a more detailed account is given of the services in connexion with the opening, will be read with interest:—

"The chapel, which is built of Kentish rag (or rather the front of it, including the two towers, the other parts of the chapel being built of bricks), is in the Norman style, with nave and aisles sixty feet long, and forty feet six inches wide. The roofs are supported on stone columns, with carved capitals, and semi-circular arches, carrying a clerestory above, containing twenty windows, glazed with rough plate-glass, each in one square. The main timbers of the roofs are seen and divided into eighty square bays, plastered between. The chapel is entered by a vestibule the whole width of the building, and flanked with two well proportioned towers, containing the staircases to the galleries. The windows are decorated with stained glass; the vestibule and aisles are paved with blue and red Staffordshire tiles; the chapel is lighted with double chandeliers. There are also boys' and girls' school-rooms in the rear, and minister's vestry, &c. The interior of the building generally is most complete and elegant, whilst the exterior carries with it the appearance of great strength and beauty. The architect is Mr. Charles G. Searle, of London, to whom great

* The husband of this benefactress, the late S. Collingwood, Esq., of Oxford, gave, during his life, to various objects, at the least £20,000.

praise is due. The building was erected by workmen, natives of High Wycombe, and does them great credit. The total cost of the edifice is about £2535."

To this must be added, in order to form a correct opinion of the difficulties with which the church and congregation have had to contend, the sum paid for the site, including the conveyance, which was £656 16s. 4d., and which makes the grand total of £3191 16s. 4d. It is, moreover, proper to add that, in this large sum the expenses connected with furnishing the vestry, school-rooms, &c., are not included.

"May peace attend thy gate,
And joy within thee wait
To bless the soul of every guest!
The man that seeks thy peace,
And wishes thine increase,
A thousand blessings on him rest!"

LEE, BLACKHEATH, AND LEWISHAM.

THE Rev. W. Campbell, M.A., in compliance with an earnest and unanimous invitation, has consented to minister in Boone-street Chapel, Lee, with a view to the erection of a new Independent place of worship suited to the rapidly increasing population of Lee, Blackheath, and Lewisham. In the first two of these places there has hitherto been no

Independent chapel, although their united population amounts to about six thousand; and in the last, with a population of about seven thousand, there is only one, in which the Rev. T. Timpson has long laboured, whose cordial approval, together with that of all the neighbouring ministers, has been given in reference to the erection of the contemplated chapel.

[We very cordially and earnestly commend this rising cause to the notice of the Christian public. Our friend, Mr. Campbell, much respected and loved by all who know him, is willing to make the sacrifice necessary in order to build up this infant church, in a populous and neglected district. The Non-conformists of the metropolis will, we trust, come forward generously to secure a new and elegant place of worship for the vicinity of Lee and Blackheath. The Chapel Building Society will assuredly aid this undertaking.—EDITOR.]

THE Rev. W. P. Davies, late of Petworth, has received and accepted the cordial and unanimous invitation of the church and congregation, meeting for worship in the Independent Chapel, Putney, and entered on his labours the first Sabbath in January, 1851.

General Chronicle.

BRITISH AND FOREIGN BIBLE SOCIETY,
AND CHINESE SCRIPTURES.

*Woodbridge, Suffolk,
Jan. 14, 1851.*

REV. SIR,—In connexion with a review of two pamphlets by Dr. Legge, on the rendering of the name "God" in the Chinese language, there appeared, in the last Number of your Magazine, a strong condemnation of the course which has been adopted by the British and Foreign Bible Society with reference to that subject. And as I can hardly think that the reviewer would have used such decided terms of censure had he been fully acquainted with the circumstances of the case, I venture to submit a few remarks connected therewith, in the hope that you will allow your readers the opportunity of having rather more information on the subject than they would gain from the article referred to, before they decide that the Committee of the Bible Society have, in this matter, "betrayed their trust."

From the decided manner in which the reviewer pronounces in favour of Dr. Legge's opinion, and in which all different opinions are either scornfully overlooked, or strongly

condemned, it would seem as if the writer was hardly aware of the extent to which controversy on this difficult subject has been carried, or of the strong array of authorities, which still exists in favour of the renderings, for partially sanctioning which the Bible Society is censured.

For at least three years, some of the missionaries in China, most acquainted with the language, have been engaged in discussing this point; and, after failing in coming to any united decision amongst themselves, Bishop Boone and Dr. Medhurst sent over to England, in 1848, pamphlets which they had published in China, in support of their respective opinions. From the length of time that these two missionaries had been labouring in the country, as well as from their acknowledged standing as men of literary minds, it might well be considered that each was an authority, whose opinion was not hastily to be rejected; and when two such men as these were found differing in their opinion, the Committee of the Bible Society felt that the subject under discussion must be one of so much difficulty, that it would be well for them to forbear from any decision

for which they were far less competent than those who, with all the advantages of a long residence in China, and an extensive acquaintance with the native literature, had yet failed in agreeing upon the point. It will generally be acknowledged that Dr. Medhurst, at least, brought to the consideration of this subject an extensive knowledge, both of the peculiarities of the Chinese language and of the phraseology of Chinese writers; and, without wishing to depreciate the reviewer's estimate of Dr. Legge's ability, I would remark, that some diffidence might well be expected in the advocate of an opinion differing from that espoused by Dr. Medhurst. Whilst, in two learned pamphlets of one hundred and seventy, and one hundred and six pages, Dr. M. opposes the use of *Shin* for "God," he argues in favour of the adoption, not of *Shang-Te*, but of *Ta*.

The discussion of this question has been principally carried on amongst a body of delegates, to whom the missionaries in China entrusted the revision of the New Testament; and from the advocates of different opinions in this body, a voluminous correspondence has been addressed to the British and Foreign, as well as to the American, Bible Society. Evidence has thus been furnished of the very strong feeling of confidence in their own view being right, with which each party have urged the adoption, respectively, of *Shin*, or of some other term which has been proposed for rendering "God;" and in consequence of this strong feeling, and of the delegates being *equally divided* between the two terms then advocated, this body passed a resolution, in August last, expressing their inability to come to any decision on the point at issue, and offering the version they had prepared to the Bible Societies of Europe and America, and all the Protestant missionaries in China, to be used by them, and to be printed with such renderings of the words "God" and "Spirit" as any party so using it might think right to adopt.

It was under these circumstances that the British and Foreign Bible Society adopted the course of making an equal grant to each of two applications for aid in printing; the one, an edition in which *Shin* should be used for "God;" the other, in which this should be expressed by *Shang-Te*. Deeply regretting the necessity which seemed to exist for this duplicate edition, the committee considered it more in accordance with their position to aid each, than to incur the responsibility of deciding on a question of such peculiar difficulty. The American Bible Society have adopted another course, but one which will only make them more exposed to the strong censures of your reviewer. With the com-

bined judgment of no less distinguished scholars than Drs. Turner and Robinson, professors in the Episcopal and Presbyterian Theological Seminaries of New York, the American Bible Society have printed a Report, giving a decision in favour of the use of *Shin* for "God," and *Ling* for "Spirit." Amongst the reasons assigned for this decision, it is urged, in the Report, that "*Shang-Te* is the designation of a material idol, an object of worship by the mass of the Chinese;" and again, that "the Chinese emperor is addressed by this title." This decision of the American Bible Society is given as the result of a consideration of Dr. Legge's pamphlet in defence of the use of *Shang-Te*, together with four other printed pamphlets, and various letters, on the subject.

I think it must be acknowledged, from the circumstances already mentioned, that the question is not yet so decisively settled against the propriety of *Shin* being used to express "God," as the review in your Magazine would lead your readers to infer; and, in further confirmation of this, it may be stated, that of the Protestant missionaries now in China, fifty-five advocate the terms *Shin* and *Ling* for "God" and "Spirit;" whilst, I believe, nineteen others are agreed in thinking that *Shin* ought to be appropriated as the term for "Spirit," but differ amongst themselves as to the term they recommend as most proper to express "God."

It is stated, in the conclusion of the article to which I have felt it right to refer, that "the Committee at Shanghai have deemed it their duty to decline the grant of the Bible Society." I need hardly say that there must be some mistake in this statement, when I mention that it was only on Nov. 15th last, that the Bible Society made the grant for printing an edition, using the terms *Shang-Te* and *Shin* for "God" and "Spirit;" the intelligence of which can hardly yet have reached the Missionaries to whose application it was a reply.

I am, Rev. Sir, yours truly,

T. W. MELLER,

Edit. Superintendent of the Bible Society.

THE REVIEWER'S REPLY.

(To the Editor.)

DEAR SIR,—Accept my best thanks for favouring me with an early sight of Mr. Meller's animadversions on my Review of Dr. Legge's Pamphlets, as it is important that they should be accompanied with some observations in reply. These observations will be brief; for it is not necessary that I should occupy much of your space, either to vindicate myself, or to show that the matter, as far as the Committee of the Bible Society is concerned, stands at least where it was.

In writing as I did respecting the comparative claims of *Shang-Te* and *Shin*, in

advocating the view of Dr. Legge, and in considering the course pursued by the Committee of the Bible Society, I need scarcely say that I was influenced by no private or personal feeling; nor did I write, as Mr. Meller supposes, in ignorance of the extent to which the controversy has been carried, or of the scholars who have taken part in it. My simple desire was, if possible, to awaken public opinion on the point at issue, and thereby to prevent a great society from committing itself to a course of action, which might impair its usefulness, or in any way defeat the great designs of its mission. And so far from scornfully overlooking any of the competent scholars who have engaged in the controversy, feeling, after careful examination, that the views of Dr. Legge were sound, not merely according to the usages of Chinese, but on the still broader ground presented by the philosophy of language, I simply deemed it inexpedient to encumber your pages with needless references, or conflicting opinions. My earnest and exclusive advocacy of Dr. Legge's view of the question involved neither scorn nor ignorance, in reference to the opinions of other Chinese scholars; nor did my condemnation of the infelicitous proceeding of the Committee of the Bible Society originate in any want of acquaintance "with the circumstances of the case."

Mr. Meller, as far as I can perceive, has thrown no fresh light on the subject; nor has he adduced anything, which, in the estimation of the dispassionate, can amount to a vindication of the course pursued by the Committee of the Bible Society. I rather suspect, indeed, that the more narrowly "the circumstances of the case" are looked into, as expounded by him, the more infelicitous and censurable the whole thing must be regarded. It is with reluctance and pain that I express myself thus; but truth, and the facts of the case, forbid the employment of language less distinct and emphatic.

It is known to all who have any acquaintance with the question, that missionaries have, for a considerable time, been divided in opinion as to the most eligible term for rendering the Divine name into Chinese—the most competent scholars always opposing the adoption of *Shin*; and moreover, that, in 1848, Bishop Boone and Dr. Medhurst sent over to England pamphlets which they had published in China, in support of their respective views of *Shin* and *Shang-Te*. This being the case, Mr. Meller, by a kind of mystification, which I would not otherwise designate, attempts to make it appear, that the Committee of the Bible Society shrunk from giving an opinion, or felt "that it would be well for them to forbear from any decision," and, therefore, that their present countenance of antagonistic versions is simply the mainte-

nance of the principle of neutrality, which they have uniformly adhered. Now, how does this accord with the fact that, at the very time when the pamphlets of Bishop Boone and Dr. Medhurst were fresh before them—when, according to the statement of Mr. Meller, it would appear that their perplexity and indecision were at their height, the Committee of the Bible Society passed the following resolution, dated December 4th, 1848:—"That in the best judgment they (the Committee) could form, after due consideration of the subject, it appears to this Committee that *Shin* is not the appropriate word to be employed for expressing the Divine name?" Here, surely, is no neutrality; no hesitation; no forbearing from a decision in reference to *Shin*. In their "best judgment," in obedience to their deepest convictions; in compliance with the highest authority of their understandings; and, after "due consideration" of the subject; after bestowing upon it all the care and investigation which its importance demanded; after weighing the arguments of Bishop Boone and Dr. Medhurst, they pronounced *Shin* "not the appropriate word to be employed for expressing the Divine name." And yet, in the face of this Resolution, so distinct and decided, in order to screen, or give the semblance of consistency to, their present infelicitous proceeding, Mr. Meller declares that the Committee deemed it "well for them to forbear from any decision;" and, moreover, in opposition to its spirit and letter, he attempts to vindicate the vote which offered £250 of the Society's funds to print, and circulate throughout China, the repudiated term *Shin*, as the rendering of the Divine name. I leave Mr. Meller to reconcile and explain these things.

In Dr. Medhurst every one who is acquainted with the fact of his long residence in China, and has any knowledge of his writings, would place the highest confidence as a Chinese scholar; but in Dr. Legge, although a younger man, and although not so long resident in China, yet from his superior academic training before leaving England, and from his great capacity for acquiring languages, I should be disposed to place the same confidence; and, therefore, in adopting and advocating an opinion of his, on any point in Chinese literature, should it happen to differ from that of Dr. Medhurst, it does not appear to me that there would exist any ground for diffidence, beyond what is connected with the adoption of any opinion, respecting which great scholars may chance to differ. But why Dr. Medhurst is appealed to by Mr. Meller in the present instance, as holding an opinion differing from that of Dr. Legge, I do not understand. They are at one in condemning the obnoxious term *Shin*, which the Committee of the Bible

Society voted money to print and circulate; and besides, Dr. Medhurst maintains that *Shang-Te* is the classical term for "God," although he thinks that *Te* and *T'een Te* may also be employed. Dr. Medhurst, then, instead of holding opinions that can be pleaded in justification of what the Bible Society attempted to do, is as much opposed to it as Dr. Legge.

As to the protracted discussion and impossibility of united action among the body of delegates, it is well known that the whole is traceable to Bishop Boone. Although he took little or no part in the labours connected with preparing the translation; yet by his pertinacity in adhering to the term *Shin*, he so perplexed and annoyed his brother delegates, that, to secure the printing and circulation of the version, on which so much time and money had been expended, and which he insisted on keeping shut up, they were compelled to adopt the resolution of August last to which Mr. Meller refers. This being done, the corresponding Committee of the Bible Society in China, with only two dissentients, immediately voted the sum of £250 committed to their hands by the Parent Society, that it might be expended in printing the New Testament with *Shang-Te* for "God" and *Shin* for "Spirit." A portion of this translation has already reached England.

The two dissentients, who protested against the vote of the Corresponding Committee, are Mr. McClatchie and Mr. Hobson, the former knowing comparatively but little of the Chinese language, and the latter hardly acquainted with its simplest elements. These two gentlemen, although altogether incompetent to judge in the matter, not only protested against the vote of the Committee to which they belonged, but applied to the Bible Society in England for a grant to print an edition of the Scriptures with *Shin* for "God," and *Ling* for "Spirit." And, marvellous to say, in compliance with the request of these two incompetent applicants, who stood alone in their opposition among a large number of accomplished Chinese scholars; and in direct subversion of their own recorded resolution of December, 1848, the committee of the Bible Society voted the sum of £250 for the printing of an edition of the Scriptures with *Shin* for "God," and *Ling* for "Spirit." Happily, however, the money thus voted had to pass through the hands of the Committee of the Church Missionary Society; and they, deeming conflicting versions of the Scriptures a grievous evil, refused to accept the grant. Thus a serious mischief was prevented, and the conduct of the Bible Society was rebuked. Why did not Mr. Meller advert to this circumstance as explanatory of the mistake into which I fell, in supposing that the grant had been rejected by both parties in China? On this point I had been misinformed;

and the perplexed rumour reached me just when it was necessary to put my review into the hands of the printer, so that I had not time to test its accuracy. But, doubtless, Mr. Meller knew where the explanation was to be found.

That the Americans have so decidedly declared themselves in favour of *Shin* and *Ling*, will undoubtedly spread consternation and the deepest regret among the mission brotherhood in China, and cannot fail to wound the spirits of many Christians in England. But however deep the regret that will be experienced among missionaries in China and Christians in England, at the decision to which the American Bible Society has come, the regret must be more than equalled, in every dispassionate and enlightened mind, by the astonishment felt at the reasons assigned for that decision. They are the veriest quicksand.

On the question of conflicting opinions and authorities respecting *Shin* and *Shang-Te*, Mr. Meller makes a statement which appears altogether incredible. At all events, I would advise the constituency of the Bible Society not to receive it until he adduces more distinct and convincing evidence of its truth than mere assertion; for, according to the latest intelligence received from China, the printing of the New Testament with *Shang-Te*, with money voted by the Corresponding Committee of the Bible Society, is sanctioned by the cordial approval of nine-tenths of the mission brotherhood. If there are fifty-five missionaries who contend for the superior claim of *Shin*, let their names be announced, that they may be identified, and that their competency to decide on the comparative merits of the conflicting terms may be known and tested. I cannot help avowing it as my conviction, that Mr. Meller will be greatly puzzled to give substantial embodiment to his long array of fifty-five names. If, however, when they stand forth as living men before the world, their authority in reference to the important question at issue, is not superior to that of the parties on whose application the Committee of the Bible Society voted £250, to print a version of the Scriptures with *Shin*, it will, with all scholars and competent judges, be deemed simply *vox et præterea nihil*—as somewhat akin to the opinion of the blind man, who imagined that the colour of scarlet resembled the sound of a trumpet.

I might have extended these remarks; but feeling that I have already trespassed too far on your valuable space, I must close, assuring Mr. Meller and every member of the Committee of the Bible Society, that what I wrote was not intended to injure but to benefit their great and important institution.

I am, dear sir, yours truly,

THE REVIEWER.

FREE EVANGELICAL PROTESTANT CHURCH, PARIS.

THE "UNION OF EVANGELICAL CHURCHES," constituted in the city of Paris, in the month of June, 1849, has afforded devout pleasure to all classes of professing Christians in this country, who sincerely believe and practically honour "the glorious gospel of the blessed God." It is based upon those sacred and essential principles for which the Protestant Reformers of France and Switzerland so faithfully and earnestly contended, and is at once a protest against prevailing evils of gigantic force, and a missionary organisation for the evangelising of France: and although the movement is now in the weakness of its infancy, it contains the sure elements of life and progress.

The general principles embodied in the Union are the following:—The maintenance of sound evangelical doctrine—The acknowledgment of the Lord Jesus Christ, true God and true man, as the only Head and Ruler of the Church—Individual profession of the faith as it is in Jesus, by every member of the Church—and, A positive and real distinction between the Church and the world.—Such principles, carried out with Christian earnestness, and humble dependence, cannot fail to insure the blessing of God.

The Rev. Frederick Monod, who for more than thirty years has been the consistent and honoured friend of evangelical truth in Paris, has been a *leader* in this noble effort to restore to the Protestant Churches of his country soundness of doctrine and purity of character. Constrained by solemn convictions of duty, he has retired from the Consistory of Paris, of which he was one of the senior ministers, and now assembles for Christian worship with his faithful flock in an incommensurable apartment of a private house, in one of the most obscure parts of the city. This forms a most serious obstacle to his usefulness; and a place of worship, simple, commodious, easy of access, and in a prominent position, would, under God, be one of the most important means for promoting the great cause in which he is embarked.

Urged, therefore, by a deep conviction of the importance of the object, as well as respect and affection for the Rev. F. Monod, it has been determined by a few friends of Evangelical Protestantism in this country, to raise a sum sufficient to erect for him and the people of his charge, a suitable Christian sanctuary in an eligible locality of Paris; and they most earnestly solicit the kind and liberal support of their fellow-Christians of every evangelical denomination, in furtherance of this design. It is estimated that the cost of such an edifice, including the purchase of ground, which, in Paris, is enormously high, cannot be less than £2500, and may, unavoidably, exceed that

sum. A commencement has been made, and several liberal donations have been received: these are placed in the hands of a Committee, resident partly in London, and partly in Scotland; and the names of the gentlemen composing it, among whom we find those of Sir Culling Eardley Eardley, Bart., and John Henderson, Esq., are a sufficient guarantee for the security of the funds and the accomplishment of the object.

The following liberal sums appear in the list of contributions:—

Sir C. E. Eardley, Bart.	£100	0	0
John Henderson, Esq.	100	0	0
R. C. L. Bevan, Esq.	50	0	0
Messrs. Paton.	50	0	0
Wm. Campbell, Esq.	25	0	0
Wm. Macfie, Esq.	25	0	0
Thomas Farmer, Esq.	25	0	0
George Hitchcock, Esq.	25	0	0
John Clark, Esq.	20	0	0
Alex. Dunlop, Esq.	20	0	0
John Cropper, Esq.	20	0	0
The Duchess of Gordon.	10	0	0
Nathaniel Stevenson, Esq.	10	0	0
Sir James Anderson.	10	0	0
David Anderson, Esq.	10	0	0
John Blackie, sen., Esq.	10	0	0
Richard Kidston, Esq.	10	0	0
with smaller sums amounting in the total to upwards of £650.			

Contributions received at the following Bankers:—Messrs. Ransom and Co., No. 1, Pall Mall East, and Messrs. Hankeys, No. 7, Fenchurch Street; and by John Henderson, Esq., Park, near Glasgow.

EVANGELICAL CONTINENTAL SOCIETY— EVANGELICAL SOCIETY OF LYONS.

(To the Editor of the *Evangelical Magazine*.)

DEAR SIR,—I have just received the Eighth Report of the Committee of the above Society. Will you allow me to lay the principal points of it before the readers of the EVANGELICAL MAGAZINE? Popery is gradually losing its hold on the public mind on the Continent; and is it conceivable that it will ever succeed in entangling the British public to any extent in its fearful meshes? Assuredly not, unless the churches of Christ are most unfaithful to the trust committed to them, unfaithful to the truth of God, and unfaithful to the souls of the population by which they are surrounded. But to return to the Continent, the Committee at Lyons state:—

"Many of those whom the brilliant promises of socialism had led astray, have returned to us disabused. . . . Never have we seen such a number of hearers assembled at the same time, at our different chapels. The number of communicants is four hundred and forty. Since the com-

mencement of the year, we have had fifty-two admissions, of which forty-three were Roman Catholics. We have sixty-two candidates for the Lord's Supper. In the city and *faubourgs* we can count about two thousand five hundred persons, who attached themselves more or less strictly to our worship." It is a source of thankfulness that, in the Catholic city of Lyons, our brethren are able to report:—"We still enjoy all the measure of liberty it is possible to desire; much more than our brethren in any other places in France." They prosecute their good work without any molestation—they build places of worship, they preach the gospel openly without let or hindrance—in season and out of season are our faithful friends there on the alert. The following statement will be read with interest:—"We have the last six months endeavoured to extend the knowledge of the gospel to multitudes who would never otherwise have had it spoken to them. In one week at Croix Rouge this favourable occasion presented itself thrice. One of these was an aged female whose procession numbered four hundred men, composed principally of socialists. Our Evangelist thought by these means to penetrate into the ranks of their leaders—he had a conference with them on this question—Is man born good or depraved? After three hours' conversation he read to them the useful tract; *Evil, its Cause and Remedy*. The principal man present was so struck with this tract, that he cried out, 'I must have this tract at any price.' A second conference terminated still better, and nearly all the Socialists present brought the New Testament. At another time there was a burial, at which a masonic lodge was present complete with all the insignia of the order, and the society of joiners. On another occasion the proprietor of our chapel at Villeurbanne, who, after becoming one of the most attentive of our hearers, died, placing full confidence in the Saviour. He ordered his numerous and entirely Catholic family that he should be buried by the Evangelical pastor. His conversion attested by his funeral ceremony, has made a happy sensation."

The meetings of the Evangelical Alliance are rendering essential service to the cause of truth, so our brethren report. The following is the statement of our brethren on this topic:—

"We ought further to mention here the meetings of the Evangelical Alliance, which have been more numerous this year. We have had three in six months, at St. Etienne, at Vienne, and at Lyons. That at Vienne took place the day on which the President of the Republic arrived at Lyons, so that the neighbouring towns had poured their popu-

lation into the great city. Fifty members of our church came by railway into the almost deserted streets of Vienne, to seek the peaceful and tranquil enjoyment of fraternal love. After two days of high blessed enjoyment, this little company of brethren found themselves on board the steamer, where it was asked with astonishment who were these people that appeared so joyful. They asked us to sing to them hymns, and it was with the sound of the praises of God that the boat approached the shore. Our meetings at Lyons, on the 30th of October, and 1st of November, have been yet more blessed, and we have learnt that several persons have been savingly affected, during these admirable seasons. Another means of good has been the multiplication of our places of worship. Each of them has become the centre of the rays of life. Christians of the same locality gather themselves together and zeal increases. We have now in our five chapels eighteen meetings a-week."

The following brief statement respecting the work at the missionary stations, has much in it that is gratifying:—

"Of our different labours that of Villeurbanne is the only one that has given us little encouragement; that of Guillotière has been pursued in the midst of fearful difficulties. The clergy seek to overturn the steadfastness of the people whom we visit, and spare neither entreaties nor threats. The work in Brotteaux is of longer date and stronger, has greatly prospered lately, and hereafter the Lord's Supper will be celebrated every month in this part of the city.

"Croix Rouge gives us every day more satisfaction. Here are some of the faith that give us joy. One of the commissioners of police of this part, came one day to our chapel. Our colporteur, not doubting but that he had come there with the intention of watching us, gave him a parcel of tracts. Some days after he learnt that these tracts had got into a family to whom they had been useful, and which demanded a visit. He who went to see the commissioner, who received him with cordiality, and learnt from him, that our tracts had been read with much interest at the office of the commissioner, and made many apologies for taking the liberty of lending them to some of his friends. The colporteur assured him that no apology was needed, and the commissioner bought of him a New Testament, and placed it within reach of many of his acquaintances, and promised that he and his colleagues would often come to our preaching, not to watch them, but to get instruction in the truth.

"The same colporteur unfolded the gospel in another family zealous for Popery. He there found a worker of the name of Martha, who bought a New Testament, and read it

with much attention. However, she met with things that made her doubt, and she went to ask her confessor if she might read the book, and he said 'Yes, it is a very good book.' She was going away very contented, when the priest asked her where she had got it. She replied, she had purchased it from the Evangelist. Then the curé cried out angrily, 'My child! do not read; it will do you harm.' These words opened her eyes, and she set about reading the gospel more than ever. She fully decided to come one evening to the chapel, and was greatly astonished to hear a sermon on the history of Martha and Mary. It seemed to her that the preacher was delineating her portrait. She felt convinced of her sin, and in a little time she was no more Martha, but Mary sitting at the feet of Jesus.

"A very interesting movement is now in progress, in the parish of St. Just. On the Hill de Fourviers are two spots remarkable for their religious recollections. At St. Iréné are shown the remains of the Church of the first Martyrs. St. Just is built upon a spot on which Blandine for three days exhausted the fury of her tormentors. The Curé of St. Just often quotes to his parishioners, as a model of piety, the father of a family named B—, who was a member of several paternities, assisted in all the offices, confessed every fortnight, passed a portion of his Sunday in assisting the sick in the hospital, and whose wife, brought up by a father of excessive devotion, was also very religious. One of our brethren, who was employed in the same workshop, was instrumental in converting their overseer, an obstinate unbeliever, who, as a matter for diversion, said—'I have among my workmen two devotees of a very different kind. I wish to set them arguing, in order to see how they will dispute.' He accordingly placed them as opponents, and B—, who sincerely sought the truth, was shaken in his belief; he procured the New Testament; and, after several contests, his wife and he acknowledged that their church was in error. The curé was in despair; he said that the change of so pious a man was the greatest scandal that could happen in his parish. There was nothing that he did not do in order to bring him back again, but all was useless. Then he tried his last effort. He went to see B—, and said to him—'I am ready to do everything to save your soul, and to prove this to you, I consent to hold with these men a public conference, and I offer for this purpose my parish church.'

"B— commenced by publishing this news through the whole parish, and then came, full of joy, to ask us for our reply. We declared, in writing, that we agreed to it, and B— circulated our letter, in order that it might be more difficult for the curé to re-

tract. As we had foreseen, we received an answer that the archbishop refused the use of the church. The parishioners foiled in their attempt were very much dissatisfied, the more so, because the curé, while thundering against us from his pulpit, had said, that they were always asking us for a conference, and that we always refused.

"About this time, one of our colporteurs felt very anxious to come and labour at St. Just; as he could preach the gospel in a large number of houses, he was everywhere listened to with interest, and sold in a few days forty copies of the Scriptures, which were all bought by the most zealous Catholics. Thus we already see some fruit of this movement. The following is one of the most striking:—Mrs. P—, a native of Lorraine, had persuaded her husband to leave their village, because their unbelieving relations prevented them from attending mass as often as they could wish. They had set out, like Abraham, drawing their children in a chaise, not knowing whither they were going, but leaving to God the care of leading them. They had arrived at Lyons, where the clergy had welcomed and protected them. The wife attended public worship every day, and took the sacrament every week. Since B— had conversed with her husband about the gospel, the latter reproached her for the time which she passed at mass. She was exceedingly angry with this man for having upset her household, and she occasioned the removal of Mr. and Mrs. B— from their mother's house. She very much wished to raise the indignation of the whole town. As if to increase her despair, she was informed that her husband had commenced attending at the chapel. Wishing to ascertain if it really could be so, she herself attended one Sabbath evening. In so doing, the scales fell from her eyes. She recollected, that since the age of nine years she had possessed a New Testament, whose value she had never appreciated; that eight years ago she had sold it, but that her husband had purchased another. She immediately set herself down to the perusal of it, and now passed a portion of her time in the house of B—, ready to suffer with him the persecutions which she had herself excited, and unable to admire sufficiently the dealings of Providence in respect to herself. We implore our friends to ask for this newly awakened town the abundant outpouring of the Holy Spirit.

"We pass now, properly speaking, to the town. Our infirmary, which we feared must have been closed, but which the liberality of our friends has enabled us to continue, is always a very precious means in the work of evangelisation."

The reports from our Evangelists continue thus:—

"Among the numerous families that we visit, there are some who are rather a hindrance, and others who make visible progress.

"Mrs. S—had, from her earliest infancy, earnestly desired a holy life; and as she thought that she could more intimately enjoy the presence of God in the solitude of a monastery, she asked two things: to be able to enter into a convent, and to learn to know better the will of God. Her devotion to the Virgin was rendered more ardent by a fact which we know not how to call in question, however extraordinary it may appear. She had been suffering for a whole year from a painful illness, accompanied by a paralysis in the right arm. Her spiritual guide advised her to remove to Fourvières, and there take the sacrament in the presence of the image of the Virgin Mary, assuring her that this would cure her. She obeyed, and that same moment her malady was arrested and her arm restored. Whatever may have been the cause of this strange cure, it is certain that Satan employed it to blind her eyes. Under the protection of her guide she was at last enabled to enter a convent, in spite of the opposition of her family. Her first prayer was thus heard, but it was then that her second began to be cherished. Her superior one day ordered her to retract an avowal which she had forbidden her to make, since it might have occasioned prejudice against the establishment: she at first refused, but force at last compelled her to obey. From that moment her conscience had no rest. She left this convent to enter into another, and from thence into a third; but instead of meeting with the imaginary holiness of which she had dreamt, she saw only confusion, and a worldliness that thoroughly disgusted her. She re-entered upon active life, married a manufacturer, lost all her property, and was reduced to great distress. One Sunday she went to mass; but not having a halfpenny in her pocket, she sat down on a seat which was immediately taken from her, because she had not enough to pay for it. As she was going out all in tears, one of our brethren met her, and learning the cause of her grief, she said to her, 'Come with me and I will take you to a place where they do not sell the word of God,' and then led her to the chapel. From that moment Mrs. S—learned that what she had desired from her childhood, was found only in the gospel. She has passed through

many persecutions since, has been calumniated, before tribunals, driven from her habitation, cursed and loaded with reproaches on the part of two rich aunts whose heiress she would be, yet she is very happy, because God granting the prayer of her childhood has taught her to know his holy will."

I dare not trespass further on your space than to insert the following statement respecting the financial position of our brethren at Lyons. After referring to a journey to Switzerland, &c., in which a strenuous and a successful effort was made, at least successful for the time, to relieve the Committee, the Report proceeds thus:—

"But since this great effort of our friends we have received very little, with the exception of two donations, one from a society and the other from a friend in England. Our deficit will inevitably exist again, in spite of our reductions, if our benefactors wait for fresh cries of distress before they send us what they intend for us. We place this matter before them. We are sure that they will henceforth seek to help us to avoid those crises which paralyse our work, and to assure us, by regular subscriptions, a constantly progressive course. As to the rest we have no other source of uneasiness. To entertain doubt as to the future, after the deliverances of which we have been the subjects, would be to add ingratitude to unbelief. In conclusion, beloved brethren, receive the assurance of our affection and our gratitude in Christ Jesus. He in whom we are one with you for eternity.

"In the name of the Committee for Evangelisation.

"G. Fisch, Pastor.

"Lyons, 14 Nov. 1850."

I trust that many of your readers will *practically* sympathise with their good work; and let those remember who have neither gold nor silver to give, that they have, if the disciples of the Lord, that in their possession that can procure both, the power which prayer wields.

Yours truly,

EVAN DAVIES, Sec.

. Donations and Subscriptions will be thankfully received by the Treasurer, William Alers Hankey, Esq., 7, Fenchurch-street; or by the Secretary, the Rev. Evan Davies, at the Office of the Society, 7, Blomfield-street, Finsbury.

THE
Missionary Magazine
AND
CHRONICLE.



HURRICANE IN SAMOA.

POLYNESIAN ISLANDS.

SAMOA.

DESTRUCTIVE HURRICANE.

THE beautiful islands of the Southern Pacific, in common with other tropical countries, are occasionally visited with storms and hurricanes, so terrific as to defy all the efforts of man to avert the effects of their fury. Before their resistless career, human habitations and the trees of the forest are alike levelled with the ground; and the smiling settlement is within a few hours converted into a waste.

The following Letters bring under our notice a scene of this mournful description (*see the Engraving, page 21*); but while we are called to sympathise with the sufferers in the destruction of their property, and of what, we trust, they valued still more—the houses in which they were wont to assemble for the worship of God, it is still a subject for praise and thanksgiving that their lives have been spared; and we encourage the hope, that so marked a token of the Divine forbearance and compassion will lead the islanders preserved, though called to suffer, to make a renewed surrender of themselves to the work and service of their Lord.

It will be seen from the following Letters that the Mission families, in common with the natives of the island of Upolu, have been severe sufferers by the storm; but we are happy to add that its ravages did not extend to the other islands of the group.

The Rev. George Stallworthy, under date Upolu, 16th April, 1850, gives the following details:—

"I must give you some account of a desolating gale which has recently swept over us.

"The gale to which I have referred commenced on the morning of the 5th of this month. During the preceding day and night a strong south-east wind had blown, accompanied with rain. That, however, is not the quarter from which gales blow here, consequently the people felt no apprehension. But between eight and nine o'clock on the morning of the above day the wind shifted to about south south-west, and a furious blow immediately commenced. At the same time a heavy sea came rolling in, which greatly alarmed many. There was all the time what appeared a driving rain, but which our taste informed us was largely charged with sea water. I tried, with the aid of three or

four natives, who came to see how we were getting on, to secure the thatch of my house, but was at last obliged to abandon the attempt. The covering of the ridge blew away, much of the thatch in other parts was turned upwards and inwards, and thus the house became deluged with water. Only one small room remained tolerably dry, in which my family took shelter. Trees were falling all around. Intelligence was every now and then brought me that such and such a house was down. In some cases the shivering and disheartened proprietors came themselves to tell me their loss. In not a few instances the most valuable property of the natives was buried in the ruins of their dwellings. About noon the wind suddenly fell, the rain ceased, and there was a dead calm, with only an occasional

gentle breath of air, little more than enough to assure us that the wind had changed. We hoped that the gale was over, but by half-past one, or two o'clock, the wind had travelled round by east to about north-west. It again blew as heavily, and some think more heavily, than before, and continued through the afternoon and night, with much rain. A large number of trees and houses which had resisted the southerly blow, fell before this. In my neighbourhood only about one house in ten was left standing, and those remaining were for the most part of the smallest kind. Into these many of the natives crowded, others found partial shelter under portions of fallen houses, and many, I am informed, passed the night without any shelter. The roof of my house gave way in the middle, and a fifth part of it was carried off. My family continues to occupy the little room. We had little apprehension that the roof of it would give way; but after the change of wind it let in much water, and my wife and family could not find sufficient standing room between the droppings; besides which, there were from one to two inches of water on the floor. A native house near us was standing, and the roof was pretty sound. But its stability was doubtful. We, therefore, determined to wait the will of God where we were. Our position was uncomfortable and anxious; but we felt that it was our God who was working around

us, and that to trust in him at such a season, was as much a privilege as a necessity. The morning dawned and found us safe and in health. In the forenoon of Saturday, the 6th, trusting that the strength of the gale had passed, we removed to the native house above named, where we found shelter from the rain: the wind blew strong occasionally during Saturday and Saturday night, and it was not till Sabbath that we felt assured that the gale had spent itself. That day was squally and rainy. We had no large house to meet in; consequently we could only in our family circles return thanks to God, who, amid so much destruction, had spared our so often forfeited lives.

"Since the gale all have been busy in drying their property, erecting small houses for their temporary abode, or taking to pieces their fallen houses, in preparation for rebuilding.

"The whole of the roof of Mr. Harbutt's house was taken off by the wind. Out of more than thirty chapels, including those of the Wesleyans, which were standing in the two districts before the gale, only one remains, and that is much shaken. Nearly all the larger kinds of houses are down, so that in almost every village we are, for the present, without any place to assemble in. As far as I can learn, no life has been lost in my district, or in that of Mr. Harbutt."

Additional particulars of the hurricane are supplied in the following communication from the Rev. William Mills, under date Apia Harbour, Upolu, 16th July, 1850 :—

"Very likely before this reaches you, you will have had some intimation of the tremendous hurricane with which we were visited on the 5th of April. All our former storms appeared but as the gentle zephyr, compared with this. All on this island have suffered more or less by it, but I am the only one on whom the greatest calamity has fallen, in being left completely destitute of house in any shape. But for the exceeding kindness of Mr. and Mrs. Williams, whose storehouse happily weathered the gale, we should have been at our wit's end to know what to do:—ever since the gale we have been residing in their family.

"I have never seen a gale like it, and hope

I never may again. The whole came upon us so suddenly that no time was afforded in any way to guard against the havoc which it made. When I arose a little before sunrise, nothing unusual appeared to indicate a storm, except light puffs coming across the island; but these puffs soon changed into squalls. In less than an hour they became so thick and strong that I began to think it prudent to secure as well as I could a small stone building, as a kind of refuge, if needed; we were not left long in doubt about that, for before the natives and myself could get the thatch secured, it became evident that our dwelling house was about to give way. Mrs. Hardie and family were with us at the time, so that

more than a dozen of us were packed into a small room only twelve feet by ten, and there we spent two full days and nights. By mid-day the storm began: it was truly awful; the very earth seemed to tremble under the fury of the tempest. Our house soon lay in a heap of ruins, and all our property lay buried underneath; every moment we expected the little shelter we had to be laid flat with the earth; but where were we to flee? Every native house was down; and even our fine chapel on which we had bestowed so much time and labour, had nothing but the bare walls standing. The Mission-store was standing, but the cocoa-nut trees were bending over it so as to threaten its destruction every moment. We could do nothing but stand still and see the salvation of our God.

"You will be glad to hear that the iron Bethel chapel stood out the hurricane; and

with the exception of one of the ends being somewhat bent in, it has met with very little damage.

"Long before the hurricane was at its height, three ships which lay at anchor went on shore; one of them, a fine vessel, the *Favourite*, of London. With all our losses of provisions, furniture, barter-goods, and other things, I lament nothing more than the loss of a great portion of my books; and what remain are very much spoiled by the torrents of salt water which poured down with little intermission for forty-eight hours. It is matter for thankfulness, that, though much exposed to cold and wet, none of us suffered the least in health; and with this blessing, and the help of our gracious Father, we may expect in time to master our difficulties."

SAMOAN NEW TESTAMENT.

Our Missionary brethren in Samoa, on the completion of their important labours in the translation and revision of the several books of the New Testament, forwarded the manuscript to this country, to be printed under the auspices of the British and Foreign Bible Society. The Committee of that Institution, with their accustomed liberality, undertook the expense of the issue of a large edition, which was accordingly carried through the press by the Rev. J. B. Stair, whose services, while in England, were specially retained for the purpose. We have the pleasure to announce that the completed edition, consisting of 15,000 copies, which was shipped for the islands in August of 1849, arrived safely in Samoa, and is now in the course of distribution throughout the different islands of the group.

TAHITI.

In one or two of our recent Numbers, it has been our pleasing duty to report the revival and gradual spread throughout various districts in this island of the spirit of pure and undefiled religion. In the mean-while the enemy of souls has been on the alert, seeking by means of a snare, *Intemperance*, which has too often proved effective among native tribes, to recover his lost dominion; but it will be seen from the following Letter, that the

attempt has signally failed, and that, with *very few exceptions*, the members of the churches have maintained their Christian rectitude, while the number of converts has continued to increase.

Mr. Chisholm, writing under date the 8th July, observes:—

“As the Directors may be anxious to hear how things are going on here, at the present juncture, I write to say, that, notwithstanding the amount of moral depravity which the re-introduction of *intoxicating drinks* has brought to light, there are bright points in the picture, which have been made more conspicuous by the dark shading.—The church members as a whole have shown a most pleasing measure of steadfastness: the past month has been a most trying one, as the means of indulgence have been abundant; so that Mr. Barff and I were delighted to find, on our monthly visit to Hitiaa and Tiarei, that but four members in these two districts had been ensnared; and we had the pleasure at the same time of admitting thirteen new members. One of those admitted at Hitiaa deserves particular notice, as he was a character of whom I formerly entertained but slight hopes, and was not a little surprised to see him present himself amongst the candidates. During my residence at Hitiaa, he invariably turned a deaf ear to all that was said to him, and when he attended chapel seemed one of the most careless of hearers; but God's thoughts are not as our thoughts. He who had suffered the poor man to despise the proffered mercy for upwards of fifty years, brought him to the foot of the cross with the simplicity of a little child, a few weeks ago, by the following simple means:—His sister, with whom he lived, and who was much older than himself, had been for many years a church member, and although feeble she continued to enjoy her usual health, until one morning at day-break, when she called her brother, and thus addressed him—‘My brother, don't you see how feeble I am? will not you leave off your evil ways, and seek Christ, that I may be comforted before I die? Come here, and let us two pray together.’ Prayer being ended, she again addressed him—‘I entreat you, dear brother, to follow sin no more for ever, but come now and walk in the way of life;’—and having said this, she immediately expired, without any apparent pain. It seems to have

been a message of mercy to his soul, his views were so clear, and his sincerity so evident, that we felt no hesitation in baptizing him, and proposing him as a member to the church: he was admitted accordingly. The others who were admitted, were mostly young people who have been under instruction for some time past. The improved state of things in both these districts since I removed from them, convinces us more and more that *native agency*, under occasional superintendence, will produce more real and lasting good than exclusive foreign agency can ever be expected to do. When we go there from time to time, and see that God is stirring up individuals to zeal and activity in his service, we are glad, and earnestly pray that he may carry on the good work more and more, and graciously prevent any blighting influence from falling upon it. One man at Hitiaa, who is now the life and soul of the place, was a very inconsistent member on our first going there, but I trust has been since purified in the furnace of affliction: about two years ago he was brought to the grave's mouth, and led to realize the nearness of eternity. On one of my visits to him on that occasion, I was led to pray that he might be spared for the sake of his children. He seemed to regard his recovery as an answer to my prayer, and felt that he was bound henceforth to live for the good of his children; and, happily, his concern for their spiritual welfare has led to active usefulness in other ways; and we now feel that confidence in him, as a fellow-worker in the Gospel, which we are seldom able to cherish in regard to a Tahitian. There are now Hufa and Arato at Tiarei; Roura, at Mahaena; and Mairuai and Tomu, at Hitiaa, all useful active labourers in that part of the island. I am now endeavouring to lead some to act in the same way, on this side of the island; and for this purpose have meetings with those in the neighbourhood of Papeuriri on the Tuesdays, and here on the Thursdays, for the purpose of explaining texts that may be suitable to address the people from at their

meetings. The deacons at Papeuriri—viz. Fareahu and Airima, are excellent men, and fully to be depended on. It would have done your heart good to have heard the addresses

they delivered at the last church meeting warning and exhorting the members against intoxicating drinks. They are both practical, though not pledged, teetotalers."

INDIA.

CALCUTTA.

If the day of India's conversion to the faith of Christ is deferred, and if the labourers in that extensive portion of the vineyard, on comparing their little isolated bands of native disciples with the dense mass of heathens by whom they are surrounded, may sometimes be prompted in seasons of despondency to exclaim, "O Lord! how long?" it is nevertheless a subject of encouragement and praise, that individual instances of conversion at the various Mission Stations in India have not been rare, nor is the actual number of converts in the aggregate few or small. The Christian believer, relying on the promises of God, will regard the present amount of success as an earnest of a future and glorious harvest; and will enter into the joy of the Missionary on every fresh accession from the ranks of heathenism. Under the influence of such feelings, the following account—extracted from the pages of the *Calcutta Christian Advocate*—of a baptismal service that recently took place in connexion with the native Christian church under the pastoral charge of the Rev. Joseph Mullens, will be read with peculiar interest:—

"On Sabbath last, Oct. 20th, an unusually interesting service took place in connexion with the Native Christian church at Bhowanipore, on the south side of Calcutta. This church, which a few years ago contained only six or eight members, now numbers *nineteen*, while a proportionate increase has taken place among the Christian families at the station. On the occasion mentioned, six of the children of the church members were, by their parents, dedicated to the Lord in baptism; and at the same time, a young Hindoo threw off the bonds of his superstition, and was baptized together with his household. The Rev. A. F. Lacroix preached a sermon most appropriate to the occasion from 2 Cor. v. 17:—'If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.' In expounding this passage, Mr. L. dwelt particularly on the spirituality of the

gospel system, pointing out that it did not require the forsaking or adopting of any peculiar external *customs* of dress, food, &c., but is intended for the governance of the heart and life of men. He exhorted his hearers also to keep in view the *object* of baptism, and its meaning; reminding them that it is a *privilege*, as well as a duty, conferred by Him who has promised to be a God, not only to his people, but also to their seed.—The Rev. J. Mullens next addressed the church and congregation on the *duties* which a profession of Christ by baptism involves; showing, that as they who are baptized into Christ are baptized into his death, they have daily to work out the *end* for which he died, viz. the destruction of sin in themselves and others. He then baptized the little band of 'neophytes' in the name of the Father, Son, and Holy Ghost.

"The spiritual history of the new convert,

thus received into the Lord's church, furnishes much encouragement to His servants to continue their work with a steady perseverance, and not to despair of its fruit, though it may be delayed. He is a native of Cuttack, and for nearly fifteen years has been under the influence and instruction of Missionaries. When twelve years of age, he entered one of the Christian schools, under the superintendence of the Rev. C. Lacey, of the General Baptist Mission. Christian instruction made little impression on his mind, but it fitted him to hear the Oriya preaching of the Missionaries with a deeper interest than he formerly felt; so much so, that he would often go to their preaching with pleasure, and stay to the end of the service. He subsequently became a bearer in the family of G. Hough, Esq., and of Mr. Lacey, both of whom sought to advance his spiritual welfare, and from whom he received much knowledge of Christian truth. A year ago he came to Calcutta, and entered the service of Mr. Mullens. Here the Spirit of God wrought powerfully on his mind; the seed which had long been sown, and had not died, sprang up; by the public and private teaching of the word, his views of truth were corrected and enlarged; and, with a heart apparently truly converted, he at length resolved to devote himself to the Lord. The following answers, written by himself, to questions proposed at his baptism, will show how well he apprehends the great doctrines of the Gospel. But this is not all; he appears to *feel* their power, and to have more spiritual views than many native Christians possess even in a higher rank of life.

"I. What has induced you to renounce Hindooism?

"There have been, it is said, nine incarnations of Vishnu, but not one of these incarnations has done anything for man's salvation. Juggernath is an image made with hands: it is made of the wood of the Nim tree. Altogether, the Hindoos have thirty-three millions of gods, but all these are only idols of various kinds. Children, whilst they are young and foolish, play with dolls; but when they become men, they put away childish things. In the same manner, as long as the eyes of my understanding were blinded, I worshipped dolls or idols; but the

good Lord has been pleased to open my eyes, and I now know that all image worship is a great delusion. I therefore have forsaken it. Hindoos undertake long pilgrimages, count beads, give alms, read charms, offer sacrifices, and mortify their bodies in various ways, in order to obtain health, or wealth, or children, or earthly happiness. Now, all these are perishable things; yet I never found that the gods were able to bestow them. How, then, shall they be able to save the soul, and give me eternal happiness in heaven? I also felt that Hindooism could never impart to me ease of conscience, or joy of heart, and therefore I have renounced it.

"II. On whom do you now rest your hopes of salvation?

"The Lord Jesus Christ, the Son of God, came into this world, and performed many miracles; but wicked men despised and persecuted him. This Jesus is a sea of love; he loved the whole race of sinful man, and for it offered up his own body as a sacrifice and atonement. From this we learn that Jesus Christ is the great Saviour of men. Other refuge we have none. This I firmly believe; I believe Jesus to be *my own* Saviour, I receive him wholly and entirely, and into his hands I commit my spirit.

"III. Is there any salvation out of Christ?

"No; there is no salvation in any other, for there is none other name under heaven given among men whereby we must be saved.

"IV. Can you, in your own strength, do anything that is good or right?

"No; man's nature is corrupt, and his works, thoughts, and words are only evil continually. Therefore, I know that I shall not by any endeavours of my own free myself from sin; but if God the Father will, in his great mercy, send his Holy Spirit into my heart, and make it holy, then I shall be able to act and think aright.

"V. What is the duty of every true Christian?

"His duty is to love the Lord his God with all his heart, and with all his soul, and with all his mind, and to love his neighbour as himself.

"VI. What benefits do Christians receive in this life, and in the life to come?

"In this life they receive many benefits.

The chief are these: they are at peace with God, and through the Holy Spirit's power and love they partake, in some measure at least, of the nature of God. God becomes their Father, and they live safe under his almighty protection. They may have either trial or prosperity in this world; in either case their minds will be happy, and all fear of death will be taken away. In the life to come, Christians will enjoy the presence of God, and perfect happiness for ever.

"VII. What ordinance has Christ established for those who enter his church, and what does this ordinance signify?"

"The ordinance is baptism. The religion of Christ is essentially pure, and makes the hearts of men pure and holy. Water is therefore the most fitting emblem of regeneration; as water purifies the bodies of men, so the Spirit of God purifies the heart, makes it holy, and gives it new birth."

ITINERANCY UP THE RIVER ISAMATTI, IN BENGAL.

THE labours of the Society's Missionaries in Calcutta being for the most part restricted to the population of that great capital, and its immediate vicinity, few opportunities offer for visiting the regions beyond. But during the cold season facilities for such labour are occasionally presented, and of these our brethren gladly avail themselves, not only for the purpose of needful recreation, but as a means of proclaiming the word of life to thousands of deluded idolaters, who are placed beyond the reach of their ordinary ministrations.

With these objects in view, the Rev. J. H. Parker, of the Calcutta Mission, accompanied by two native catechists, undertook a journey to the interior in the early part of last year, and the results of his experience and observation are recorded in the following interesting journal:—

"During the greater part of the month of January, 1850, I was engaged in a missionary itinerancy up the river Isamatti, a large stream about forty miles to the eastward of the Hooghly, which, flowing through the Sunderbunds, empties itself into the Bay of Bengal.

"In this journey I was accompanied by my family, and by two Native Christian assistants connected with our station at Bhowanipore—Ram Chandra and Kailas; the former of whom especially, having had much experience in this work in past years, I found exceedingly useful.

"CHRISTIAN STATION OF BALLIAHATI.

"We left home with the evening tide on Friday, January 4th, journeying nearly due east, along the canal which connects Calcutta with the Sunderbunds. Our plan was to spend our first Sabbath at Balliahati, a station in the Sunderbunds, where there is a body of Native Christians connected with our Society,

under the care of Mr. Lacroix. We reached the place on Saturday afternoon, and remained there till Monday morning. A catechist resides constantly at this station: but, owing to its distance from Calcutta, and its unhealthiness during the greater part of the year, it cannot receive the same amount of European superintendence which it might enjoy if more favourably situated. I was on this account the more desirous to spend, if possible, a Sabbath with these people; and was glad also to be able on my return, three weeks afterwards, to spend with them the last Sabbath of my absence from home. The first and fourth Sabbaths being thus employed in communicating instruction to this little band of Native Christians, the time that intervened was spent in labours for the good of the heathen population.

"SUNDERBUNDS.

"On Monday morning, January 7th, after

giving medicine to some applicants, we left the Christian station of Balliahati, to prosecute our journey and work among the heathen. During the whole of this day we were occupied in travelling through the intricate rivers and canals of the Sunderbunds, an exclusive district of forest and marshy country, in some parts of which tigers and other wild animals are numerous, while many of the streams abound with alligators. Our course sometimes led us along rivers of considerable breadth,—sometimes along streams so narrow, that another boat of the same size as our own could pass with difficulty; sometimes we had on both sides, down to the water's edge, dense jungle in which monkeys and a variety of beautiful birds were sporting, which disappeared at our approach, and within which had we presumed to penetrate, we might have met with beasts to frighten us in our turn; whilst, at other times, we were cheered by seeing, on one side or on both, spots which had been rescued from the jungle, and reduced by cultivation to furnish residence and food for man. Many years ago the whole of the Sunderbunds (a word signifying *forests of the Sunderi tree*; though some translate the word, *beautiful forests*) was in the state above described; but grants of land on very advantageous terms have been made by Government to enterprising individuals, by whom a considerable portion has now been reclaimed. The Christian station of Balliahati is on one of these estates, which has been for several years under cultivation, and from which the jungle has been completely cleared away; even there, however, owing to the locality and the nature of the soil, rice is the only article that can yet be produced. It was not till dark that we emerged from these mazy channels into the broad stream of the Isamatti, and pursuing our course northward, after an hour's good rowing, arrived at Taki.

"This place is rather more than forty miles due east of Calcutta; and here on the following morning we began our itinerating work. But as it would be tedious to give a particular account of all the places we visited in our journey, I shall content myself with stating briefly the general plan of our proceedings wherever we went, and then give a short ac-

count of our reception and engagements at a few of the villages we called at.

"THE FIELD OF MISSIONARY LABOUR.

"On both banks of the river the villages are numerous, and many of them of considerable size, presenting a very excellent field for this kind of missionary labour. The country around is exceedingly fertile and well cultivated, yielding in rich abundance the various products of the soil. At many of the villages bazars are held daily, and markets either once or twice a week. Great numbers of persons come on these occasions, especially to the markets, from the villages for many miles around, in order to sell the produce of their fields, or the work of their hands, and to purchase other articles required for domestic use. The bazars are generally held in the morning, the markets in the afternoon; the latter are sometimes kept open till eight or nine o'clock at night, and presented a strange appearance at some of the places we visited; the various articles of merchandize being all spread out upon the ground, and each vendor having one or two little earthen lamps (called *chirugs*), in size and shape nearly resembling the bowl of a table-spoon, with a little oil and a piece of cotton for a wick, in order to show off his goods. Our movements from place to place were in a great degree regulated by these markets, as in this way we were able to make known the message of the gospel to numbers who reside in distant villages, and who would not otherwise have heard the Redeemer's name.

"On arriving at a village, we generally went ashore at once, taking with us some copies of the Scriptures, and tracts; and having selected the most suitable place we could find—a little removed from the noise and bustle of the market, but sufficiently near to attract notice, and in a good thoroughfare—there took our stand; one of our number, generally Kailas, then *rang the bell*, as it is called (that is, began to read a portion of one of the tracts, or a passage from the Gospels), in order to collect the people; after this, he would sometimes add a few words, which were followed up by a more extended discourse by Ram Chandra and myself.

(To be continued.)

THE CHOLERA IN JAMAICA.

It cannot be unknown to any of our readers that the island of Jamaica has, for several months past, been suffering from the ravages of this fearful scourge, and that hundreds, and even thousands, of its population have fallen a prey to its virulence. The epidemic is not confined to the large towns and lower parts of the island, but appears to have penetrated indiscriminately to the most elevated districts. At a period of such general calamity, we feel called upon to acknowledge, with devout gratitude, the Lord's goodness in preserving the lives of our dear Missionary brethren, and the members of their families, from the fatal effects of the pestilence. It is further most gratifying to state that, so far as our information extends, the Mission churches and congregations have, to a remarkable extent, been exempted from its ravages.

With a view to relieve the anxieties of those of our friends who are more particularly interested in the Jamaica Mission, and to excite their sympathies and their prayers on behalf of the sufferers under this afflictive visitation, we give the following extract of a Letter received from the Rev. J. Andrews, under date Morant Bay, November 25th, 1850 :—

"I am extremely anxious to let you know a little of our state at this particular and solemn crisis. To enter into detail I cannot; but must gratefully acknowledge the great goodness and mercy of our kind and gracious God to us as a family, and to the people committed to our charge.

"Long ere this you will have received the mournful intelligence from this isle. The cholera, that alarming epidemic, has carried off upwards of 4000 in Kingston alone. Morant Bay has suffered greatly, and is suffering still. It is now raging very much in the Blue Mountain Valley. I have heard of two deaths this morning close to us, and several other cases. Truly, the hand of the Lord is upon us!

"I regret to inform you that, for the last five Sabbaths, I have been laid aside from my arduous but delightful labours. During this time I have been brought very low; but the Lord hath helped me, and hath not yet given me over unto death. As I was recovering from my first sickness, I was seized with the *cholera*, and was brought to the mouth of the grave; but the Lord delivered me. Mrs. Andrews was attacked with cholera, also, just as I was getting a

little better; but as she was very ill, I was compelled to crawl out of bed, to try to help her. I subsequently had a relapse, which has again reduced me, and made me unfit to attend to anything at present. Both Mrs. Andrews and myself have been at the point of death, and were so at the same time, so that we did not see one another for eight days. In fact, we did not expect to behold each other's face again in the flesh; but the Lord has been better to us than all our fears. We both felt that we were in the hands of God, and that he is 'too wise to err, and too good to be unkind.' We desire to record our Ebenezer, and exclaim, 'Hitherto the Lord hath helped us.' Our dear child, too, became very ill; but, blessed be the name of the Lord! we are all spared. Many other families have *all* been swept away; but we are still preserved, and desire to feel ourselves safe under the shadow of the wing of the Almighty. We can trust *Him* still. We regard him saying to us, 'Be still, and know that I am God.' 'The Scriptures have been very precious to us. By grace, through faith, we were able to *claim* the promises of God, as belonging to us!'"

SOUTH AFRICA.

SECOND JOURNEY OF THE REV. DAVID LIVINGSTON
TO THE NEWLY DISCOVERED INLAND LAKE.

IN the summer of 1849 our enterprising missionary, Mr. Livingston, accompanied by Messrs. Murray and Oswell, undertook a journey to explore the unknown regions extending north-west from Mr. L.'s station at Kolobeng, and more especially with a view to ascertain the existence of a large interior Lake, reported by natives to be situated at a distance of several hundred miles in that direction. Of the signal success that crowned the undertaking, in the discovery not only of the Lake, but also of several considerable rivers flowing from north to south, full details were given in our number for March, in last year.

Encouraged by the events of the former journey, and desirous to make a more minute investigation of the Lake Region, and of its practical capabilities, with a view to the extension of missionary enterprise, Mr. Livingston resolved to avail himself of an opportunity, when his people, being for the most part engrossed by their field labours, would be prevented from giving regular attendance on the services of the station, for the prosecution of a *second* journey to the interior.

On this occasion, Mr. Livingston was accompanied by Mrs. Livingston (who, as most of our readers are probably aware, is a daughter of the Rev. Robert Moffat), and their children, and also by Sechele the chief, and Mebaloe, the native teacher of the Kolobeng Station. Proceeding from Kolobeng, in April of last year, the travellers, instructed by Mr. L.'s former experience, met with comparatively few obstructions on their route, and suffered little inconvenience from want of water or other privations incident to a progress through wild and inhospitable regions. After visiting the Bakurutse tribe, who live at the lower end of the Zouga, the travellers crossed that river and ascended its northern bank, intending to follow the course of the Tamunakle until they reached the residence of the friendly chief Sebitaone; but when near the junction of the two rivers they were informed by a Bakhoba chief, named Palane, that the fly called "*tsetse*" abounded on the Tamunakle. As the bite of this formidable insect was known to be fatal to oxen, horses, and dogs, though not to man, and the party were in possession of no more oxen than were barely sufficient to draw the waggon, Mr. Livingston resolved to prosecute his enterprise alone; but Mrs. L. preferring to pass the interval among the Bataoana, while awaiting her husband's return, the party re-crossed the Zouga, and proceeded onwards to the Lake. Sechulathebe, the chief, engaged to furnish Mr. Livingston with guides for his expedition, and also to make provision for his family during his absence. These pre-

liminary arrangements being made, and everything appearing favourable, Mr. L. was on the eve of starting on his journey, when his driver and leader were laid up by fever; and subsequently two of his children, and others of the party were attacked. As the malaria seemed to exist in a more concentrated form near the Lake than in any other part, and had already proved fatal in two instances, the travellers considered it prudent to retreat, after passing two Sundays with the Bataoana; and as the time at Mr. Livingston's command was nearly expended, he was reluctantly compelled, through the serious obstacles interposed by the prevalence of the fever and the fly, to return to his station at Kolobeng, deferring the accomplishment of his ulterior objects for a more favourable opportunity.

The sickness with which the party were attacked, is stated to be marsh fever, generated from the lake and river, at that period of the year when evaporation has proceeded so far as to expose the banks of vegetable matter to the action of the sun. In the natives the effects of the poison imbibed into the system appear most frequently in the form of bilious fever, and they generally recover after being copiously relieved of bile; but as the result of his observation and inquiry, Mr. Livingston has been led to doubt whether this disease may not form a serious barrier to the introduction of *European* civilization and the formation of missionary establishments in the vicinity of the Lake district. As, however, the Teoge, a river which falls into the Lake at its north-west extremity, is reported to flow southward with great rapidity, the region beyond must have a considerable elevation; and hopes are consequently entertained that localities may be found in that direction unexceptionable on the score of health. With a view to the solution of this interesting and important problem, Mr. Livingston proposes to undertake another journey at the first opportunity; and Mrs. L. so fully partakes of the enterprising spirit of her husband, and so cordially sympathises in his object, that she has consented to his leaving her during the period, more or less protracted, that an undertaking embracing such objects must necessarily occupy.

Although, therefore, the anticipations that had been held out by the results of the first journey to the Lake region, of an early introduction of the gospel among new and populous tribes, have been somewhat overcast by the unexpected obstacles encountered by Mr. Livingston and his party on the second journey, we still encourage the hope, that, in the good providence of God, these obstacles may not prove insuperable, and that a way may yet be opened for the access of the word of Life, and the blessings which follow in its train, among tribes and nations which have for ages been consigned to unmitigated barbarism.

KNAPP'S HOPE.

THE Missionary work in Caffreland having been of slow growth, and attended with few positive results, as compared with the cordial reception given to the gospel by other of the African tribes, we hail with peculiar satisfaction any tidings of conversions from amongst a people who have been found so difficult to reclaim from their wild and nomadic habits. The following communication from the Rev. F. G. Kayser, under date the 30th September, ult., will furnish gratifying proof, that they, in common with the rest of the human family, are fully capable of being made the subjects of a divine and gracious influence :—

"Since reporting the state of our affairs in May last, I have to add the following pleasing facts. A woman, who had formerly been ill-treated by her husband, on account of her having given up the custom of painting her body, had, through her patience and forbearance, succeeded in winning him over to a better state of mind. This man came one day with his wife to the station, saying, 'I have followed my wife to the school. I am indeed blind, and know nothing of the word of God; but it is my desire to reside where my wife wishes to be. Give me garden-ground, that I may plant with her. I submit myself to the rules of the station.' His wife is now amongst the inquirers, and both are conducting themselves well. Another woman has also, by her kind and exemplary deportment, obtained a salutary influence over her husband, so that he has agreed to her going to the school as oft as she likes. Another individual, a young man, has left the kraals, and come amongst the inquirers. Two young persons, also, from the station, have come forward to join them; so that there are now seven persons who are, with apparent sincerity and earnestness, seeking rest for their souls.

"It gives me also great pleasure to add that our two younger sons have cast in their lot with the Lord's people. John, the youngest, has been received into the Institution at Hankey, and Maximilian has joined the church at this station. He who is faithful and true will assuredly keep and nurse these young plants, to the praise and glory of His great name.

"Since writing the above, another inquirer has come forward, and three more are expected to follow their example.

"The population at the station has of late considerably increased, and on account of this accession of numbers we have been extending the course of the water-ditch, so that the new comers are now able to sow their lands; and, indeed, but for the water-course, we could not this year have sowed our lands, for the rain of heaven has been withheld, and none of the people at the kraals have been able to sow their seeds in their gardens far and wide round about us. Two months ago the Caffres began to hasten with their presents to the rainmakers, in order to obtain rain from them; but the almighty and merciful Ruler of heaven and earth has shown them their folly, and has now made these rainmakers confess to the people, saying, 'We have no rain.' Praised be the Lord for so ordering the events of his providence, as to astonish the heathen, to glorify his great name, and to establish his truth, to the saving of these poor, blinded heathen, who were told by the rainmakers not to go to the schools on Sundays—they would hinder the rain. As this word was told to one of our inquirers at the kraal where she lives, she ran off in the middle of the night, and came here to her mother, who had not long been at the station. When I asked her why she had done so, she replied that she began to fear the people at the kraal might confine her, to prevent her coming here. But after showing her that there was no danger of being restrained, she returned, and has since continued to come and go without hindrance, and is now making good progress in the knowledge of the Gospel, the love of Christ, and the joy of faith."

Donford, Collected by Master Patterson £ 0 12 0

School, Collected by—
Master Butcher £ 0 13 8
Master Horwicks £ 0 13 10
Miss Cotton £ 0 12 0
Sunday-school £ 0 3 0
M. A. Jarvis £ 0 1 0

CRISTHER,
Northwick, Balance £ 0 2 3
Sabbath School, £ 15 0
By Miss E. E. Jackson £ 0 7 6

CHURCHWALL,
Portsmouth, the Children of an Independent £ 0 1 6

CHURCHLAND,
Lynton, Sunday-school £ 1 11 0

Porish, Sunday-school £ 0 15 0

DEWENTRICK,
Derby,
London-road Chapel,
Sunday-school, £ 0 0 0

Carl, £ 0 0 0
Isabella Bell, £ 1 0 0
S. S. and R. West, £ 1 0 0
H. and R. Head, £ 1 0 0
I. and W. Robinson, £ 1 0 0
W. and G. Goodale, £ 1 0 0
Maria L. Pritchett, £ 0 13 0
James Forman, £ 0 11 0
Eliza Taylor, £ 0 12 4
C. and T. McKay, £ 0 8 2
Louisa Sale, £ 0 5 6

LEW EXPENSES, £ 0 0 6

DEWENTRICK,
Darke,
Collected by—
Elizabeth Davis, £ 0 17 5
Edith Weeks, £ 0 6 0

LEW EXPENSES, £ 0 0 6

DEWENTRICK,
Leamouth,
Collected by Miss J. H. Clayton £ 0 15 0

Hazelwood,
Sunday-school, £ 2 4 0

John Harvey, £ 0 2 4
Ann Lyndon, £ 0 10 0
Ann Lyndon, £ 0 10 0
Mary Hoeking, £ 0 6 0
Ann Shute, £ 0 5 8
Ann Fisher, £ 0 3 0
Ann Andrews, £ 0 2 10
Mary Ann Hill, £ 0 8 0
Mary Fisher, £ 0 8 0
Edith West, £ 0 4 0
Mary Holmes, £ 0 4 0
John Rider, £ 0 4 0
Thomas Rider, £ 0 4 0
William Nicholls, £ 0 3 0
John Newman, £ 0 2 0
Mary Lyndon, £ 0 2 0
Edith Loper, £ 0 1 6

LEW EXPENSES, £ 0 0 6

DEWENTRICK,
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Collected by Miss J. H. Clayton £ 0 15 0

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Sunday-school, £ 2 4 0

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Ann Lyndon, £ 0 10 0
Mary Hoeking, £ 0 6 0
Ann Shute, £ 0 5 8
Ann Fisher, £ 0 3 0
Ann Andrews, £ 0 2 10
Mary Ann Hill, £ 0 8 0
Mary Fisher, £ 0 8 0
Edith West, £ 0 4 0
Mary Holmes, £ 0 4 0
John Rider, £ 0 4 0
Thomas Rider, £ 0 4 0
William Nicholls, £ 0 3 0
John Newman, £ 0 2 0
Mary Lyndon, £ 0 2 0
Edith Loper, £ 0 1 6

LEW EXPENSES, £ 0 0 6

DEWENTRICK,
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Collected by Miss J. H. Clayton £ 0 15 0

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Ann Shute, £ 0 5 8
Ann Fisher, £ 0 3 0
Ann Andrews, £ 0 2 10
Mary Ann Hill, £ 0 8 0
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Edith West, £ 0 4 0
Mary Holmes, £ 0 4 0
John Rider, £ 0 4 0
Thomas Rider, £ 0 4 0
William Nicholls, £ 0 3 0
John Newman, £ 0 2 0
Mary Lyndon, £ 0 2 0
Edith Loper, £ 0 1 6

LEW EXPENSES, £ 0 0 6

DEWENTRICK,
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Collected by Miss J. H. Clayton £ 0 15 0

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Sunday-school, £ 2 4 0

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Edith West, £ 0 4 0
Mary Holmes, £ 0 4 0
John Rider, £ 0 4 0
Thomas Rider, £ 0 4 0
William Nicholls, £ 0 3 0
John Newman, £ 0 2 0
Mary Lyndon, £ 0 2 0
Edith Loper, £ 0 1 6

LEW EXPENSES, £ 0 0 6

Torrington,
Collected by—
Miss Sarah Buck-
ett £ 0 12 3

Colchester,
Master B. Row £ 0 12 3
Miss Fanny Beer £ 0 3 0
Elizabeth Lake £ 0 3 0
M. P. Fry £ 0 2 1
Susan Mayell £ 0 2 0
Fanny Young £ 0 2 0
Walter Buzzacott £ 0 1 9
Eliza Burrage £ 0 1 8
Susan Pettie £ 0 1 7
Mary Pettie £ 0 1 7
M. J. Lake £ 0 1 7
Susan Mayell £ 0 1 7
Mary Horn £ 0 1 7
James Row £ 0 1 6
William Eastmond £ 0 1 5
Mary Blake £ 0 1 5
Eliza A. Cook £ 0 1 5
Sophia Mayell £ 0 1 4
Fanny Jackson £ 0 1 4
John Bowden £ 0 1 4
Mary J. Moore £ 0 1 3
Rebecca Williams £ 0 1 3
Eliza M. Fowler £ 0 1 3
Mary A. Toms £ 0 1 2
Susan Lloyd £ 0 1 0
Susan Buck £ 0 1 0
Thomas Jackson £ 0 1 0
William Lake £ 0 1 0
H. and F. Collins £ 0 0 11
Rebecca Laimbeer £ 0 0 10
Thomas Laimbeer £ 0 0 9
Eliza Walkey £ 0 0 8
Londra Buck £ 0 0 7
George Toms £ 0 0 6
Eliza Toms £ 0 0 5
Eliza Laimbeer £ 0 0 5
Mary J. Clark £ 0 0 5
Elizabeth Stevens £ 0 0 2
Fractions £ 0 0 2

ST. MARY'S,
London-road Chapel,
Sunday-school, £ 0 0 0

ST. MARY'S,
London-road Chapel,
Sunday-school, £ 0 0 0

ST. MARY'S,
London-road Chapel,
Sunday-school, £ 0 0 0

ST. MARY'S,
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Sarah Stone £ 0 7 4
Samuel Stone £ 0 6 2
Fanny Tunbridge £ 0 4 10

101. 15s. 6d.

Colchester,
London-walk Chapel £ 10 7 3
Head-gate Chapel £ 2 8 3

121. 15s. 6d.

Little Baddona,
Collected by—
Mary Brown £ 0 1 0
Elizabeth Gray £ 0 1 0
James Gray £ 0 8 8
T. T. Groves £ 0 10 6
T. M. Groves £ 2 19 0
Harriet Looking £ 0 1 7
Emma Smith £ 0 3 8
Ann Thake £ 0 10 0

Wickford, Sunday-school £ 1 6 6

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SALE OF WIGT.
Farmouth,
Afton House,
Collected by—
Mrs. Cotton's two little girls, in addition to 17. 10. acknowledged last month £ 0 10 0

SALE OF WIGT.

Faversham, Sunday-school £ 4 16 7

Leamouth, ditto £ 4 0 6

Maidstone, ditto £ 8 16 6

Margate, ditto £ 4 8 0

Sheerness, ditto £ 1 3 3

Swansea, ditto £ 0 5 0

SALE OF WIGT.

LANCASHIRE,
Chorley, St. George's street Sunday-school £ 3 0 0

Dorchester, Belgrave-square Schools £ 2 14 2

Haslingden,
Collected by—
Ellen Peel £ 0 4 6
Alice Biley £ 0 3 6
Jane Tomlinson £ 0 3 6
Margaret Clark £ 0 3 6
Alice A. Sutcliffe £ 0 1 3
M. A. Hoyle £ 0 2 7
Amanda Heap £ 0 3 3
Benjamin Heap £ 0 3 3
Mary Ann Heap £ 0 3 3
Rothwell £ 0 8 7
Alice Collinge £ 0 1 0
John Pilkington £ 0 1 3
Ellen Black £ 0 1 0
Sarah Barnes £ 0 1 8
Elizabeth Voreck £ 0 8 0
Robert W. Jackson £ 0 7 1
John Warkley £ 0 3 2
John Ashworth £ 0 6 0
Alice Heap £ 0 2 9
Thomas Holden £ 0 1 0
Susanah Bell £ 0 2 0
Alfred Whitaker £ 0 2 6
Elizabeth Ashworth £ 0 2 6
Whitaker Green £ 0 1 4

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Mrs M. A. Jackson	0 12 0	MIDDLESEX.		NOTTINGHAMSHIRE.		James Trowbridge..	0 1 3
Master T. Drinkwater	0 10 3	<i>Ealing</i>		<i>Moor Green.</i>		Emma Williams ..	0 1 3
Dr. Fisher's Boarders	0 10 0	<i>Hampton, Miss</i>		Collected by—		S. J. Scammell ..	0 1 6
(Boys' school) ..	0 10 0	<i>Lacey</i>		Ann Allcock	0 16 6	Louisa Harris	0 1 6
Miss Fanny Smith ..	0 10 0	<i>Staines.</i>		Mary Johnson	0 4 6	Gilbert Harris	0 2 0
Master J. Wylie	0 9 6	Independent Sunday-school		<i>Il. la.</i>		Harriett Fanner ..	0 2 3
Master J. Crowther ..	0 9 3	Per Mr. Morford.		<i>Workson, Sunday-school</i>		Mary Gould	0 4 3
Master R. Park	0 9 0	Mary Wright		2 5 7		Elizabeth Young ..	0 5 3
Master Wil. Cunningham	0 8 6	A. Riddington		OXFORDSHIRE.		Ellen Horder	0 5 6
Miss Ann Moore	0 7 7	Emma Treble		<i>Henley on Thames.</i>		Sarah King	0 5 8
Miss Mary A. Borthwick	0 6 6	Mary Dexter		Collected by—		John E. Laidlaw ..	0 6 6
Miss S. A. Oxtoby	0 6 7	Elizabeth Higgs		Emily Pratt		Maria Whitley	0 10 0
Miss Elizabeth Borthwick	0 6 6	Elsie Hone		Edward Thomas		<i>2l. 12s. 2d.</i>	
Miss Martha Davies ..	0 5 6	Elizabeth Hancock ..		Edward Byles		<i>Bradford, Sunday-school</i>	
Miss Sarah Bateson ..	0 5 6	Emily Gunter		Girls Sunday-school ..		2 10 10	
Master John Baker	0 5 0	Emily Bunton		Rosa Rowland		<i>Bulford.</i>	
Master Fanny Rogers ..	0 5 0	Priscilla Taylor		Mr. Mead's class		By Cards	
Master M. I. and J. Winchester	0 4 9	Elizabeth Collins		Mr. Fuller's do.		Sunday-school Children	
Miss Mary Franklin ..	0 4 6	E. A. Taylor		4l. 1s. 5d.		0 13 1	
Miss Margt. Morris ..	0 4 1	E. Riddington		SOMERSETSHIRE.		<i>2l. 11s. 9d.</i>	
Miss Matilda Rogers ..	0 3 8	E. King		<i>Oakham, Sunday-school</i>		<i>Corsham, Juvenile Collection</i>	
Miss Emma Jones	0 3 7	M. A. Tins		1 1 0		<i>Ver.</i>	
Miss Louisa Bowdler ..	0 3 0	Catherine Ranken ..		<i>Uppingham.</i>		Collected by—	
Miss Elizabeth Reynolds	0 3 0	Julia Saunders		Collected by Master Samuel Green		Miss Anne Cross ..	
Master William Buchanan	0 3 0	Charlotte Taylor		1 0 0		Miss Erlebach	
Master Teiford Smith	0 3 0	M. A. Taylor		SHROPSHIRE.		James Jukes	
Miss Esther Askill	0 2 7	Ann King		<i>Minsterley, Sunday-school</i>		Master J. Jape	
Master Thomas Bell ..	0 2 6	E. Tyler		0 7 0		Miss L. Laidlaw ..	
Master G. William Johnson	0 2 6	H. New		SOMERSETSHIRE.		George Love	
Master David Palmer	0 2 1	J. Hancock		<i>Bristol, Brunswick Square-school</i> ..		<i>YORKSHIRE.</i>	
Miss H. Hitchen	0 1 7	A. G. Green		11 1 6		<i>Ayton, per Mrs. Hammers.</i>	
Master Thomas Greer	0 1 7	Sophia Taylor		<i>Highbury, Chapel School</i>		Collected by—	
Miss Mary Pearson	0 1 6	R. Walker		4 17 0		Young Ladies of a Day-school	
Miss Anne Currie	0 1 4	Maria Land		School		Sunday-school	
Master W. J. Piper	0 1 1	Joel Goodchild		School		2l. 2s. 6d.	
Master Robert Wilson	0 1 0	Charles Vercoe		School		<i>Barnsley.</i>	
Master Philip B. Jones	0 1 0	Henry Hines		School		Collected by—	
Miss E. Pearce	0 7 6	Henry Taylor		School		Emily Thornton ..	
Miss Jessy Chalmers ..	0 3 4	William Gibbons		School		M. A. Hornby	
Miss Eliz. Hughes	0 2 0	Charles Gibson		School		Annie Fletcher	
Miss Parsons	0 8 6	George Perkins		School		Cassandra Guest ..	
Master Wharmby	0 2 0	George Dexton		School		Ellen Carnley	
Master Kennedy	0 2 0	John Moorford		School		M. J. Canter	
Less Expenses	56 4 8	Eliza Walker		School		William Canter ..	
Crescent Chapel, Boys' and Girls' Sunday-schools, per Mr. M. Habershon	10 0 0	Amelia Dexter		School		P. B. Beddow	
Per Rev. A. Bell	1 16 8	Wood-street Sunday-school.		School		Catherine Rhodes ..	
Hollingsworth School ..	1 4 6	Teachers		School		Harriett Rogers	
Woolleybridge, ditto ..	0 9 0	Girls		School		C. Thompson	
St. 10s. 2d.		1l. 1s. 6d.		School		E. Harrison	
Preston, Cannon-street Sunday-school	2 13 3	MONMOUTHSHIRE.		School		R. Booth	
Collected by—		<i>Newport, Tabernacle Sunday-school</i>		School		M. A. Gomersal ..	
R. A. Walker	1 15 6	NORFOLK.		School		Fanny Dale	
Elizabeth Wright	0 5 3	<i>Fakenham, collected by Master William Hall, including his sonation</i>		School		Thomas Ledger	
Hannah Latham	0 6 6	1 0 0		School		Eliza Hobson	
Isabella Rimmer	0 8 6	NORTHAMPTONSHIRE.		School		W. Hawcroft	
A. K. Marsh	1 8 8	<i>Ashby.</i>		School		Collection in the Sunday-school ..	
Mary Moore	1 7 10	Collected by—		School		2l. 11s. 1d.	
Robert Marsh	1 0 7	Harriet Annie		School		<i>Drighmoor, near Halifax.</i>	
James Cross	0 3 0	Ward		School		<i>Bridge End, Sunday-school</i>	
David Thomas	0 10 0	William Stafford		School		Collected by Young Persons in the Congregation—	
James Carr	0 8 1	1l. 1s. 6d.		School		Jane Ormerod	
Wm. Henry and J. Hampden Milson ..	1 3 2	BRIGHTON.		School		Mary Ormerod	
Mary Carr	1 2 6	Collected by—		School		Isabelle Scott	
LINCOLNSHIRE.		Ellen Mace		School		John Henry Bell ..	
Lincoln, Zion Chapel School	0 4 0	Charles Loe		School		Luty Atkinson	
Louth, Cannon-street Sunday-school	10 0 0	Joseph Colyer		School		Collected by Children in the British School, Rastick, under the care of Mr. Under	
		After Juvenile Service		School		9l. 2s. 3d.	
		1l. 4s. 1d.		School		<i>Churwell, Sunday-school</i>	
				School		5 6 8	
				School		<i>Hull, Salem Chapel do.</i>	
				School		3 10 4	
				School		<i>Leeds, East Parade School.</i>	
				School		Collected by Master J. W. Wade	
				School		0 10 0	
				School		<i>Skipton, Sabbath-school</i>	
				School		1 15 9	
				School		<i>Horton, do.</i>	
				School		0 11 0	
				School		<i>Thurstone.</i>	
				School		Collected by—	
				School		Jane Crossley	
				School		Wm. Henry Moore ..	
				School		house	
				School		0 1 0	

£ s. d.		£ s. d.		£ s. d.		£ s. d.		
Isaac Smith Moorhouse.....		0	2	Collected by Miss Gordon's Sabbath-class.....		1	0	0
Ira Haigh.....		0	1	Nanny Watson.....		0	10	0
George Moorhouse.....		0	4	Barbara Thompson.....		0	10	6
Joshua Woodcock.....		0	3	Margaret C. Black.....		0	11	6
John Bittell.....		0	1	2l. 12s. 6d. Glasgow.				
Matthew Bramhall.....		0	1	Alexander, Jessie, & Elizabeth Finlayson.....		0	15	0
Smith & Wainwright.....		0	5	Helensburgh.				
Ann Judson Woodcock.....		0	3	Young Friends at Larchfield Academy.....				
Harriet Newell.....		0	3	my, per Rev. G. Wardlaw.....		2	5	0
Woodcock.....		0	3	Per Miss Watt. Irvine.				
William Thackrah.....		0	1	Collected by—				
Eliza Walker.....		0	2	Miss Kailston, Warwick-hill.....		0	13	7
Martha Woodcock.....		0	4	Misses Fullarton & Steele.....		0	2	0
Dorothy Crossley.....		0	4	Kilmarnock.				
Harriet Crossley.....		0	2	Collected by—				
Isaac Woodcock.....		0	2	Miss Jessie B. Thomson.....		0	12	0
Proceeds of the Tea.....		0	12	Miss Grant.....		0	5	6
2l.				Mrs N. E. Henderson son's Bible-class 1l. 18s. 1d. Edinburgh.		0	5	0
Upper Mill, Saddlerworth.		4	13	Collected by—				
Juvenile Collection		4	13	The Children of Rev. W. Nicol and of the Sabbath-school.....		1	17	7
Friday, Silver-st.		10	3	South United Presbyterian Church Sabbath-school.....		0	6	0
Sunday-school.....		10	3	Paisley, Abbey-close Sabbath-school, per Mr. T. Calander, jun.....		0	10	0
WALES.				St. Andrew's.				
Cardiff, Miss Jenner, Wenue Castle.....		0	10	Collected by—				
Cardigan, Hope Chapel Sunday-school.....		0	10	Miss Helen Hough.....		0	12	0
Maydick, near Swansea.....		1	0	Miss Mary Jane Mitchell.....		1	3	0
Necton, per Mr. D. M. Humphreys.....		2	8	Miss Ellen Vane.....		0	17	10
Penybryn, Sunday-school.....		1	0	Miss Jane Lethian.....		0	8	0
SCOTLAND.				Miss Agnes Bell.....		0	4	4
Aberdeen, Frederick-st. Sabbath-school.....		1	0	Master R. Smith.....		0	9	3
Woodside, Free Church Juvenile Association.....		0	10	Master Alex. Kay.....		0	8	0
Thomas & Isabella Lesell.....		0	5	Master P. Hough.....		0	8	0
Airdrie, Sabbath-school.....		2	2	Master T. Mitchell.....		0	4	3
Abroath.				Master W. Paterson.....		0	9	6
Collected by—				Ad. 13s. 4d. Madras College.				
Ann Grear.....		0	7	Contributions by Pupils, per Mr. A. Young.....		3	0	0
James Craig.....		0	10	Total, including sums previously acknowledged.....		1921	12	2
Ann Ritchie.....		0	3	FOR GENERAL PURPOSES.				
Helen Walker.....		0	4	A Friend to Missions, from S. A. 80 0 0				
Ann Hunter.....		0	2	J. W. Alexander, Esq.....		5	0	0
Helen Hogg.....		0	1	A lover of Missions.....		5	0	0
Alexander Thomson.....		0	5	X. Y.....		5	0	0
John Ritchie.....		0	4	A. B. C.....		1	0	0
David M. Kenzie.....		0	1	Mrs. Holland, for Mr. Lewis's Chapel at Southampton.....		1	0	0
James M. Donald.....		0	1	Mr. J. T. Laby, for the Widows' and Orphans' Fund.....		1	0	0
1l. 10s. 7d.				Roger Cuntiffe, Esq. for do.....		5	0	0
Abrcarney, by Criff. Jean Campbell.....		0	10	Mrs. Fuskett, for Africa.....		0	5	0
Dunfermline.				Mr. Brown, for do.....		2	0	0
Irving-street Sabbath-school.				An Orphan, per Rev. Dr. Massie, for China.....		1	0	0
Cases of—				Mr J. H. Cuff, jun. for a Boy in Tre- vanderum School, called Harcombe Cuff.....		5	0	0
A. Bryden.....		1	2					
John Sauder.....		0	8					
William Stewart.....		0	7					
Thomas Percy.....		0	6					
A. Johnston.....		0	5					
Thomas Nicholls.....		0	5					
John M. Roberts.....		0	4					
William Thomson.....		0	16					
Thomas Shortridge.....		0	16					
William Purdie.....		0	10					
Miss M. Kenzie.....		0	17					
Nichol M. Roberts.....		0	6					
Agnes Martin.....		0	6					
Margaret Lee.....		0	7					
Joseph Thomson.....		0	5					
Robert Kerr.....		0	3					
John Young.....		0	1					
James Thomson.....		0	9					
7 3 8								
Less Expenses.....		0	2					
7 1 6								
Edinburgh, Rose-st. United Presbyterian Church Sabbath-school, collected by the Children.....		23	0					
Eliz, collected by Mrs. Wood.....		1	0					

£ s. d.		£ s. d.		£ s. d.		£ s. d.				
Additional Donation to provide for the annual support of three Teachers in the South Seas, to be called Isaac Watts, John Wickliffe, & John Williams.....		100	0	0	From Mrs. Wyatt, widow of the late Mr. Peter Wyatt, of Barnsbury-villas, Edington, fulfilling, with conscientious regard, a suggestion of the late, as indicated by a memorandum, without date, found among his papers.			19	10	0
Legacy of late Thomas Chapman, Esq., per T. W. Perry, Esq.....		250	0	0	Abney Chapel. Auxiliary Society, on account.....			10	8	4
Holywell Mount. A Friend, by Rev. E. Mantering.....		5	0	0	Juvenile Branch, on account.....			1	1	8
Hoxton Auxiliary, per Mrs. Faulkner, on account.....		11	10	0	Edingdon Chapel. J. L. Esq.....			5	0	0
Per ditto.....		10	10s.		Middleton Chapel. Collected by—					
Miss Colman.....		1	5	1	Park Chapel, Camden Town. Per Mr. R. Groom—					
Rev. J. C. Harrison		1	1	0	II. Spalding, Esq.....			1	1	0
Mr. Gent.....		0	10	0	Mrs. Russell.....			0	10	0
Juvenile Association.....		6	7	4	For the Missionary Ship.....			16	7	3
16l. 6s. 7d.					Stepney, Ladies' Branch, per Mrs. Scrutton, on account.....			5	0	0
Gray's-yard, James-street, Oxford-street, Sunday-school.....		1	0	0	Union Sunday-sch. White-street, Edin-bury.....			2	2	0
BRADFORD.					Reading Auxiliary, per W. W. Morley, Esq., on account.....			70	0	0
For the Chapel at Shanghai. W. W. Morley, Esq.....		10	0	0	Miss Morley.....			2	0	0
82l.					Maidenhead Auxiliary. Mr. J. Poulton, Treasurer. Collected at the Annual Meeting (Town-hall).....			10	3	1
Miss Bird.....		1	0	0	Ditto, 'Widows' Fund.....			14	12	1d.
Congregational Chapel. After Sermons by Rev. Wm. Fair-brother and Rev. G. Rose.....		19	11	5	Collected at Wal-ham.....			0	4	0
Collected at the Widows' Fund.....		0	9	4	Mrs. Rutter, for the Native Teacher, Thos. Rutter.....			10	0	0
A Lady, a Friend to Missions.....		2	0	2	Missions.....			2	0	2

£ s. d.		£ s. d.		£ s. d.		£ s. d.				
Ladies' Association, per Mrs. Poulton.....		3	10	1	Juvenile Missionary Association for Hindoo Children at Bangalore, per Mrs. T. Micklem, being for three-quarters of a year.....			18	3	4
Founded on a Journey.....		1	0	0	Annual Subscriptions.....			15	14	0
Collected by Henry Leake, Esq.—					Mr. Tenke.....			1	1	0
Thos. Floyd, Esq.....		1	1	0	Miss Floyd.....			1	1	0
Miss M. Aldrich.....		1	1	0	Mrs. J. Aldworth.....			1	1	0
Boys' Mission School. Mr. Cooper.....		0	10	0	Mr. Fleet.....			0	10	0
Mr. Ford.....		0	10	0	Mr. Poulton.....			1	1	0
Countess of Huntingdon's Chapel, after Sermons by the above Deputation.....		4	13	5	Do, at Littlewick.....			0	13	4
Do, at Littlewick.....		0	13	4	Littlewick and Littlewick South-bath-schools.....			1	17	7
Collected by—					Mrs. Shelly.....			1	9	0
Do. Miss L. Stuchbery.....		1	8	2	Annual Subscriptions.....			2	2	0
101 13s. 6d.					Less Expenses.....			2	5	9
99 12s. 9d.					Including £45 acknowledged last month.					
CAMBRIDGESTOWN.					Savcon, per Mr. Gosling.....			7	0	0
Little Shelford. Rev. J. Burgess.....		1	1	0	Do. Missionary Box.....			1	0	0
2l. 1s.					CHEASING.					
Chester Auxiliary Society, per 1l. Colley, Esq.....		1	19	13	Including the following—					
Octagon Chapel. Collected at Anniversary Sermons.....		7	10	3	Annual Subscriptions.....			6	6	0
Missionary Boxes. Miss Sarah Jane Brown.....		0	4	2	Master John Evans.....			0	5	7
Miss M. A. Evans.....		0	9	4	Miss M. Jones.....			0	14	9
Master S. D. Jones.....		0	6	0	Miss M. Bridgman.....			1	16	10
Mrs. Davies.....		1	2	8	Miss Wilcock.....			0	12	6
Contributed by Mrs. and the Misses Williams' Estab-lishment.....		0	10	0	Miss Williams.....			0	10	0
Society of Mission-ary Box.....		0	8	8	Mrs. Williams.....			0	5	0
Miss M. Williams.....		0	5	0	Miss E. Williams.....			0	5	0
Miss Gould.....		0	5	0	Miss M. A. Whicker.....			0	5	0
Miss S. Bremner.....		0	2	0	Miss S. Consterline.....			0	4	0
Mrs. Johnson.....		0	4	0	A. Platt.....			0	3	0
Miss E. Jones.....		0	3	0	Miss Bremner.....			0	2	0
Miss E. Whitaker.....		0	2	0	Miss M. A. Whicker.....			0	2	0
Miss S. Bremner.....		0	2	0	Smaller Sums.....			0	15	0

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
LINCOLNSHIRE.		SUSSEX.		Amelia Mullens ..		Juvenile Missionary	
<i>Thosby, Misses</i>		Auxiliary Society,		<i>Harriett King</i>	0	4	0
<i>Sewell, for the</i>		<i>per W. Penfold,</i>		<i>Elizabeth Sharp ..</i>	0	5	0
<i>Canarie Board-</i>		<i>ing-school, Ban-</i>		<i>Female Bible-class</i>	0	4	0
<i>gapore</i>	6	0	0	<i>Teachers' Box ..</i>	0	6	7
				<i>Collected at Annual</i>			
				<i>Meeting</i>	2	4	10
				<i>6d. 1s.</i>			
				<i>Rev. R. P. Erlebach.</i>			
				<i>Annual Subscriptions</i>			
				<i>Cross, Mrs. R.</i>	3	2	0
				<i>Erlebach, Rev. R. P.</i>	1	0	0
				<i>Friend, A.</i>	1	0	0
				<i>Do. by sale of Arrow</i>			
				<i>Root</i>	0	10	0
				<i>Hart, Mr.</i>	1	0	0
				<i>Missionary Boxes</i>			
				<i>Alford, Jane</i>	0	11	6
				<i>Beverstock, Mrs. J.</i>	0	14	5
				<i>Doddington, Mrs. E.</i>	1	5	6
				<i>Erlebach, Mrs.</i>	1	4	9
				<i>Forward, Mr. W.</i>	0	10	5
				<i>Godwin, Mrs.</i>	0	10	0
				<i>Gray, Mrs.</i>	0	12	8
				<i>Jupe, Master J.</i>	1	6	0
				<i>Lander, Mrs. C.</i>	1	1	0
				<i>Long, Maria</i>	0	14	2
				<i>Maidment, Mrs.</i>	0	15	0
				<i>Magge, Miss (Penn)</i>	1	0	0
				<i>Reids, Mrs.</i>	0	11	1
				<i>Sheppard, Mr.</i>	0	10	0
				<i>Smith, Mrs. W.</i>	1	0	0
				<i>Standerwick, Mr. T.</i>	0	16	3
				<i>Standerwick, Mrs. W.</i>	0	18	6
				<i>Snook, Miss</i>	0	10	0
				<i>Boxes under 10s.</i>	1	13	4
				<i>Sabbath-school</i>	0	19	2
				<i>Collections at Ann-</i>			
				<i>versary</i>	25	9	5
				<i>Village Chapel Col-</i>			
				<i>lection</i>	0	17	6
				<i>Do. Sabbath-school</i>	0	12	6
				<i>Missionary Ship ..</i>	5	4	9
				<i>Sacramental Collec-</i>			
				<i>tions for Widows &</i>			
				<i>Orphans</i>	2	13	0
					57	15	2
					57	11	2

THE EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR MARCH, 1851.

MEMOIR OF THE LATE REV. WILLIAM JONES,

TABERNACLE, BRIDGEND, GLAMORGANSHIRE, SOUTH WALES.

Among the many localities in which the Congregational Churches of South Wales have recently been called to lament the loss of their beloved and devoted pastors, a conspicuous place has been assigned to the county of Glamorgan. Repeatedly, and at no distant intervals, have the Christians of that district had occasion to propose the ancient inquiry:—"Our fathers, where are they?" and "The prophets, do they live for ever?" The late Rev. Griffith Hughes, Whitecross, whose memory persons of all classes united to honour, is no more. The late Rev. Thomas Williams, Bethesda-y-fro, the sweet singer of Israel, and the talented preacher, is gone. The Rev. Daniel Griffiths, of Neath, whose talents as a preacher aroused the Principality, is not to be found here. The Rev. Herbert Herbert, of Newton Nottage, with the Revs. Jones and Evans, of Merthyr Tydfil, are sleeping in the grave. And we have to add, sorrowfully, to the list of the sainted dead, the revered name of *William Jones, Tabernacle, Bridgend*, the late venerable Secretary of our County Association, who sustained for thirty-seven years the pastorate of the Congregational churches assembling in Bridgend, Brynmenin, Coity, and Bethel, and whose praise is in all the

churches. The excellence of his character, the extent of his usefulness, and the estimation in which he was held, not only in Glamorgan, but in the different parts of North and South Wales, as well as the Metropolis and Liverpool, which were the scenes of his occasional labours, demand that in the EVANGELICAL MAGAZINE a *tribute* should be paid to his memory as a *Christian*, and a *Christian Minister*.

The Rev. William Jones was born in the town of Bala, Merionethshire, North Wales, in the year 1784. His parents' names were William and Elizabeth Jones. They were members of the Calvinistic Methodists in that town, and his father was an officer in that church; so it was his happiness to be blessed with godly parents. And powerful was the influence which their advice, and prayers, and examples exercised over his youthful mind. He was allowed, when a child, to attend the meetings of the church, by his godly parents, at Bala: and early convictions brought him as a penitent sinner to the foot of the cross. It was not, however, till about the sixteenth year of his age that he could date that decided change which at once made him a new creature in Christ Jesus, and opened to him those resources of infinite mercy which

were to be the foundation of his hope, and the occasion of his joy for ever. No longer did he feel any satisfaction in the companions, which once were his choice. His heart was renewed by Divine grace; his views, his feelings, his habits, his whole character, was changed. The things which he loved before had lost their charms. So far as instrumental agency was concerned, he assigns this change to a sermon which he heard from the late Rev. Thomas Phillips, D.D., Neuaddlwyd, Cardiganshire, founded on David's choice:—"I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness," Psal. lxxxiv. 10. He heard it with a solemnity appropriate to the subject itself, as well as to the excellent talents of that great and extraordinary preacher. As a penitent sinner, he was drawn to a throne of grace; the ears of mercy gently bowed to listen as he approached in prayer. The God of his *parents* he soon found to be his God. The whispers of pardon, the aboundings of Divine love, melted his heart,—“old things passed away, and all things became new.” Consequently he united himself with the Independent Church at Bala, of which he continued an honourable and useful member, until it pleased God to commit to his charge that ministry which was to be afterwards the business of his life. In reference to this, he related his experience to the writer several times, thus:—"I cannot remember a time when I had not a wish to enter the ministry; but when I began to feel the *power* of religion, and the vast importance of an interest in Christ, my desire for this work increased; though my motives assumed a different character. It was my wish to devote myself to the study of the Holy Bible; and as I found that every renewed discovery of its excellencies, and its adaptation to sinners, endeared it the more to my heart, I longed to proclaim it to those who were without God in the world. I

can certainly say, that my only desire was to preach the gospel of Christ; to reveal more extensively his glory, to forward the sublime purposes of his redemption. I entered not, however, on the work of the ministry, until I had taken the *advice* of those on whose judgment and prudence I could rely; and chiefly through the instrumentality of the late Rev. Thomas Charles, D.D., of Bala (Methodist minister), I was introduced to the academy."

Feeling, however, the importance of mental cultivation as a preliminary to the Christian ministry, he sought admission into the academy at Wrexham, then under the presidency of the late Rev. J. Lewis, D.D. (afterwards of Newport, Monmouthshire), and he was fully admitted in the year 1806, in the 22nd year of his age, where he spent four years, pursuing, very diligently, his studies, with great honour to himself and his competent tutor.

Having honourably completed his academical course, he accepted the unanimous invitation of the churches at Bridgend and Brynmenin, Glamorganshire, to become their pastor; and commenced his labours there in June, 1810. After having preached with great acceptance and usefulness to the people, he was ordained, February, 1811; on which occasion his venerable tutor, the late Rev. D. Davies, of Swansea; the late Rev. G. Hughes, Whitecross; the late Rev. E. Jones, Pontypool; conducted the leading parts of the service. At Bridgend and Brynmenin, a wide and barren field presented itself before him. He entered upon the cultivation of it with diligence and zeal, and was privileged to witness the fruit of his labours. Many sinners were awakened and converted under his ministry, and considerable accessions were made to the churches and congregations. New chapels were erected—one at Bridgend, one at Coity, others at Bethel and Penuel; and the debts upon them were entirely liquidated.

In the year 1814, Mr. Jones was united in marriage to Mary, the youngest daughter of Thomas and Susannah Turberville, Trokandy, near Trecoes. The fruit of this marriage was *ten children*, of whom seven are now alive:—Susannah, now Mrs. Wright, of London; Mary, now Mrs. Powell, of New Bridge; Sarah, now Mrs. Philips, Bridgend; Elizabeth, *alias* Miss Jones, Cow Bridge, Gwennlian, or Miss Jones, Bridgend; William and Edward. He had the comfort of seeing his children, almost all, enlisting under the banner of our Lord and Saviour Jesus Christ. His marriage union was the source of the greatest domestic happiness, and will ever be regarded with grateful praise by his surviving friends and family. How truly his heart was formed to enjoy every social and family endearment, none who knew him can doubt. But, to his great lamentation and loss, he had the painful task of following the remains of his dear Mary unto the grave. She departed this life Oct. 23, 1836; and the writer preached, on her funeral, upon the words that she herself desired; viz.—“For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better,” Phil. i. 23. And Mr. Jones comforted himself in the belief, that his severe loss was a great *gain* to his departed beloved wife. A few years after, he was bereaved again, of his second daughter, Margaret, on whom the domestic concerns devolved entirely, after her mother's death. All the rest of the children were dispersed from their father's home, till he was “left alone as a sparrow on the housetop,” which made it necessary for him, in his old age, to look out for another helpmeet once more. He married the second time, with Mrs. Howells, Ystrad-owen, a member of the Congregational church at Maendy, who proved to him an invaluable partner in his old age. She still survives to mourn the loss of the best of husbands. Mr. Jones was not

without a share of those failings and imperfections which attach to the characters of the best of men; but few, we believe, ever acted with more uniform consistency, integrity, and affection. The genuine piety which lay at the foundation of his entire character, shone forth conspicuously in every circle in which he moved; and he has been enabled to pass through an ensnaring and tempting world without a *spot* or *blemish*.

As a man, our departed brother had his peculiarities. There was a firmness and determinateness in his natural disposition, which some might think he carried to an extreme. Whatever he set his mind upon, he was determined, if possible, to accomplish. He was *very strong* in his prejudices and aversions. These *peculiarities*, perhaps, rendered him less amiable in the estimation of some, than he would have appeared without them. But we expect not *perfection* in the present state; he is now “without fault before the throne of God.”

As a Christian, Mr. Jones was upright, sincere, consistent, devotional. He had acquired by his uniform and correct deportment a *weight of character* that commanded general respect. Whatever men might think of his religion as a Christian, or his tenets as a Dissenter, all would acknowledge that *Mr. Jones, Bridgend, was a good man*. He loved the gospel; he lived the gospel; and was cheered to his last days by those hopes and prospects which the gospel presents.

As a minister, he was sound and truly evangelical in his views; “a scribe well instructed in the mysteries of the kingdom;” “a workman that needed not to be ashamed, rightly dividing the word of truth.”

As a preacher, his style was *plain* and *simple*; and there was great evenness in his discourses: like his late revered tutor (the late Rev. J. Lewis, D.D.), he was never caught with a poor sermon.

In his pulpit ministrations, he never seemed concerned that the *ambassador* should appear greater than the *Prince*; on every occasion he desired to stoop, that his audience might look over the servant's head to see the Master's face. He was not an *idler* in the vineyard of the Lord. For many years he preached thrice every Sabbath, and once a month four times; and on the week nights in two of his chapels also. He was very punctual to attend the monthly, quarterly, and annual meetings of his connexion; and there is reason to believe that his labours were not in vain. Well did he answer the description of the poet; he was

"Simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture. Much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."

He was a Dissenter from principle, and a firm believer in the Scriptural constitution of churches of the Congregational order. As a Nonconformist, he was intelligent, decided, and consistent. He embraced his principles, not from birth, as hereditary; not from early example; not because they were professed by the majority; but as the result of thought, of examination, of conviction. He had read the New Testament for himself; and, in the spirit of a true Protestant, he appealed to that *book* as the sole authority of religious faith and practice. He considered himself responsible for his belief, not to man, but to God, knowing that he must give an account of himself at the last day.

As an author, the productions of his pen are, like his preaching, all of a useful tendency. His publications are as follow:—"A Catechism of Doctrine and Ordinances, for the Higher Classes of Sunday Schools;" "A Collection of Hymns for the People of God;" "Seven

Sermons on John iii. 14—21.;" "A Sermon on the Proper Divinity of our Lord Jesus Christ;" another on the "Office of Deacons;" "A Theological Dictionary," in two volumes octavo. As this was his last and largest work, so it might be considered as the best; if not the best that appeared, yet the best in the Welsh language. He had another dictionary in contemplation; that he called a *Figurative Dictionary*, the proposal of which aroused the Principality to a sanguine expectation; but before its publication the respectable editor was called home from his labours to his reward. Thus was our brother "in labours more abundant." He had an active habit of mind; was always well and usefully employed, and his "works praise him in the gate."

His last sickness was short and severe; for there were not many days between his being in great pain in this world, and in great happiness in another: having walked in the way of uprightness, his latter end was peace. He bore his affliction with exemplary patience, fortitude, and resignation. Having finished his work, his mind was at rest. On the last Sabbath in May, 1847, he preached thrice, for his last time, and administered the ordinance of the Lord's Supper twice. He declared himself that day to be in much pain; and that few persons feeling as he did, would attempt to preach at all. That night he went home with Mrs. Jones, and retired to bed, to rise no more in this world of trouble. A few days before his death one of his scholars said to him, on seeing his weakness, "Your feet, sir, are in the river;" to whom he replied, without trembling, "Yes, my child, *but all is well with me.*" Friday night he was heard praying, "O Lord Jesus, have mercy upon thy old servant, and deliver him out of his sufferings!" lifting up his eyes, and clasping his hands together. Afterwards he said, "Oh! the Lord doth cure me!"

He died before the morning, without a struggle or a sigh, on the fifth day of June, 1847, in his sixty-third year. His funeral was attended by a great concourse of people, composed of the members of his own churches, and the ministers of his own connexion, with many others from the town and neighbourhood. All the shops of Bridgend were shut up during the procession of the funeral. And, according to his desire, the writer of this preached at the house, from Isa. lvii. 1, 2; and the Rev. L. Powell, Cardiff, at the churchyard, from 2 Tim. iv. 7, 8. The following ministers also officiated in the ceremony; viz. the Revs. D. Evans, Neath; M. Rees, Whitecross; L. Laurence, Hantrisant; W. Morris, Glandwr; E. Griffiths, Swansea; and J. Davies, Mynyddbach.

Now, farewell, dear brother, for awhile:—

“O lost too soon!—O loved too well!
Too dear for death!—farewell! farewell!
One soothing solace yet is given,
Thou’rt lost to earth, to live in heaven!
Fond faith forbids us to deplore—
For thou’rt not dead, but gone before.”

Let us all remember that we are hastening to the grave: short is the course we have to run; few are our days of service on earth. Soon, very soon, the night of death will come. Let us, then, “work the works of Him that sent us” while it is called day. And ever remember, that they “that turn many to righteousness, shall shine as the stars for ever and ever.”

WILLIAM GRIFFITHS.

Hanharan.

A SECOND REFORMATION DEMANDED; OR, THE EXPULSION OF TRACTARIANISM FROM THE ESTABLISHMENT.

NO. II.

WE have indicated, in the January Number of our Miscellany, page 9, the immediate object of this paper:—it is to show *what Tractarianism is*, and to suggest measures for its speedy and complete expulsion from the Established Church.

I. We assume that Puseyism, *alias* Anglo-Catholicism, *alias* Tractarianism, is Popery but very *slenderly* disguised; and we shall now prove this in the words of this Romanising faction, and leave Englishmen to determine whether they will tamely submit to have the Church property of this country diverted from Protestant to Popish purposes. We, indeed, as conscientious Dissenters, could not touch a penny of that property: but inasmuch as it is national, and at the disposal of Parliament; and inasmuch as we are patriots, and interested in the welfare of our country;

we renounce not the unquestionable right which we have, to see to it that, so far as we are concerned, it shall not be spent in support of Popish Bishops, Archdeacons, Prebendaries, Rectors, Vicars, Curates, and Rural Deans. If there be not *power* or *inclination* in the heads of the Episcopate, to prevent such a gross misapplication of the Church property of this country, we must look boldly and fearlessly to other quarters for relief; and not suffer ourselves, by an insidious movement, to be deprived of our Reformation, and to be driven back to the darkness and tyranny of a bygone age.

In 1833, Dr. Pusey and others broached their system. It is well known that a conference between the Hebrew Professor and Messrs. Newman and Keeble originated the proposal for issuing the far-famed *Oxford Tracts*. Many who took part in this

movement have gone over to Rome, showing very distinctly its tendency; while others, without any professed change of sentiment, hold their places in the Establishment. The Tracts for the Times contain all the essential elements of Popery; though they are, for the most part, written with the caution of the Jesuit school. Those who are familiar with the writings of that school, cannot fail to have detected in them a great resemblance to their deceitful prototype. This has led many, and we confess not without reason, to suppose, that some of the leaders of the Tractarian faction are in league with the agents of Rome. That they are Romanists at heart we shall now endeavour to prove, in their own express language.

1. *They are Romanists in their hatred of the Reformation.* "I am every day," writes the late Mr. Froude, "becoming a less loyal son of the Reformation." . . . "Really I hate the Reformation." . . . "The Reformation was a limb badly set; it must be broken again in order to be righted."

2. *They are Romanists in their love of Rome.* In Tracts 38. and 41. they speak graciously of her as "The elder sister of the Church of England;" they greet her lovingly as "Our beloved sister in captivity;"—"Our dear elder sister in affliction." . . . "The glory," say they, "of the English Church is, that it has taken the *middle way*. It lies between the (so called) Reformers and the Romanists." "A Tractarian vicar called one day at the house of an individual; and in the course of conversation, inquired what place of worship he attended on the Sabbath, remarking, 'I never see you at church.' 'No, sir,' said the man, 'I am a Catholic.' 'Oh,' replied the *Protestant* (!) vicar, 'I am glad of that; I was afraid you were a Dissenter.'"—(*Home Missionary Report*, 1843, p. 38.)

3. *They are Romanists in their deference to uninspired Traditions.* "True, the

intelligible argument of Ultra-Protestantism may be taken, and we may say, 'The Bible, and nothing but the Bible;' but this is an unthankful rejection of *another great gift*, EQUALLY from God (referring to Tradition), such as no true Anglican can tolerate." (Tract 71.) Again, "Scripture and Tradition, taken together, are THE JOINT RULE OF FAITH." (Tract 73.) "No men actually do, few men living in society *could*, form from the word of God *only* their religious and moral system." (Tract 73.) "Your trumpety principle about the Scripture being the sole Rule of Faith in fundamentals, I nauseate the word." (Froude.) "Surely, the sacred volume was *never intended*, and *is not adapted*, to teach us our creed, however certain it is we can prove our creed from it when it has once been taught us." (Newman. while in the Church.) We have as little warrant for rejecting an oral consent, as for rejecting Scripture itself." (Newman.) "Three centuries and more were necessary for the infant Church to attain her mature and perfect form and due stature. Athanasius, Basil, and Ambrose, are the *fully instructed doctors of her doctrines, morals, and discipline.*" (British Magazine.) "The right of *private interpretation*, thanks be to God, never has been, and I trust never will be, held by the Church of England." (Dr. Hook.)

Such quotations might be swelled into a volume, from the writings of Tractarians; all substantially agreeing with the Catechism of the Council of Trent, that "All the doctrines of Christianity are derived from the word of God, *which includes Scripture and tradition.*"

4. *They are Romanists in their ideas of Priesthood, and its ghostly appendages.*

Though in the Pope's late Bull there is no place left for the boasted orders of the English Episcopate, one would imagine, in reading the lucubrations of Tractarians, that they had learned their lesson out of the Pope's books, and that the decrees of the Councils of Florence

and of Trent were the models they had adopted for their absurd notions of an apostolic succession, which, in the ordinary acceptation of terms, all history, all common sense, and all Biblical induction, indignantly reject.

Take their notions of this wretched but intolerant figment. "Why should we talk so much of an *Establishment*, and so little of an *APOSTOLICAL SUCCESSION*? Why should we not seriously endeavour to impress our people with this plain truth, that by separating themselves from our communion, they separate themselves, not only from a decent, orderly, useful society, but from the only Church in the realm which has a right to be quite sure that SHE HAS THE LORD'S BODY TO GIVE TO HIS PEOPLE!! . . . Again, "The sacraments are in the hands of the clergy."

"Their efficacy is independent of the personal character of the administrators." (Tract, No. 4.) Again, "A person not commissioned from the Bishop may use the words of baptism, and sprinkle with the water, but there is no promise from Christ that such admit souls into the kingdom of heaven. A man not commissioned from a Bishop may pretend to give the Lord's Supper, but it can afford no comfort to any who receive it at his hands. And as far as the person who takes upon himself, without warrant, to minister in holy things, he is all the while treading in the steps of Korah, Dathan, and Abiram. Remember, it is only the having received this commission from the Bishop that can give any security that the minister of the word and sacraments shall be effectual to the saving of your souls. THE DISSENTERS HAVE IT NOT." (Tracts.)

Their theory of Priesthood drags after it a host of Popish errors. In their Preface to Vol. II. of the Tracts, how utterly do they abandon all the views of the most enlightened of the Reformers on the doctrine of faith and conversion! "We," say they, "have

always considered the doctrine, that God conveys grace only through the instrumentality of the mental energies—that is, through faith, prayer, active spiritual contemplations, or (what is commonly called) communion with God, in contradiction to the primitive view,—according to which (we believe) *the Church and her sacraments* are the ordained and direct visible means of conveying to the soul what is in itself supernatural and unseen." . . . "Indeed, this may be set down as the essence of *sectarian* doctrine, to consider *faith*, and not the Sacraments, as the proper instruments of justification and other gospel gifts."

All are aware that *transubstantiation* is one of the most frightful absurdities of the Romish Church, by which it is pretended (to use the language of Trent) "that, in the most holy sacrament of the Eucharist, there are truly, really, and substantially contained the blood and body of our Lord Jesus Christ, together with his soul and Divinity, and consequently *Christ entire* ;—but who that reads the Sermons and Tracts of Anglicans can clear them of holding this pernicious doctrine? Mr Dodsworth has published to the world that Dr. Pusey has "taught the propitiatory sacrifice of the Holy Eucharist, as applicatory of the one sacrifice on the cross, and by the adoration of Christ really present on the altar under the form of bread and wine."

Listen to Tract 81.:—"God forbid we should deny that the flesh and blood of Christ are truly present, and truly received by the faithful, at the Lord's table. It is the doctrine we teach others, and comfort ourselves withal." "Those who are ordained priests ought to have power to consecrate the sacrament of the body and blood of Christ; that is, to make them present."

Again:—"When the holy man stands at the table of blessing, and ministers the rite of consecration, then do as the angels do, who wonder that He who cannot

suffer any change or lessening, should be broken in pieces and enter into the (our) body." . . . "He does stand between God and the people, to fulfil a special and incomprehensible mystery; for the sacrament is the fulness of all the mysteriousness of our religion; and the clergy, when they officiate, are most truly the dispensers of the great mysteries of the kingdom."

Again:—"The bread is a holy, separate, Divine, and mysterious thing, made so ministerially by a consecrate, separate, and sublime person. Wherefore, the Christian ministry, being honoured with attraction, that is, with frequent handling of the body and blood of Christ, may be accounted excellent, honourable, royal. And certainly there is not a greater degree of power in the world than to remit and to retain sins, and to consecrate the sacramental symbols into the mysteriousness of Christ's body and blood; nor a greater honour than that God in heaven should ratify what the priest does on earth—admitting him to handle the sacrifice of the world, and to present the same, which Christ himself presents in heaven."

Again:—"The elements are really changed from ordinary bread and wine into the body and blood of Christ; and that in virtue of the consecration of the priest—not by the faith of him that receives." The consecration—observe!—the consecration is the production of the body and the blood.

So, again, as to priestly absolution, in one of the tracts it is thus written: "The power with which the priests of the new law are invested is not simply to *declare* that sins are forgiven, but, as the ministers of God, *really to absolve from sin*; a power which God himself, the Author and Source of justification, exercises, *through their ministry*."

Penance, auricular confession, absolution, are all pleaded for. Thus Mr. Dodsworth appeals complacently to

Dr. Pusey, as to his "constant and common practice of administering the *sacrament* of penance;" as to his "encouraging everywhere, if not enjoining, auricular confession, and giving special priestly absolution;" as to "his introduction of Roman Catholic books, adapted to the use of the Church;" as to his "encouraging the use of rosaries and crucifixes, and special devotion to our Lord, as, for example, to "his five wounds;" as to his adopting language most powerfully expressive of our incorporation into Christ, as, for example, "our being inebriated by the blood of our Lord;" as to his "advocating counsels of perfection, and seeking to restore, with more or less fulness, the *conventual of monastic* life;" and finally congratulates the Oxford Professor on his having "done much to restore amongst us the system which may be pre-eminently called **SACRAMENTAL**." These are the things boldly avowed by Tractarians. They are not concealed or held in reserve; but obtruded on the public mind. But are they not downright Popery? And are they not accompanied by such mummeries as to identify Tractarian churches with Popish mass-houses? Let a thoughtful Protestant go into their places of worship, and he will be shocked at their clerical processions, their decorated altars, their burning candles, their superstitious genuflections, the adaptation of their temples for the scenic exhibition of a sensual Christianity, in entire discrepancy with the simplicity of Protestant worship.

Now, are public functionaries who hold their status under the Protestant Reformation, and at the public expense, to be permitted thus unblushingly to de-Protestantize the national mind of this country? Is there no deliverance from such teachers, except by their own voluntary secession to Rome? Verily, so far as appearances go, there is more danger to Evangelicals from certain of the Bishops than to Tractarians. If the

case be such that Bishops *cannot or will* not deal with this Protestant Popery, other means must be taken for disposing of it. We say, with the Dean of Bristol—"If it could be proved to be really true that the Church of England does speak with so uncertain a voice as to admit Tractarianism within her pale, with those who are favourable, more or less, to the superstitious spirit of Rome and their rites

and observances, the *people* of England owe a great duty to the Almighty God of truth, and that is, *not to rest until a Church speaking so uncertainly be again reformed, and brought nearer to the principles of the Reformation*; that is, to the principles of THE PURE, SINCERE WORD OF GOD." We shall, in our next, show what the people may do, and how they may do it.

EMINENT PIETY THE BEST PRESERVATIVE FROM ROMANISM.

In looking around at the present day on the general agitation of society, and observing the numerous results which have already ensued from the recent Papal aggression on the Protestant character and integrity of this highly favoured land—an aggression which has come upon us like the raven wing of darkness, brooding over the best interests and future destinies of our people—a question of importance naturally arises to every reflecting mind, and one which should and will be cherished by every truly Christian and patriot heart—What are the best means of preservation from it? and what will most effectually arrest the progress and defeat the purposes of the "Man of Sin" among us? What will be most sure to disappoint the expectations of "that wicked one, whose coming is with all deceivableness of unrighteousness," to frustrate his designs, and to rob him of his wished-for prey?

To this momentous and, in the times that are passing over us, most deeply interesting inquiry to all, it were easy to return an answer suited to the taste of different individuals, and to speculate on the best plans to be adopted, in accordance with the different bias of those who view it from different points of the political compass, and agreeably to the previous convictions and principles which they have che-

rished, with all seriousness and sobriety, in their minds. Some may question the propriety of employing one kind of instrumentality, and some another, wherewith to oppose the deep-laid machinations of the enemy of Britain and of the Church of God, at this interesting crisis. And in reference to these we say, "Let every one be fully persuaded in his own mind," so as the opposition is but maintained and carried on decidedly, unsparingly, and unceasingly, against the encroachments of the most soul-destroying delusion that ever entered the precincts of this or of any other land. We war not with man, but with a system; not with any of our fellow-subjects, but with that mighty fabrication of evil which is now being attempted to be organised and established in our native isle, with all the ramifications of injury, and influences of corruption, which it may spread around. This, this is the object against which we have to contend!

And in reflecting upon the best and most effectual means of opposing it, it is delightful to consider that there is one, and perhaps almost only one, in which the lovers of truth and of mankind will most cordially agree, against which not a voice can be lifted up, and the power and value of which none can exaggerate or too highly extol—

that which, perhaps alone, will be our safety, and the sheet-anchor of all our hopes in the coming future. It is the increase of genuine, evangelical piety among us, individually, socially, generally, as the best means, the most successful method, of counteracting the delusions of Popery, and of raising up a barrier against them over which they shall not be able to pass. This is indispensable. This would be our preservative, personally and ecclesiastically—our national breakwater. Or, to adopt the words of inspiration, foretelling and providing it, "When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him." That standard, and that alone, will repel the aggressions of Romanism. Against it, with Puseyism to its aid, "there will be no rising up." "How should one chase a thousand, and two put ten thousand to flight?"

The one great object, then, upon which all our desires, solitudes, and prayers at the present time should be concentrated, and in which all the lines of controversy should meet and terminate, is this—the progress and augmentation of vital godliness, of evangelical piety, of spiritual Christianity, in the midst of us. The mind that is impregnated with this, the people among whom it dwells, will be proof against all the insinuations of a false philosophy on the one hand, and the delusions of superstition on the other; and will say to them, as the evil spirit did to the exorcists of other days, "Jesus I know, and Paul I know; but who are ye?" If there be but a due amount of saving light in the understanding, and holy principle in the heart, the darkening clouds of Popery will flit over us as shadows that pass away; and the gorgeous array of a worldly ceremonial will have no more attraction for us than the glittering gewgaws of a summer's day. Nay, the thunderbolt of the Vatican itself, and the lightnings of its displeasure, with

such a conductor will fall harmless to the ground. And all the appliances of Romish impudence, or of Jesuitical priestcraft, will have no more power to hurt us than the insect which flies with heedless course and buzzing wing against a stone wall.

How can an individual in whose mind the light of salvation dwells, and in whose heart "the love of God is shed abroad by the power of the Holy Ghost," be ever enamoured by the vain fascinations of a system like that of Popery; or be induced, by any consideration whatever, to substitute, in the place of the "one Mediator" and Lord of all, the intervening "gods many and lords many," which, borrowed from paganism, the Papal authority has grafted on pure Christianity, and by which it is so disfigured and perverted? Can a little scarlet and purple and fine linen, in which its ministers are arrayed, be in its estimation comparable to the fine robe of a Redeemer's righteousness? or imaginary emotions of affection and veneration for all the saints in heaven, even with her whom all generations were to call "blessed," at their head, be a substitute or an equivalent for "fellowship with the Father and with his Son Christ Jesus?" Would the splendour of gaudy colours which a fellow-mortal may wear, be even thought of in the presence of the all-beauteous and immortal One? or would the long array of saints and angels, with all the hierarchy of Rome in their train, be allowed to hinder an approach to the Eternal, whilst the "new and living way" stands open to our view? Impossible. The spiritual mind would be satisfied with none of these. The godly and the God-aspiring soul would not be detained by them. It would break through such trammels of devotion and faith as these. Despising them all, it would rise above them, or say to them, as the philosopher is reported to have said to the great Alexander at his side, "Stand

by, nor obstruct the light of heaven from the problem I am endeavouring to solve."

The exercise of the component graces in which the religion of the heart consists, and by which it is scripturally described, is utterly at variance with the external show of Papistry, and all that ingenious and ensnaring apparatus by which it stands surrounded and upheld. What, for instance, has *penitence* to do with the confessional, when it consists solely of pouring into the ears of the omniscient One ingenuous and contrite acknowledgments of our guilt, with purposes formed and expressed in His presence of amendment and reformation for the future? What has *Faith* in the Divine Substitute for transgressors, and a Divine atonement for transgressions, to do with the mimic representations of the Mass? or, Can that which justifies, which is the "substance of things hoped for, the evidence of things not seen," and which loves to hover around the cross, be satisfied with the testimony of a fellow-man, that for so much value received so much guilt is forgiven, when the Divine pardon comes freely, "without money and without price?" *Hope* lifts up its head, and joyfully anticipates the rest which remaineth for the people of God—the palms, the crowns, the robes of victory, and the "many mansions" which are above. But how can this endure to be arrested in its upward flight by the intervention of a Purgatory, which has no place in Scripture, none in the experience of departed saints, and none, we might add, in the universe of God? And *love*, holy love, the "greatest of the three," and of all that now remain, embracing in its wide and complacent circumference all created beings, deepening and heightening in intensity the nearer it approaches the Centre and the Source of all—how can this endure to have its affections measured and bounded by Papal rule, its ardour cooled by its decrees, and its effusions re-

strained and controlled by the devices and impositions of men? Enthusiasm towards a fellow-being encouraged, but none towards God! Affection for all the saints, but little or none towards the Saviour! Ignatius extolled, but not the God-man whose name he has stolen to propagate one of the greatest impostures that ever overspread the earth! Mary adored, but He whom "all the angels of God" at his birth were commanded to worship, and in whose praise all the songs of heaven are at this moment employed, dishonoured and unknown! The servant preferred to his Master: the human to the Divine! How can these things be? Can this satisfy spiritual, ardent, heavenly love? Can it rest with the creature, however great? Can it stay with the subordinate, however good? Must it not, will it not, direct its course, and find its way, right up to the throne of God and of the Lamb?

Obedience, the practical virtue, and best evidence of all the rest, whose motive is that sacred principle to which we have just referred, and whose scope is to walk in "all the ordinances and commandments of the Lord blameless"—what has it to do with compliance with the dictates of men, or the most exact agreement with the rules of an order superstitiously formed and ecclesiastically imposed? Its natural, its prompt inquiry, at the feet of Him that bled and died, is, "Lord, what wilt thou have me to do?" and its code of laws is that which He also delivered, as penned and handed down to us in His sacred word. It never dwells so much in its own element as in subjection to the authority of Christ, and never feels so much delight as in compliance with the dictates of His will. To hear His voice, to see it recorded, "Thus saith the Lord," is enough to set in motion all the wheels of its energies, and to keep in tension the mainspring of its devotion, till all His statutes are regarded and all His will is performed. But how poor, how

deteriorating, how dishonouring, to substitute for Divine commands the traditions of men, and to transfer to human claims the honour and allegiance which are due to God alone! The most minute prescriptions of the "canon law" may be observed, the exactest punctilios of the rosary and the ritual be regarded, and the rules of the "order" be obeyed with a devotion and a zeal which should satisfy the most superstitious conscience and the most earnest devotee, but all the while the heart be a stranger to the "obedience of faith," and to that compliance with the will of God which his word, and the mediatorial work of Christ, everywhere require. And then, "What doth it profit?" "Can grapes grow on thorns, or figs on thistles? can a fountain send forth both bitter waters and sweet?" Can the fruits of a willing obedience to Christ grow from the same root as that which yields a superstitious and superior regard to man? Let the Searcher of all hearts reply—"In vain do ye worship me, teaching for doctrines the commandments of men." If the homage of the soul be transferred from the Divine to the human; if the dogmas of patristical or ecclesiastical authority be preferred to those of Christ; if the rules of any "order," or the code of any father, be substituted for the simple, clear, and known commands of Him who redeemed us with His blood, there is an end to all evangelical obedience. It is stunted in its growth; it is counterfeited by a pretender; its seat is pre-occupied by an usurper; or, rather, it has no existence whatever in the soul. All Christian obedience must be rendered to Christ. It acknowledges no other Master or Lord. "Ye are my friends if ye do whatsoever I command you," is the rule of discipleship now; and, "Inasmuch as ye did it unto me," is the reward of discipleship hereafter. With this is incompatible allegiance to any other. There can be no rival on the throne of Zion; none to share the

inheritance and divide the glory with Him. "But these my enemies, that would not that I should reign over them," is the only alternative in the awards of the last day; and better would it have been for us never to have been born, than not to have rendered obedience to the Son of God, or to have substituted deference to any father or master for allegiance to Him. But faith "worketh by love;" and love produces obedience; and such obedience will not fall short of the throne, and crown, and sceptre of Him who alone is our Lawgiver and King. To transfer it to any other, would be to commit treason against His sovereignty and grace; and to mix it in sacred and spiritual matters with homage to an inferior, however renowned his name may be in the ancestry of the Church of God, would be to attempt to pluck the sceptre from His hand, and the diadem from His brow. Not so has the disciple learned Christ. Not so will he put in equal place, or regard with equal observance, the examples of predecessors and the commandments of his Lord. By the one must the other be tried; the former by the latter. "To the law and to the testimony;" and if they walk not according to this, however distinguished their titles, and celebrated their actions, in the records of the past, "it is because there is no light in them."

Faith, hope, love, obedience, all grounded on "repentance towards God," and a fiducial reliance on our Lord Jesus Christ—these are the constituent graces. These make the Christian. Their development and growth is progressive sanctification; and their maturity is the "fulness of the stature of the manhood in Christ Jesus." Have they any fellowship with Rome? Can they derive aliment from its provisions, or strength from its supplies? Will its mythology minister to their increase, or its fables to their futility? 'As well might we expect life to be sustained by death; health to be engendered from

corruption; and light to be illumined by darkness. There can be no fellowship between them, much less vigour be imparted from the one to the other. In proportion as we are Christians shall we recede from Rome. In proportion as the constituent principles of "pure and undefiled religion" are strong and flourishing in our souls, will the ceremonies and superstitions of that apostasy, with all that is allied to them, be tasteless, insipid, and vain. The shell will not satisfy for the kernel; the casket for the jewel; the shadow for the substance. There will be no affinity between them; and, like opposites in chemistry, however near they may approximate each other, and on whatever side the juxtaposition may be, they will not mingle. The Christian thus fortified will laugh to scorn all the de-

vices of men, and bid defiance to all the blandishments or frowns of any system whatever which would withdraw him from the "simplicity that is in Christ." Strong in the might of principle, and in the strength of his Lord, he will resist the most powerful temptations to waver; and, like the constant seraph, as he pursues his onward course, in a world like this, and in times like these, it may be said of him—

"Among the faithless, faithful only he;
Among innumerable false, unmoved,
Unshaken, unseduced, unfrighted—
His loyalty he kept, his love, his zeal;
Nor number, nor example, with him
wrought
To swerve from truth, or change his con-
stant mind."

M. C.

THE BOOK OF RUTH: ITS SPIRIT AND DESIGN.

(From the German of Dr. F. W. C. Umbreit.)

* * * If we but expound the sacred poetical writings of the Old Testament with a correct, Oriental taste, and an unprejudiced, devout mind, there must, naturally, be a *mutual interpretation* of the *theological* and the *aesthetic* interest in our exposition of them.

As an evidence of the manner in which a more profound æsthetical examination of the writings also promotes the more thorough understanding of them, in a theological point of view, we may find place here for the renewed critical illustration of a book which, for a long time past,* has not been subject to any very close examination.

The most usual, and most superficial, admiration of the little "Book of Ruth," is based upon that idyllic, free life of nature which presents itself to us, with such charming freshness, in the faithfully and clearly drawn scenes of its

panorama. Celebrated critics dwell for the most part in towns; and it is pleasant to them to be transported from the confinement of the city to the open harvest-fields of Boaz. Those who go a little deeper into the matter, linger with especial interest in the contemplation of the characters presented—in their indescribable truthfulness and masterly completeness of delineation. Ruth, as the chief person of the history—what nobleness of the feminine mind, along with so much innocence and tenderness! How pleasing the generous disposition and the refined manners of Boaz! Naomi—how truly motherly, how charming in her disinterestedness, as she seeks, on the borders of the Moabite territory, to persuade her beloved daughter-in-law to return! And who does not readily forgive the affectionate mother-in-law the little artifice which she employs in order to procure the marriage of her daughter-in-law to Boaz, and in

* This was written in 1834.—Tr.

which Ruth acquiesces with such silent and child-like obedience? The remaining characters, for example, the feeling Orpah, and that honourable kinsman of Ruth, the fulfilment of whose obligations Boaz undertook, pass by as rapid, yet pleasingly radiant apparitions, in order that the chief interest of the observer may rest so much the longer, and so much the more particularly, upon the three principal characters.

But, from the purely *poetical* point of view,* Goethe, in his striking manner, has given the most satisfactory definition of the contents and value of the book, when, in his "West-östlicher Divan," he designates it "the most lovely little *whole* that has been preserved to us, of an epic and idyllic nature"† For it is, above all, the beautiful *harmony* of the history which is unfolded to us in such extreme simplicity, that gives to the book its uncommon attractiveness, in an æsthetical point of view. The rapid and closely connected succession of the circumstances and relationships which arise, in a natural and yet highly poetical manner, within narrow limits of time and place, and between personalities of the simplest order—leading to the production of the historically decisive moment—has an effect which is truly magical. This point, towards which the whole tends, is no other than the circumstance of Ruth's marriage to Boaz, by means of which she is elevated to the dignity of ancestress of the great King David. However, we should in any case think too meanly of the author of this history, if we were to attribute to him the one-sided purpose of having sought to prove, in honour of the house of David, that this sovereign had had respectable ancestors; although we

should always be more ready to coincide in this view—which also found its advocate in Goethe—than in the extremely prosaic opinion of Berthold—that the author merely sought to represent the obligatoriness of the *marriage of duty* (enjoined by the Mosaic law) in a pretty and attractive family-picture, which had nothing at all of real history for its foundation!—as if that higher Hand, which stretches forth out of the clouds, could not, here and there, unite those poetical light-points which are scattered about in actual life, into a single, glittering star! Only let us be careful not to overlook that more subtle, spiritual thread which entwines itself throughout the whole of this history, and gives to it that higher unity, upon which the more profound interest of the Hebrew observer rests—and the true purpose of the delineation will present itself in the most unconstrained manner. And, certainly, we can understand this book perfectly only when we look at it from the *national* point of view.

But that higher spirit which pervades the book, and gives to it as well its harmonious finish as its national-religious signification—is it anything else than faith? Irresistible is the impulse of the noble-hearted Ruth towards the land of Jehovah—her affecting attachment to her mother-in-law, observed from the highest point from which things can be observed—that is, here, from the theocratic point of view—serves the Appointer and Guide of all destinies merely as the most suitable means of leading that chosen one to the place in which the illustrious fortune awaited her of becoming the ancestress of David. And here now, in the land of Judah, the stranger Moabitess finds the most glorious recompense for her affectionate devotedness, for her trustful adherence to a woman from among the people of God, and to Himself; she is, by means of divinely directed and happily connected circumstances, placed in

* That is, *in so far as the merely poetical view of the book is concerned*.—Tr.

† See his works (Paris edition, 1836), vol. i. p. 286; or vol. vi. of the edition of his works, as collected by himself before his death, published in fifty-five volumes.—Tr.

a position to give birth to the grandfather of David. Even at the first, Boaz predicts to Ruth a blessed reward, because she had taken herself beneath the wings of the God of Israel; not yet knowing that the Lord had selected himself to give effect to what he had said. (Ch. ii. ver. 11, 12.)

The *purpose*, then, with which the book was written, is no other than a

theocratic one. The author intended to show how even an alien, from the territory of the abhorred Moabites (Compare Isa. xv. xvi. Jer. xlviii.), could be held worthy to become the ancestress of the great King David, because she had manifested an unconditional confidence towards the God of Israel.

W. F.

A METHOD OF BENEFICENCE WORTHY OF IMITATION.

SOME years ago, there lived, in a southern part of one of the western counties of England, a lady, wife of a clergyman of the Church of England, whose benevolence was remarkable, though dashed with a portion of eccentricity, but whose *idea* was of a character which might be advantageously adopted and imitated by Christian ladies, whether Episcopalian or Dissenting, but especially by the latter, to whom I particularly address myself.

The complaint that domestic servants are bad, or, at least, that good ones are obtained with difficulty, is not new, how truthful soever, for I have heard it reiterated for more than thirty years; but how few have sought out the cause, and attempted a remedy! A moment's careful consideration might have led masters and mistresses, or rather employers of hired service, to see that domestic duty is, in its several parts, "skilled labour," only known to those who have received the proper amount of instruction and practice. These can only be satisfactorily taught together; and to expect anything approaching to even a tolerable capacity for the right discharge of household duties, as they should be performed in a well-ordered house, in one who has had no opportunity in her parents' poor lodging for doing them, or seeing them done, would be as wise as to expect a landsman who has lived at a port, to manage a ship on the ocean, because

he has some acquaintance with the general figure and parts of a vessel, and has occasionally taken a trip in a boat.

The poor, in consequence of their poverty, and, in most cases, from class-habits, do not, and cannot, regulate their domestic affairs so that their daughters shall become efficient for the right discharge of these duties, as they are required in the houses of respectable persons in towns. How, then, can it be expected that good service shall be rendered by a young person taken from such a home, and at once entrusted with the various duties of "maid of all work," when some of these duties are as strange to her as Chinese customs are to most of the dwellers in Britain? If the girl, "to prepare her for a better place," be put into the kitchen of some little shop-keeper, whose wife needs assistance with her children, and the business of the house combined, the case is scarcely better, if so good; for, in such circumstances, it too frequently happens that there is a large amount of slavish drudgery imposed, as the result of necessity, arising from straitened means: instruction in the art of service is not given, whilst a careless habit is induced; personal neatness is not inculcated, but a dislike to domestic service, as a profession (which I maintain it is, and an honourable one too—for a good servant has the qualifications of a good housewife, commended by Solomon), is laid;

and unless she meets with better treatment in some other situation, in the vain hope of escaping from Scylla, she falls into Charybdis, by listening to overtures of marriage from some inexperienced youth, who has been attracted by her dress on the Sunday, or by the charms of her person, as displayed by her to the best advantage; and thus, by a too early marriage she, by her ignorance, and consequent want of management, ruins the comfort and prosperity of her husband and herself; soon loses the beauty of her youth, and produces the haggardness which marks so many mothers in the poorer districts of our towns and cities, helps to swell the list of drunkards, and adds to the number of paupers, who are such from misfortune, though oftentimes styled their fault.

To obviate, in some degree, these evils, the lady to whom I have referred devoted her talents and her time, and was accustomed, as I have heard, to receive into her house as many as fifteen or twenty young persons, with whom she spent the greater part of every day, instructing them in the duties of house-keeping, and thus training them up for situations in life. Her object was a truly laudable one, and might be easily imitated, in a degree, by benevolent Christian ladies, *not as a charity*, but for mutual advantage, if they would re-

ceive into their houses one or two young persons, according to circumstances—watch over them with maternal care—teach them the principles and practice of the duties of a household—kindly instil into their minds the truths of the gospel—lead them to a love for reading and *thinking*—that the drudgery of duty might be relieved, and the young persons under their care be fitted for their natural destiny as wives and mothers. Good servants would thus be trained—the risk of pauperism lessened, and, above all, an effort be made in the right direction against the true aggressions of Popery in this department of its influence; for it is said that the Jesuits are aiming to sow the seeds of Romanism in families by sending their trained agents to undertake the duties of domestic service.

I confidently hope that there are many ladies to be found who, inspired by the right spirit, will adopt these suggestions, for by so doing they will not only benefit an important and interesting class of the community—young females—but be the means of conferring advantage on future ages, and will lay up for themselves a large reward, for “their memory will be blessed.”

W. B. W

January, 1851.

THE DIFFICULTIES OF THE EVANGELICAL CLERGY.

(To the Editor of the EVANGELICAL MAGAZINE.)

[THE following Letter is from a venerable and truly godly minister of the Establishment, the Rector of a Parish, who has borne the burden and heat of the day for fifty years; and for whom we entertain a high personal regard. In publishing his letter, integrity compels us to say, that no modification of the Establishment could reconcile a conscientious Dissenter to it. Its forms

might be rendered as scriptural as its doctrinal articles; but still there would be the virus of *human authority*, in things spiritual—*things pertaining to God and conscience*. Many people, calling themselves Dissenters, might unite with the Establishment, if it were to undergo some great reform; but, while it remains an Establishment, no well-instructed Dissenter would join it; and

many of us would be restrained by the additional elements of the *Episcopate*, as we thoroughly believe that New Testament Bishops were Bishops of "*the flock of God*," and not Bishops of the Presbyters, with whom they were identical. We hold it to be a pure fiction, that Bishops are in some sense in the place of Apostles. No one could be in their place, except by their own express appointment. Nor is any one required in their place. They are as much ours • as though they lived and laboured among us. They had no successors, and could have none. They were commissioned to do a great work, and they did it; and that work stands for all time coming. Their voice is as loud and distinct now as ever; we have only to listen to it, as it appeals to us in the name of Christ the Master, and all other oracles will become dumb. The true *Apostolic succession* is to abide in the truth and order which apostles taught.

But we honestly think there is something in our Correspondent's appeal, after all. The Establishment is not ours, and cannot be ours, as Dissenters, in an ecclesiastical sense. We cannot adopt it; we cannot approve of it as an institution. But it is a great fact in the midst of us; and we have a deep interest in its particular condition. We are Englishmen—we are Protestants; and if the Establishment should threaten a movement towards Rome, we must, for our country's sake, and for the sake of our Protestantism, *do our utmost to prevent it by all legal and Christian means.*

Glad as we might be, from our allegiance to Christ, to see an end of all civil Establishments of Christianity,—it would be our duty to struggle heroically for the downfall of a Popish Establishment. Dissenters must be the sworn foes of Popery, however disguised.—ED.]

DEAR SIR,—What you said in a former Number, is too true—that "the

Evangelical Clergy of the Church of England have no power to extricate themselves, while remaining in it." The "assent and consent" given, in their early days, "to all and everything contained in the Book of Common Prayer," sorely distresses many of them, and prevents their taking the lead in any public movement against the errors they may have *since* discovered to be in some of the services in the Prayer Book. Is it not, then, the duty of the laity to endeavour to relieve them, by promoting a revision of the Liturgy? This they could do, if they would heartily unite in the attempt. Every reform in Church and State has been effected by them. Who caused the repeal of the abominable Test Act? Who gained the Reform Bill? Who abolished the Corn Laws? The Laity, by their united voice. So it would be in Church reform, if Dissenters would consider the Church their own, and have its purity and extension at heart. Not that I would have religious people agitate like worldly men; but, as it becomes such a sacred cause, endeavour to promote it by united prayer to God, by meetings and petitions to the Government. Though many may be Dissenters from conscientious motives, they should, nevertheless, consider the Established Church their own by legal right as Englishmen. It is the National Church, and belongs to the nation at large, and should be dear to them all; but its errors deprive thousands of its privileges, and cause them to be at great expense, and often to travel, on the Lord's-day, a considerable distance, to hear those saving truths not preached in their *own* parish church, whose fabric they are required to keep in repair, and whose ministers they are bound to support, by rates and tithes.

The Holy Scriptures are the professed standard of the doctrines and discipline of the Established Church; and all who believe and build their hopes of salvation on that sacred volume, have a right

to demand that the public Liturgy of the Church should, according to her Sixth Article, "contain nothing contrary to them, or that cannot be proved thereby." To this I may add, that, owing to the objectionable passages in the offices of the Church, particularly the Baptismal Service, the pious sons of many Dissenters, inwardly moved by the Holy Spirit to devote themselves to the ministry of the gospel, are prevented from entering into the Established Church, and deprived of its advantages; or, what is worse, many Dissenting parents, and even ministers, have the distress of seeing their sons enter it, notwithstanding the errors they have been brought up to see in it. Is there not, then, good reason why the Nonconforming laity should join their pious brethren who are attached to the Establishment, in endeavouring to get such a revision of the Liturgy, that no pious, enlightened person, whether Dissenter or Churchman, may be prevented from giving his hearty assent and consent to it? I am well aware that many object to the use of any public form of prayer; but they should consider the thousands who will worship God in no other way; and, for the salvation of their souls, they should endeavour and pray that the national

Liturgy may be perfectly conformed to the Word of God.

With respect to the distressed Evangelical Clergy, it may be answered, They may extricate themselves by retiring from the Established Church. This is easily said, and continually repeated by their High Church brethren, as well as by others. But it should be seriously considered what lamentable consequences might follow, were they in a body to resign. They are the salt of the Establishment; and were they to leave it, Ichabod might be written on every door of it. Their places would soon be filled with Tractarians; and error, instead of truth, would be preached in their pulpits. The Established Church would still as surely stand as it did in the awful days of Charles the Second, when two thousand of its best ministers were driven out of it; and another century of darkness and ungodliness might follow, and end in full-grown Popery. Were only a few of the Evangelical Clergy to leave it, and forsake their attached flocks, they would bring their wives and children, who may not have their scruples, into the greatest distress, and would lose all their influence in promoting that desired reform for which they suffer.

V. D. M.

Poetry.

ON THE DEATH OF THE VENERABLE REV.

DR. PYE SMITH.

DEAR man of God, and friend of man, farewell!—

Our loss how great!—thy gain, Oh, who can tell!

Thy spirit here so meek, and calm, and bright,
(At once a burning and a shining light,)
Now perfected and glorified, has risen
To take its place amidst the hosts of heaven.

Blest spirit! we would hail thy happy flight
From earth's gross darkness into heaven's
pure light!

God of Elijah! may his mantle fall
On some Elias faithful to thy call!—
That, though he now has enter'd into rest,
E'en by his death thy churches may be blest.
Their knowledge, love, and zeal promoted be
To follow him, as he, Lord, follow'd thee!

W. H.

Review of Religious Publications.

DEALINGS WITH THE INQUISITION; or, *Papal Rome, her Priests and her Jesuits. With important Disclosures.* By the Rev. GIACINTO ACHILLI, D.D., late Prior and Visitor of the Dominican Order, Head Professor of Theology, and Vicar of the Master of the Sacred Apostolical Palace, &c. &c.

London: Arthur Hall, Virtue, and Co.

FACTS attest that the instinct of animal ferocity cannot be eradicated. It may be held in check: wise and vigilant precaution may prevent its development, or guard against its sanguinary outbreak; but no process of training, or form of discipline can altogether remove it. When restraint is withdrawn and vigilance is permitted to slumber—an appropriate stimulus being at the same time presented—the animal that seemed gentle, fawning upon its keeper, and licking his hand in proof of affection, yields to the impulse of its instinct, and seeks gratification in blood. In like manner, we believe, facts, as well as the claim to unchangeableness and infallibility set up by the Papal Church, abundantly attest, that neither the general progress of civilisation, nor the toleration and concessions of England, will eradicate the spirit of usurpation, rapacity, and blood by which that system is essentially distinguished. Let its history be read, not in the exaggerations of ignorant declaimers, or prejudiced partisans, but in the calm and concurrent testimony of enlightened historians—and intolerance and persecution will be found to be its uniform characteristics. Not only has it in every land, where it had gained the ascendancy, frowned on civil freedom; but, with dungeon and scaffold and stake, it has uniformly striven to extinguish all free and enlightened opinion on questions connected with religion. To the truth of this the annals of almost every European nation bear the amplest testimony; and none, perhaps, more emphatically than those of England. Let them be dispassionately examined, and even the false liberalism, and the affected sense of political justice, which seem now so solicitous to guard the immunities of Romanism against the possibility of infringement, must acknowledge that it has uniformly been the opponent of civil rights, and the bitter and unrelenting enemy of all religious toleration. Nor, with the page of history before them, can the politicians and religionists who plead for the unrestricted toleration of Romanism, imagine that, in the ascendant, and allied with “the powers that be,” it would reciprocate that toleration. If re-instated in the position,

and invested afresh with the authority, it once possessed in England, it would immediately repay toleration with the fieriest forms of persecution, and would not hesitate to immolate on its altars the very men who are now so eloquent and zealous in its defence.

That the Papal Church is unchanged, and that its instinctive ferocity, which thirsts for blood, although restrained at the present time in England, is still active, and prompt to seize and rend its victims, is attested by the fact that the Inquisition—designated by priests, “holy Roman, universal, apostolic”—now exists in Rome, with its full complement of judges, secretaries, gaolers, spies, familiars, and apparatus of torture; and that the writer of the volume now before us, a distinguished scholar, and once a zealous Romanist, escaped from its dungeons with the utmost difficulty, and only by the interference of a foreign power. A system, indeed, that could frame, and could continue, amid the light of the nineteenth century, to employ, an engine of persecution so tremendous, that a perusal of its history overwhelms the spirit with mingled feelings of grief and indignation, and fills the imagination, for ever after, with images of horror, should be held up to the universal execration of mankind, and should be repudiated and branded by every nation of the earth, as immutably and incurably wicked, as the enemy of all civil freedom, and the unrelenting foe of all genuine religion.

A perusal of this volume will abundantly show that the Inquisition is still an essential and recognised part of the Romish system, and that, wherever opportunity presents itself, it is ready to practise before “high Heaven” its deeds of horror, which, in ages past, have so often made “the angels weep.” And hence that every nation, seeking the maintenance of freedom, and the progress of religion, should avow itself hostile to the Papal Church; and that Englishmen should strive to defend themselves against the possibility of its ascendancy among them,—not merely by the diffusion of knowledge, and the preaching of the gospel, but by sound forms of legislation, is demanded alike by the recollections of the past, and the admonitory facts of the present. Should Romanism, unchanged and unchangeable in its spirit, be permitted by Englishmen to invade, without limit or hindrance, the prerogatives of the crown; to map out the country into Sees at the bidding of the Vatican; and to bedeck itself with lordly and illegitimate titles for the purpose of dazzling and seducing the multitude, then

there will be ground to fear that the Protestantism, which has enriched the diadem of England with its brightest jewels, and has invested its people with their noblest privilege, is waning, and destined to fall. Only let the Papal system, once driven out of England, return, and, instead of coming in a modified and tolerant form—instead of yielding to the softening and humanising influences of the nineteenth century—instead of patronising civil freedom and the exercise of private judgment—instead of permitting Protestants to worship God according to the dictates of conscience, it will come with its spirit of intolerance and persecution augmented, if possible, sevenfold. The recollection of its defeat and humiliation in this country, combined with the malignant gratification experienced by ignoble natures in the free exercise of revenge long pent up, would so inflame its darkest passions, and so sharpen its thirst for blood, that scaffolds would be erected, and stakes lighted, in every town and city. One dreadful Bartholomew would smite the whole land with desolation, and number Protestantism with the things that had passed.

Some among the avowed friends of Protestantism may be disposed to smile at all this. They may pronounce us mere alarmists, and may charge us with mistaken apprehensions of truth, and a want of confidence in our principles. It is easy to do this; and it may sound very fine, and may seem noble and generous and high-souled to speak of the immortality of truth, and to plead for simple reliance on great principles. But, if we have not altogether misunderstood some of the leading tendencies of human nature, and read amiss the great lessons of history, our fears are not idle fancies, nor are our anticipations, in the event of Papal ascendancy in this country, a "sick man's dream." History reminds us that truth has oftentimes been trodden down in the streets, and that great principles, if not destroyed, have for centuries been arrested in their development, like seeds entombed in the Pyramids of Egypt, by tyranny and superstition. The annals of France and Spain and England tell of the arrest of great principles, and of the dishonour and apparent extinction of Protestant truth. And what has been done in past ages by the selfishness and violence of men, stimulated by superstition and a love of power, may be repeated. If truth is not guarded by its friends—if it is not defended from the violence of its enemies, by such munitions as its conflicts with false systems suggest—if great principles are left, like seeds scattered by the wayside, to be trodden down by every passer-by, the future must be as the past,—error must prevail; and Protestantism may fall beneath the in-

tolerance and usurpations of the Papal Church. Had Dr. Achilli been abandoned by his friends, and left single-handed and alone to effect his own deliverance—had not the strong arm of power been stretched out on his behalf, he would have remained in the grasp of the Inquisition, and would have perished in its dungeons. We affirm, then, that when the rude hand of violence would attempt to dishonour the ark of God, it should be thrust back; that sacred thing should be so compassed about and fortified by the sanctity and authority of law, that the guilty assailant would find himself arrested by penalties and solemn sanctions. We do not mean, however, that religion should be enforced by pains and penalties, but that such a conspiracy against the rights and immunities of nations, and the freedom of opinion, as is implied in the Papal system, should not be permitted to develop itself afresh in England without being arrested and put down by the authority of law. Let Romanists have perfect toleration; let them rear their sanctuaries and practise their mummeries in open day; let no penalty visit them, because they embrace the follies of transubstantiation and sacramental grace; but, at the same time, we contend that our civil rights and religious freedom should be guarded, by the authority and the sanctions of law, against the usurpation and encroachments of a system, whose essential principles and past history proclaim it to be the antagonist of liberty, the enemy of free inquiry, and the advocate of persecution in its foulest and most sanguinary forms.

Protestantism, we doubt not, will prevail, involving in its progress the overthrow of Romanism. But if this consummation is to be secured, the friends of truth must not yield to the supineness of "dull ease," or permit themselves to be seduced, by the fallacies and plausibilities of a false liberalism, into forgetfulness of all precaution and means of protection against the rapacity and violence of the Papal Church. The friends of Protestantism must arise, and apply themselves with augmented earnestness to the adoption of such active measures as are necessary for the propagation of their principles, whilst, at the same time, they see to it that the broad shield of legal protection is spread over their civil and religious immunities.

Among the means which are essential for the resistance of Papal superstition, and the diffusion of sound Protestant principles, education, and the general dissemination of the Scriptures, hold a pre-eminent place. Where, indeed, the blessing of a sound and liberal education is enjoyed, together with that moral and spiritual training which is based on the Holy Scriptures, Romanism cannot exist. Amid the light of intelligence and scriptural knowledge, its follies and superstitions must

vanish, like the dreams and phantoms of the night amid the sunshine and active engagements of the day. Romanism is a thing of darkness, and can maintain its ascendancy only amid the gloom of ignorance, or the dimness of imperfect knowledge. In order, then, to arrest the progress of Papal superstition, and to secure the wider diffusion of their own principles, Protestants of every sect and denomination should combine in the great work of educating the people.

But, further, as must be felt and admitted by every one who peruses this remarkable volume—union amongst Protestants, not in appearance only, but in reality, is necessary at once for the vindication of their principles in the eyes of the world, and for the defeat of the subtle and wide-spread instrumentality now employed by Jesuits throughout this country. Dr. Achilli has shown, in one of the most interesting and valuable sections of his book, that the disciples of Loyola, throughout Italy, are most minutely acquainted with every shade of opinion, and every point of difference, existing among the Protestants of England; and that, acting on the principle, "divide and conquer," they ply every possible expedient to inflame sectarian hostilities, and embitter the strifes of rival parties. As long as Protestants refuse to unite and reciprocate the kindly offices of Christianity—as long as they frown defiance on each other from the platforms of their respective politics—as long as Episcopalians decline all fraternal and equal-handed connexion with Presbyterians—and as long as the various bodies of Nonconformists look coldly and suspiciously on each other, the Jesuits feel that Romanism is safe, and competent to withstand the progress, if not to undermine the existence, of Protestantism. In order, then, to wipe away the scandal of the Protestant faith in the sight of the world, and to qualify it to defeat the subtle and deep-laid schemes of the Romish system, sectarian differences and party distinctions must be overlooked; and all must combine, as one great "sacramental host," on the common ground of the gospel.

But whilst education, the dissemination of the Scriptures, and the promotion of a general union among Protestants, are imperatively demanded in the present conflict with Papal superstition, we feel satisfied that some distinct legal enactment is essential to protect our civil and religious immunities against its insidious and usurping spirit. And, therefore, we cannot but hope that Protestants will speak potentially to the Legislature, and demand a more salutary and comprehensive measure than that now proposed, that in its provisions it may humble the pride, and forbid the usurpations of Romanism, whilst it guards the civil rights and vindicates the religious freedom of Englishmen.

A perusal of this valuable and most reasonable volume, we repeat, must convince the most sceptical that Romanism is unchanged in its spirit; and that if Protestants would be true to themselves, and the great cause to which they have committed themselves, they must put an end to their mutual hostilities—they must lift their thoughts above sectarian distinctions—they must show the Legislature and the world that the spirit of their fathers, who resisted unto blood, is not extinct—they must unite in one great confederation, for the purpose of arresting the progress and exposing the iniquities of the "Man of Sin," now struggling to regain an ascendancy in England.

The Book of the PROPHET JEREMIAH, and that of the LAMENTATIONS. Translated from the Original Hebrew; with a COMMENTARY, Critical, Philological, and Exegetical. By E. HENDERSON, D.D. 8vo. pp. 320.

Hamilton, Adams, and Co.

THE reputation of Dr. Henderson as a Biblical scholar is now fully established. In our own country, on the Continent, and in America, he has acquired for himself a highly honourable standing. His translations and critical notes on Isaiah and the minor prophets have been highly prized by all competent judges. They evince accurate and extensive knowledge of the original Hebrew and of the cognate dialects; and display a most felicitous power in exhibiting the peculiar and characteristic beauties of the Hebrew poetry. Distinguished by great sobriety of thought, and a strict adherence to the soundest canons of Biblical criticism, they, at the same time, indicate a glowing sympathy with the Hebrew prophets, in the grandeur of their theme and the sublimity of their diction.

But the greatest recommendation of Dr. Henderson, as a Biblical translator and critic, lies in the fact, that, with a full competency to estimate the foreign Biblical labours of the present century, and a determination to avail himself of all that is truly valuable in the scholarship of Germany, he stands firm on the rock of inspired truth, and never ventures to depreciate the oracles of the living God by Neological glosses, or by renderings and criticisms at variance with a sound and well-established theology. He avails himself of all the good in Hebrew scholarship that Germany has supplied, and leaves the doubtful or the heterodox to those who traffic in such matters, of whom, alas! there are too many in our day. We rejoice to perceive that Dr. Henderson, who has looked the Hermeneutics of Germany fully in the face, has seen nothing in a sound and manly philology to trench upon the cherished beliefs of evangelical Christians; and we

gratefully express our conviction, that he has nobly contributed his quota of service to prove that sober and enlightened scholarship is verily the handmaid of revealed religion.

We think it will be generally admitted that Dr. Henderson's "Commentary, Critical, Philological, and Exegetical," on Jeremiah and the Lamentations, is in no respect inferior to his former efforts. To us it would appear that he has made decided progress in his favourite studies since last we met him in his peculiar walk; and we can only express a fervent prayer that, if it be the will of God, he may yet be spared, in the maturity of his Biblical acquirements, to favour the public with a translation of the Book of the Prophet Ezekiel: most fervently do we desire to see his critical notes on this mysterious book.

In his Introduction to Jeremiah, which is not so tedious as some such documents are, we have all the critical apparatus necessary for entering with advantage upon the study of the inspired author. We have his "*Life and Times*," in which it is shown, chronologically, how long and under what kings he prophesied in Judæa. We have "*The Style of the Prophet*," which is briefly, but well and lucidly, characterised. We have "The Arrangement of the Prophecies"—an article of great value to the Biblical student. We have "The Version of the LXX.," a section containing some most instructive elucidations of the differences between that version and the Masoretic Text—not only its additions and omissions, but also the position and order of the several prophecies.

"Without," observes Dr. Henderson, "unduly disparaging the text of the LXX., it may safely be affirmed, that it requires only a slight comparison of the Hebrew and Greek texts with each other, to perceive that the translators by no means laid it down as a principle to which it was incumbent upon them to adhere throughout, to give an exact and rigid representation of the original. Not to insist upon other passages, it seems impossible otherwise to account for their insertion of the prophecies against the foreign nations after chap. xxv. 13. Finding in ver. 13 a reference to these prophecies, as inserted in the Book of Jeremiah, they took the liberty of transposing them from the place which they held at the end of that book, and placed them immediately after the reference. They, at the same time, took the further liberty of placing the prophecy against Elam first, and of arranging the order of the others differently. The former was done, apparently, as De Wette supposes, because it possessed the greater interest at the time the version was made. It is manifest, that, at the time chap. xxv. 13, was penned, the chapters in question must have been written. But if the predictions against foreign nations had fol-

lowed immediately after this thirteenth verse, as they now do in the version of the LXX., there could have been no propriety in making the observation. The very wording of the reference shows that they existed in some other part of the book, and not in the immediate context. To whatever respect the text of the LXX. may be entitled from the use that has been made of it, both in the Jewish and Christian Church, and especially from the circumstance, that our Lord and his apostles make their principal citations from the Old Testament in the words of it, it never can, as a version, be allowed to over-ride the Hebrew original. To inspiration, in the strict acceptance of that term, it cannot lay claim; though, practically and popularly considered, its contents must be regarded as possessing Divine authority."

So far as we have been enabled to examine Dr. Henderson's "Critical, Philological, and Exegetical" Notes, they are eminently scholarly, truly sound in the faith, and, as far as the nature of the work would admit, evangelically devout. His able defence of the orthodox view of chap. xxiii. 5 and 6, may be taken as a sample of the theology and manly criticism of the whole work. We regret that our space will not allow us to quote the fine passage.

Our calm and settled conviction is, that Dr. Henderson's translations and criticisms will survive the age in which they have been effected, and will carry down his name with honour to posterity. Our earnest and anxious desire is, that they may become as popular as they deserve during the lifetime of the venerable and highly esteemed author.

THE CORE OF CREEDS; OR, ST. PETER'S KEYS. By the Rev. D. THOMAS, Stockwell.

London: Ward and Co.

THE *idea* of this little book, to adopt Mr. Thomas's own phraseology, is a very good one. None, indeed, could be better, or more important. It is the "*core*" of ideas. It is to show, not only that *ideas* are inseparably connected with our weal or woe—that they lie at the foundation of the great edifice of human improvement, and individual and social happiness, but that of all ideas, those of a religious kind are the most important, and that among these the right idea of Christ is invested with a power and influence pre-eminently great.

In working out this idea, which must, of course, be familiar to every mind that has bestowed any thought on religion in general, and on Christianity in particular, as its most profoundly interesting embodiment, Mr. Thomas has evinced great earnestness, considerable power, and a tone of independence, which,

however, strikes us as occasionally putting on the less welcome form of uncharitable antagonism. In the deep sense which he entertains of the superiority of thought, and in his earnest advocacy of its power to lift man from the debasement of mere animal life, and to give him a place amid the scenes and pursuits of the intelligent universe, we fully sympathise. Everything, indeed, that aims to disentangle men from the thralldom of the senses, to show them the comparative worthlessness of the gewgaws and pageants of wealth and form, and to impress them with the conviction, that thought is the true source and characteristic of human greatness, should be regarded as a boon, and welcomed as a contribution to the complex and multifarious agency now employed in conducting mankind upward to their higher destiny. And in the prominence which Mr. Thomas gives to religious thought, and especially to that which derives its hue and complexion from Christ, we need hardly say we feel the deepest and most approving sympathy.

As far, then, as the *idea* of the little book is concerned, we are perfectly at one with Mr. Thomas. In the manner, however, in which he has developed his *idea*, especially that element in it which he designates the "redemptive," we are constrained to acknowledge that we do not feel complete satisfaction. It is not, indeed, on the score of what he has said—although not unfrequently his way of saying things is not accordant with our notions of taste—but on the score of what he has not said, that we must confess to a measure of disappointment. And this disappointment we feel the more, because there is in the little book a good deal of that parade and elaboration, and a considerable smack of that consciousness, philosophical greatness, which lead simple, old-fashioned thinkers, like ourselves, to expect something very much beyond the common—something to convince us that our author has seen what we have not seen, and heard what we have not heard.

Mr. Thomas divides Christianity into three stages or forms of development—the *sensible*, the *logical*, and the *spiritual*. The first comprehends the facts, the embodiment, the objective reality of Christ and his history; and in its treatment our author shows not only that he has no sympathy with the mythical school, but that he is perfectly competent to reduce its doctrines to absurdity and contradiction. The second embraces the systematic arrangement, or doctrinal classification of the facts, incidents, opinions, and teachings presented in the history of Christ; and this, although admitted by Mr. Thomas to be a necessary and important part of Christianity, is evidently not an object of his entire and hearty approval. It seems to be admitted into his classification on sufferance, rather than on

the ground of its intrinsic merits. He seems to owe it a deep grudge, for he imputes to it evils of which, as an essential element in the development of Christianity, it is entirely innocent. He saddles it with "some of the greatest crimes ever perpetrated under these heavens;" whereas, philosophically considered, classified opinions, wrought up into one great whole, are less likely to lead to great crimes than those which are left disorganised and disjointed. Mr. Thomas, indeed, seems to perceive that it is the despotism, bigotry, and spirit of persecution, which employ logical Christianity as a mask and a pretence, that perpetrate the crimes to which he refers, and not Christianity, in any of its forms. Why, then, impute to systematic theology, or logical Christianity, the evils which are to be traced to the bad company with which it may unhappily chance to be associated? In itself it is an eminently good thing, arising necessarily out of the conditions of our intellectual nature, but susceptible of abuse at the hands of unprincipled men, like everything else, however excellent. It is too bad that logic, and system, and creeds should be so constantly hunted down and calumniated, as is the case now-a-days, by a certain class of divines and philosophers, when every sane man *must* know that he can no more dispense with them than with the aliment that sustains him, or the atmosphere he breathes. The third is that aspect or phase of Christianity which has regard to the moral elements of our nature. On this head Mr. Thomas is too brief and general, considering the vital importance of the topic; and, consequently, from a certain hazy indistinctness which hangs around it, we can hardly venture to say what is the speciality of his view of spiritual Christianity, if any.

The "redemptive idea," as Mr. Thomas styles it, he justly regards as the most vital and important of all. And it certainly is so, for it harmonises the various elements of revelation, and blends them into one consistent whole: it involves the vindication of law and the sublimest expression of love—it raises man from his moral debasement, and fits him for companionship with God. But as all these elements, and more than these, enter into and constitute the "redemptive idea," Mr. Thomas has not unfolded it to our entire satisfaction. He makes little or no allusion to its aspect or relations to the claims of the Divine government—to the inflexibility of law—to the vindication of insulted authority—to the necessity of expiation, or the principle of atonement. Now, without distinct and emphatic reference to these points, it appears to us that the "redemptive idea" is not properly dealt with, and cannot be presented to the mind in the special and Divine form which it evidently holds in the pages of in-

spiration. We do not doubt for a moment that Mr. Thomas embraces with firm and intelligent faith what we must regard as the distinctive elements of the "redemptive idea;" and, therefore, regret that he has not exhibited them with that clearness and force which their importance demanded, and which his habits of thinking and general style of expression fitted him to exhibit.

Besides, whilst Mr. Thomas pleads with considerable power, and not a little eloquence, for the moral force of the "redemptive idea"—whilst he contends for its fitness to calm the strife of intellectual doubt, to hush into peacefulness the tempest of conscience, and to subdue into harmony the conflict of the affections, he never attempts to show how, on what principle, or on what grounds of adaptedness, it accomplishes these great and important ends. Now, as Mr. Thomas goes about his work with the tone and bearing of a philosopher, as he evidently thinks that other men have missed their way in reference to the great question which he has undertaken to discuss, either from prejudice, or incompetency, it was his duty to have entered into the *rational* or principle of the subject. Anything pretending to present a philosophical exposition of the gospel, or the "redemptive idea"—and to this we presume Mr. Thomas's little book lays claim—should do this. Any one may affirm a thing, and dogmatise about it, but it is the province of the philosopher to unfold and explain its principles. Whilst, then, we perfectly accord with the affirmations of Mr. Thomas as to the effects of the "redemptive idea," and whilst we cannot but admire some of his eloquent declamation on the subject, we desiderate a little more philosophy, a little profounder exposition of first principles, at the hands of one who comes before us in the stole of the sage. Should this little book, which its author assures us has already been "much elaborated," arrive at a second edition, we would advise him to bestow fresh and augmented elaboration on it—not on its phraseology and the structure of its sentences, but on its thoughts. The germs, the rudimental principles, we think, are there already. Let Mr. Thomas work them out in the spirit of true philosophy, and we venture to predict the result will be a work worthy of himself, whatever his claims and pretensions, and beneficial to the church and the world.

As to the style of Mr. Thomas, we cannot help thinking there is room for improvement. It is too elaborate. Not seldom, indeed, there are samples of great power and beauty; but, as a whole, it gives the reader the idea of a perpetual strain or tension. A sense of unnaturalness steals over the mind, as there appears to be a constant effort to be fine or original. Antithesis, alliteration, and rhetorical stateliness are of too frequent occurrence.

And these things, when too often presented to the reader, lose their power, and become unnatural. They resemble artificial flowers, which may have beauty, but are destitute of life and perfume. To the reader, indeed, in the calm and meditative mood of his closet, they are very apt to appear as somewhat akin to the tinsel and assumed tone of the mere actor.

We have written thus freely, and in a kindly spirit, of Mr. Thomas's volume, because he is a good man and a true, and because he possesses elements of superiority and usefulness, which should be freed from everything that would hinder their development, or prevent their best and most successful consecration to the service of the church and the world.

THE POET OF THE SANCTUARY. *A Centenary Commemoration of the Labours and Services, Literary and Devotional, of the Rev. Isaac Watts, D.D. Preceded by Remarks on the Origin of Psalmody and Christian Hymnology in Earlier Times.* By JOSIAH CONDER, Author of "The Choir and the Oratory," &c. &c.

London: Snow.

THE name of Dr. Watts is known in all lands, and is familiar in almost all Christian homes, especially among the Nonconformists of England. As "The Poet of the Sanctuary," he is so fully identified with the services of Nonconformist churches, and with the devotional feelings and experience of thousands of Christians of all denominations, that whatever tends to throw additional light on his unrivalled excellence, and to vindicate his superior claims as a Hymnologist, must be welcomed everywhere—not merely as a tribute to the dead, but as a boon to the living. And, hence, we cannot doubt that the exceedingly valuable volume now before us, from the pen of Mr. Conder, whose reputation is so widely extended as a scholar and a poet, will be eagerly sought, and universally read by those who appreciate the merits, and have felt the power of Dr. Watts as a hymn writer. All, we are satisfied, who have studied the interesting subject of Psalmody and Hymnology; all pastors who, with the aid of Dr. Watts, conduct the "service of song;" and all private Christians, whose devotional sentiments have been kindled and expressed by his exquisite hymns, cannot fail to derive both pleasure and instruction from the perusal of this volume.

The volume is divided into three parts or chapters, each of which is fraught with matter that must be deemed valuable and highly interesting.

The First Part is a learned, elaborate, and comprehensive sketch of the rise and progress of early Hymnology. It traces the

vicissitudes and development of Psalmody and Hymn writing from the days of Hilary and Ambrose to those of Dr. Watts; and contains much that will be new to many, and highly instructive to all. Whilst Hymnology was deemed highly important by the early church, and whilst hymn writing was successfully practised by Continental nations before, and at the time of the Reformation, Mr. Conder convincingly establishes the claim of Dr. Watts to the high honour of being the inventor of Hymns in our language. The Second Part contains a brief but interesting biographical notice of Dr. Watts; an examination of his distinctive merits as a writer of sacred songs; a vindication of the superiority of his metrical version of the Psalms; an exposure of the unreasonableness of the prejudices with which he had to contend; a refutation of objections to the doctrinal sentiments of his Hymns; and a most satisfactory establishment of his pre-eminent claim to be regarded as "The Poet of the Sanctuary." The Third Part is a very valuable dissertation on the general literary merits and labours of Dr. Watts, showing that, whilst he possessed the imagination and taste of a Christian poet, he was distinguished by the acuteness and powers of abstraction belonging to the metaphysician and the learned theologian; that, whilst he could invest truth with fascination to infant minds, he could instruct "the students of Malebranche and Locke;" and closing with one of the most beautiful and comprehensive summaries we ever remember to have read, of the progress of Protestant Dissent, of the development of the spirit of Christian enterprise, and of the expansion and amazing resources of the British Empire during the last hundred years.

The volume, as a whole, is so full of interest, and is so fraught with instruction on the important subject of Hymnology, and especially on the merits of Dr. Watts as "The Poet of the Sanctuary," that we trust it will find a place in every Nonconformist family, and be studied by every Nonconformist pastor. The volume is got up in a style of great elegance and beauty.

THE JOURNAL OF SACRED LITERATURE.
No. XIII. January, 1851. Edited by
JOHN KITTO, D.D., F.S.A.
London: Simpkin, Marshall, and Co.

ALTHOUGH we do not uniformly approve of all that appears in the pages of this journal, but, on the contrary, have been constrained to object to some of the sentiments to which it has given publicity, the great body of its matter is so excellent, that it gives us pleasure to commend it to the notice of all Biblical scholars among our readers. The present number is a good one. The article on Nineveh, although not very profound, is

valuable and instructive. The article on the Jansenists, with its Supplemental Notes, will abundantly repay perusal. The article on the Septuagint is learned and able. It divests that version of the spurious claims to something like inspiration with which some scholars have unwisely invested it, and contends for the pre-eminent and exclusive authority of the Hebrew Scriptures as the word of God. The other articles, especially that on Calvin, are worthy of attention.

ROMAN CATHOLICISM AND PROTESTANT CHRISTIANITY CONTRASTED. A Tract for the Times. By JOHN ROGERS, Author of "Am I a Christian?" &c. Second edition, small 8vo. pp. 24.

John Snow.

MR. ROGERS has but recently arrived in the metropolis, having accepted the call of the church assembling in New Tottenham Court Chapel; and we rejoice to welcome a brother to our circle who indicates the mental power and enlightened theology displayed in this seasonable and well-written tract. Mr. Rogers affords ample proof that he has well studied the Roman Catholic controversy, and well understands the corruption and deep subtlety by which Catholicism has so long held its grasp of deluded millions of the race. Those who wish to form a correct estimate of the abominations of the confessional should read Mr. Rogers's tract. Thanks to the Pope and Dr. Wiseman for so wide a circulation of Protestant truth!

AUTOBIOGRAPHY OF THE REV. WILLIAM WALFORD. Edited (with a Continuation) by JOHN STOUGHTON. Small 8vo. pp. 376.

Jackson and Walford.

WE have been favoured with an admirable review of this deeply interesting volume, but too late for insertion. But, from a rapid perusal of the Autobiography of our late lamented friend, we cannot forbear informing our readers that it is one of the most remarkable productions of the modern press. Next month we hope to do justice to its merits.

THE NIGHT WATCHES. By the Author of "The Faithful Promiser."

London: W. F. Ramsay. Edinburgh: Paton and Ritchie.

TO assure our readers of the excellence of this exquisite little volume, it is only necessary to remind them that it is by the author of "The Faithful Promiser." The rapid and almost unprecedented sale of that beautiful little manual has widely scattered it among the Christian homes of this land. And, doubtless, all whose hearts have been touched, whose spirits have been animated, and whose hopes have been brightened, by

the rich truths of "The Faithful Promiser," will at once possess themselves of "The Night Watches." And we can assure them, that, if they found the former to be a little

casket laden with jewels, they will find the latter to be the same, only somewhat augmented in size, and enriched in its contents.

Obituary.

REV. JOHN PYE SMITH, D.D., F.R.S.

[The following notice of our late lamented and revered friend, Dr. Smith, from *The Leeds Mercury* of the 8th of February, is so excellent and truthful, that we think it a duty to give it a place in our columns, without alteration or abridgment. It is a noble testimony to a man whose learning, transparent simplicity of character, fearless integrity, and eminent devotedness to God, entitle him to the love and respect of his contemporaries, and the veneration of posterity.—Ed.]

We announce, with deep regret, the death of that eminent and excellent man, the Rev. John Pye Smith, D.D., F.R.S., who for a half century presided over the Independent College at Homerton, near London.

Never has it been our happiness to know a man of purer or more exalted character: and few indeed, if any, of his contemporaries, in any section of the Church of Christ, have, by their talents, learning, and virtues, rendered greater service to their generation, or in their own spirit and conduct more nearly approached the faultless model of their Divine Master.

John Pye Smith was born at Sheffield, in the year 1775. He was the son of a bookseller, and was intended to follow his father's business. But his talents, distinguished piety, and ardent love of learning, clearly marked him out for the ministry, and he became a student at Rotherham College. When his own academical course was finished, his scholarship was so distinguished, that he was at once chosen Classical Tutor of the College: and the exemplary discharge of the duties of that office, together with his theological learning and the excellence of his character, led to his being invited, at the early age of twenty-five, to become Theological Tutor and Principal of Homerton College, the oldest of the institutions for training ministers among the Independents. In January, 1801, he entered on the duties of that responsible post, which he filled with untiring devotedness and the highest efficiency for the long space of fifty years. A theological professorship is naturally combined with ministerial duties; and in two or three years after his settlement at Homerton, he received a call from the church worshipping at the Gravel Pits

Chapel, to become their pastor. He accepted the call, and continued the faithful and affectionate pastor of that church for about forty-seven years.

The life of a Professor and a Divine is not, in the ordinary sense of the word, eventful. But if ever any man had the true spirit of the age of improvement in which he lived, or fought boldly in defence of sacred truth, or pressed forward resolutely as a pioneer in the march of science and social reformation, it was the subject of this sketch. He may, therefore, with justice, be called a soldier and a conqueror in the sacred war. With his tongue and pen he gained achievements that will endure when the blood-stained exploits of the sword are forgot or remembered with shame.

It is a key to Dr. Pye Smith's life and character to say, that he seemed ever to aim to be a Christian of full stature and perfect mould, yet with no thought of himself, but only of his Master. His sole standard was Christ. That he might follow Him, he was ready to be everything, to do everything, and to suffer everything. In his virtues there was no partial development or distorted growth. He was able to sacrifice his darling tastes, and to tear himself away from his noblest pursuits, at the call of the humblest duty. Whatever partook of the character of a duty, was in his eyes sanctified, and he did it as unto God. In the pulpit, in the professor's chair, in the study, in the humble prayer-meeting, among his own family, in the sick chamber, in the scientific assembly, at the gathering for some patriotic object, in institutions for the instruction of the poor and the reclaiming of the vicious—everywhere and in everything, he displayed such a hearty interest and such a forgetfulness of self as seemed to say—"I am a debtor to all."

His mind was singularly energetic. There was no department of knowledge which he was not eager and able to explore, so far as his duties permitted. He was critically acquainted both with ancient and modern languages. His theological reading was most extensive. From the earliest of the Fathers to the latest English, German, or American divine, he neglected no author that was worth reading, and that it was possible to read.

From every source he gathered materials for the service of truth. He was not deterred by prejudice, but opened his mind candidly to every ray of light, whencesoever it might come. He studied both the exact and the experimental sciences. When geology offered its somewhat startling revelations, he did not turn from it; but, on the contrary, embraced it as part of the communications of the Author of nature and of truth; and by his patient investigations he showed the tangible records of creation to be quite accordant with the word of God. Thus he rendered a most important service both to religion and to science: and on the publication of his valuable work, "*Scripture and Geology*," the Royal Society—the first of our scientific associations—did themselves and him the honour to enrol him as one of their Fellows. His knowledge of chemistry and most of the branches of natural philosophy was not superficial.

As in all his studies his object was truth, so his clear intellect easily separated the truth from any admixture of error, and retained the pure and precious whilst it rejected the evil.

The chief labour of Dr. Pye Smith's life, and his most enduring monument, was the work entitled "*The Scripture Testimony to the Messiah*": an inquiry with a view to a satisfactory determination of the doctrine taught in the Holy Scriptures concerning the person of Christ." This work is admitted by the greatest scholars to be the first of its kind. It is marked by profound and accurate learning, candid criticism, and by that reverential and Christian spirit which ought to govern every theological inquiry. It has received the rare honour of being admitted, though the work of a Dissenter, as an authority in the English Universities.

As Dr. Smith knew himself to be set as a champion of the truth, he felt it his duty to shrink from no controversy that became his high character. He was consequently involved in the warfare of the pen with Professor Lee, of Cambridge, on the question of the Union of Church and State; and with the Rev. Thomas Belsham, and other Unitarians, on the Divinity of Christ. He also published a very able statement of the "Reasons of the Protestant Faith; with an Exposure of Popish Errors," which he republished, with a new preface, within the last few weeks. He exposed, in a clear and popular manner, a wretched mass of infidelity put forth many years since by an apostate clergyman, the Rev. Robert Taylor. And there were several other minor controversies in which he was engaged. In all his intellectual combats he conducted himself as a Christian cavalier, "*sans peur et sans reproche*." He also published a considerable number of separate Ser-

mons and Lectures, with some volumes. Should his course of Divinity be given to the world, as many competent persons have expressed the opinion that it ought, we believe it will greatly add to his fame and his usefulness. It is stated that he was never satisfied to go through his Divinity lectures unimproved, but constantly amended them as new lights were thrown on Scripture.

The taste of Dr. Smith was severe and even fastidious. Partly from this cause, and partly from not being a ready penman, his composition was slow. His style was clear and elegant, but rather wanting in flow and force. Everything that proceeded from his pen bore the evidence of careful and patient thought.

His spirit was generous and noble, and his views of Christian duty made him the patriot and the reformer (not in the political sense only, but in every other). He abhorred injustice, oppression, fraud, political corruption, and all partial legislation. There was not a more ardent friend of civil and religious freedom. In him was seen the enthusiastic advocate of the Abolition of the Slave Trade and Slavery, of Parliamentary Reform, of Catholic Emancipation, of Free Trade, and of Constitutional Government,—all on Christian principles. He gave his support to Literary Societies and Mechanics' Institutions. He was an early and zealous friend of the cause of Total Abstinence, which he practised for many years till his death. And no cause seemed dearer to his heart than that of Universal Peace. To advance any of these objects he would leave his beloved books, even when prevented, by almost total deafness, from enjoying public meetings, and would be satisfied to add a single unit to the philanthropic array. As mere specimens of his habitual self-denial for the public good, we may mention that a gentleman calling upon him after he had retired from the ministry, and was in his 75th year, found him going out one dark and wet evening to lecture at a Mechanics' Institution in Bethnal-green: and in the year when the Peace Congress was held at Paris, no persuasions of his family could induce him to stay at home, but he endured the long and fatiguing journey to cheer on the friends of that sacred cause.

He was an ardent friend of the Voluntary Principle, both in religion and in education; and he gave his strenuous opposition to the Minutes of Council of 1846-1847.

With a dauntless moral courage, Dr. Pye Smith united one of the gentlest and meekest spirits that ever dwelt in a human breast. The combination was indeed most remarkable, and was manifestly the produce of true Christian principle. His personal piety was of the purest kind, and ever nourished at the fountain of grace and goodness. He was eminently a man of prayer—in all his ways

he acknowledged God. His practice through life was to make use of ejaculatory prayer, so that he may be said to have lived in the spirit of continual dependence on his Maker and Redeemer. His humility was really wonderful, considering his great intellectual powers and the honours he had attained. He would not have claimed superiority over the lowliest of his fellow-men. Before God his attitude was that of penitent self-abasement, yet also of child-like confidence. Whilst he had a heart that swelled with every noble aspiration, that fed upon the loftiest themes, that turned with abhorrence from all that was unjust and mean, he had also a charity that put the most favourable construction on every virtue, and a modesty that deferred to every judgment, except where deference was forbidden by rectitude. To all his fellow-Christians he opened a heart of the warmest affection: prejudice and sectarian feeling were quite destroyed by brotherly love.

His views of the Divine character were not only most exalted, but they so pervaded his life as to make it one act of service and of praise. In the pulpit he often seemed rapt in adoring and loving contemplation of the Divine attributes, and he laboured with emotions too big for utterance. He rejoiced to vindicate all the ways of God to man. His trust in the infinite faithfulness, goodness, and wisdom of God seemed to rise higher whenever he was called to submit to any affliction. A more absolute resignation to the Divine will can scarcely be conceived: he rejoiced in tribulations. Pride and self-righteousness in him seemed to have no place: they were so continually rebuked by his habit of self-condemnation, that they shrunk quite out of sight of his fellow-men.

He combined a spirit of the truest independence with a courtesy the most sincere. In every word and act he was the gentleman, and his politeness manifestly had its source in benevolence. He followed the apostolic injunction in "honouring all men."

The life of Dr. Smith was one of incessant activity. He prized his hours and minutes as most precious: he read as one who was devouring what he read: he laboured with intense and unwearied assiduity: yet his temper was not fretted by the numberless claims upon him. His acquaintance and correspondence with the most learned men of Europe and America was very large, and consumed much of his time; yet he admitted the claims of the humblest friend, listened patiently to every claimant on his sympathy and benevolence, and poured balm into the wounded spirit.

When his strength had become quite unequal to all public duty, he retired to Guildford, after which his decline was rapid. He appeared in London to receive the testimonial

presented to him about a month since by a numerous and distinguished body of friends. But he was barely equal to the effort, and he returned home to Guildford to die.

His pure spirit departed on Wednesday night, the 5th February, at eleven o'clock. His end was peaceful. His work was done, and exhausted nature fell asleep.

On Saturday, the 15th of February, the remains of this great and good man were conveyed to Abney Park Cemetery. At a quarter to one, amidst a dense crowd of spectators, drawn to the spot by affectionate respect to the memory of the deceased, the corpse was borne from the College, Homerton, to the Old Gravel Pits Meeting-house, in which Dr. Smith had proclaimed the glorious gospel for so many years. The weather being fine, the funeral procession walked to the chapel, in the following order:—1. The officiating ministers, Messrs. J. C. Harrison, T. Binney, G. Clayton, and J. Davie. 2. The pall-bearers, Messrs. Brown, Harsant, Davey, and G. P. Davies. 3. Messrs. J. Macaan, Goulty, Haydon, Stockbridge, Stallybrass, England, and Newth. 4. Relatives, Messrs. E. Smith, S. J. Nash, E. B. Pye Smith, W. Nash, E. Baines, C. Reed, J. W. Smith, P. H. Pye Smith, the Right Hon. M. T. Baines, J. Leader, J. J. Habersham, A. Foulger, and H. Rutt. 5. Neighbouring ministers, Drs. Burder, Cox, Henderson, and Messrs. Ransom, Watson, Angus, and Barfitt. 6. Deacons, Messrs. Underhill, Olding, Parker, and Carter. 7. Church and congregation, Messrs. Sewell, Kent, Bourn, Underhill, Burn, Haywood, Vinas, Coventry, Le Mare, Sewell, Le Mare, sen., Johnston, Walford, A. Le Mare, Walker, H. L. Mare, T. Underhill, Chapman. 8. Deputation from Homerton College, Messrs. Yockney and Morley, and Dr. W. Smith. 9. Deputation from New College, Drs. Harris and Lankester, and Messrs. Stoughton, P. Smith, Godwin, Nenner, Farrer, and Joshua Wilson, Esq. 10. Deputation from the London Missionary Society, Messrs. Freeman, Mannering, Prout, and Rose. 11. Deputation from Mill-hill School, Messrs. Edwards, White, Burkitt, Wells, S. England. 12. Deputation from the Peace Society, Messrs. Headley, Jones, Richard, and Brockway.

The Rev. J. C. Harrison commenced the service in the chapel, by reading appropriate portions of Scripture, and offering up solemn prayer to God. The Rev. J. N. Goulty read the 118th Hymn, Book I., which having been sung with much solemnity, the Rev. G. Clayton delivered the funeral address, which was distinguished by its pathos and its characteristic sketch of the deceased. Mr. Binney concluded in prayer.

The procession then moved, in eighteen mourning coaches, to the place of sepulture.

At the grave, the Rev. J. Davies, Dr. Smith's successor at Gravel Pits, delivered a short address, and concluded with prayer and the benediction. The scene was affecting; and the associations were all such as to subdue and sanctify the heart.

The funeral sermon for Dr. Smith was preached at the Gravel Pits on Lord's-day morning, February 16th, by the Rev. Dr. Harris, President of New College, with his usual power and pathos.

THE REV. A. BRANDRAM.

THE removal by death of this devoted clergyman, from his important sphere as one of the Secretaries of the British and Foreign Bible Society, is a great public loss. The solemn event took place on Dec. 26th.

But a short time since, and there were few men who seemed to bid fairer for a protracted period of honourable and useful service in the great and good work to which he had devoted the labours of his best years. For twenty-seven years he filled the office of Clerical Secretary to the British and Foreign Bible Society, with credit to himself and benefit to the great cause. He was a patient and indefatigable labourer, both in the Committee of the Institution and in his public advocacy of its vast and varied operations. His appeals, though distinguished by no flights of fancy, and by no bursts of overpowering eloquence, were always telling; and the distinct and energetic manner in which he was wont to read the Annual Reports of the Society will long be remembered by all the friends of the British and Foreign Bible Society accustomed to attend its Anniversary Meetings.

The memory of this valuable functionary will be long cherished and blessed. He was raised up by God to fill that post which Divine Providence had assigned to him. He had a firmness of character, combined with an open frankness of manner, which fitted him for the arduous service to which he had been called. At times, perhaps, his strong determination degenerated into something resembling obstinacy; but this was only a proof of that infirmity from which the best of men are not exempt. He was a faithful and devoted servant of that great Society with which he had been so long and so honourably connected; and, in his private life and public ministry, he adorned the doctrine of God his Saviour in all things.

MEMORIAL ADOPTED BY THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY, ON OCCASION OF THE DEATH OF THE REV. ANDREW BRANDRAM, M.A., ONE OF THE SECRETARIES.

THE Committee have received, with deep and mournful feelings, intelligence of the death of their invaluable Secretary, the Rev.

Andrew Brandram, which took place at Brighton, on Thursday, December 26th.

While they bow in silent submission to the will of the Most High, they desire to record their profound sense of the loss which the Society has experienced by this painful event.

Twenty-seven years ago, on the decease of the late Rev. John Owen, the first Clerical Secretary of the Society, Mr. Brandram, after some hesitation, accepted an appointment to the vacant office. Though not distinguished by the same power of eloquence as his highly gifted predecessor had been, he brought into the service of the Society a mind equally vigorous and well cultivated, an aptitude for business not less remarkable, and an attachment to the principles of the Society quite as sincere; while the high reputation which, as a double first-class man, he had obtained at the University; his manly, straightforward, and uncompromising spirit; blended with genuine and unostentatious piety, soon gained him a standing in public estimation and confidence, which he never lost.

Having once made up his mind to undertake the office, he gave himself to its duties with the most unreserved devotedness;—throwing his whole soul into the work;—"which he ever believed to be," as he assured the Committee in a letter dictated from his dying bed, "a work of God in our day."

His attachment to the constitution of the Society was not less marked than his unremitting efforts to promote its great and important object. So fully was he imbued with the conviction that its prosperity depends, under God, upon strict adherence to its original principles, that nothing could induce him to swerve from those principles, even in the slightest degree; and against any and every attempt on the part of others to touch or alter them, he at all times stood firm;—personal considerations weighing little with him, when he considered the integrity and well-being of the Society to be at stake.

It may be truly said of him that he was "in labours most abundant:" year after year, an increase of those labours was rendered necessary by the constantly enlarging operations of the Society. From his first entrance into office, he charged himself with a large part of the extensive correspondence of the Society, both domestic and foreign; and, in many other ways watched over its multifarious concerns; besides which, he devoted no inconsiderable portion of his time to travelling throughout the kingdom, for the purpose of attending the anniversary meetings of the auxiliaries and associations. These, in connexion with his other duties, domestic and pastoral, persevered in from year to year, exacted from him an amount of effort which few could have sustained so long, and under which even his robust and

vigorous frame at length gave way. The result was, that, when it pleased God that the hand of disease should be laid upon him, all the springs of life seemed to have been broken at once;—he quickly sank into a state of entire prostration, and from the couch of utter feebleness rose only “to depart and be with Christ” for ever.

During his illness his mind was calm; he meekly yielded to the will of his Heavenly Father, often whispering, in the silent hours of the night, “Thy will be done.” On the morning of his departure he was heard feebly to exclaim, “My Saviour! my Saviour!” and soon after, he entered into rest.

Of their beloved friend the Committee will only say further, that he combined qualities but rarely found in the same individual: strength of body and of mind; talent and learning; solidity of judgment; singleness of purpose; integrity of conduct; together with an independence of spirit always kept under the control of Christian principle. To these endowments were added a tone of feeling at once generous and tender, and a heart under the habitual influence of that “charity which is the bond of perfectness.”

Though firmly attached to the Church of England, both in its doctrine and government, yet, in a truly catholic spirit, he could cordially co-operate with his fellow-Christians connected with other departments of the Universal Church. Not having respect to his own ease, nor shunning reproach for Christ's sake, he laboured, and toiled, and watched, and prayed; in all things commending himself to the approval, not of men, but of God.

While the Committee express their sincerest regrets on the loss of so endeared an associate—regrets that will be fully shared, not only by his family, but by the whole body of his parishioners, and even by the Church of Christ at large—they are constrained to acknowledge the goodness of God in having permitted them so long to enjoy his faithful services; and they would, at the same time, offer up an earnest prayer, that He who is Head over all things to His Church may deign (now, as formerly) to raise up and point out to them a suitable instrument for carrying forward a work so deeply connected with the glory of God, and with the highest good of mankind.

REV. E. BICKERSTETH.

[By an oversight, purely accidental, we regret exceedingly that the concluding portion of dear Mr. Bickersteth's Obituary has been withheld from our readers.—EDITOR.]

(Concluded from p. 540—No. 334, Oct., 1850.)

His daughter asked a third question, but the momentary gleam had passed away. The intervals of consciousness afterwards returned more frequently. The next day he gave her this blessing, “The Lord bless

thee, my child, with overflowing grace, now and for ever.”

At seven o'clock on Thursday morning, February 28, he became much worse; his breath hurried, and the pulse quicker than could be counted. He continued in this state the whole morning; except for the laboured breath, his appearance was that of a tired infant falling gently and wearily asleep. He was not conscious towards those around him, but seemed evidently conscious towards God; for his eye was clear and raised upwards, reminding them of the motto he had chosen for the year, “Looking unto Jesus,” and recalling to their minds those beautiful lines—

“How sweet the hour of closing day,
When all is peaceful and serene,
And the broad sun's retiring ray
Sheds a mild lustre o'er the scene!

“Such is the Christian's parting hour,
So peacefully he sinks to rest:
And faith, rekindling all its power,
Lights up the languor of his breast.

“There is a radiance in his eye,
A smile upon his wasted cheek,
That seem to tell of glory nigh,
In language that no tongue can speak.”

At a little before five o'clock, the breath, which had been drawn at longer and longer intervals, suddenly ceased; afterwards, however, with one sob, life returned; and this was repeated several times. A shade of deeper solemnity, as at the approach of death, passed over his face, which then kindled with an expression of radiant joy. The breath became noiseless as an infant's; the eye, fixed upward, grew brighter and brighter till it was glorious to look upon, and he seemed enjoying visible communion with that Saviour whom having not seen he loved.

“One gentle sigh his fetters broke;
We scarce could say, ‘He's gone,’
Before the willing spirit took
Its mansion near the throne.”

Light lingered in his eye, even after the faint breath returned no more, and his family scarcely knew the moment, when the spirit returned to the God who gave it.

May our last end be like his!

* * * *

A few days afterwards, at a meeting connected with the Alliance, Dr. James Hamilton, minister of the Scotch Church, in Regent-square, thus referred to the bereavement:—

“I am glad to see so many esteemed ministers of the Church of England with us this evening. They have not expressly said so, but I have no doubt that Mr. Carr Glynn, Mr. Johnstone, Mr. Jackson, Mr. Plumpton, and our other brethren, have felt the removal of Dr. Byrth, and Mr. Grimshaw, and Mr. Craig, and Mr. Bickersteth, as a call from God to step forward and snatch up the white

banner of those good soldiers, and to fill their places, as far as they can be filled, in the Union phalanx. Having mentioned Mr. Bickersteth, as this is the first meeting of the Alliance I have been present at since he was taken from amongst us, and as one of those deputed by the committee to attend his funeral, I may now mention that, along with Mr. Dibdin, I was there. I was there, and I felt it good to be there; good to join the devout men who carried him to his burial, and to realise immortality by the side of such a tomb. As from the door of the adjacent parsonage they bore the coffin in at the gateway of that sanctuary which his living presence had so often beautified, and through the rows of parishioners to whom his living voice had so often published the gospel of peace, to me the grief of his removal was more than swallowed up in thankfulness for his finished labours and his full-proof ministry: and when, after the anthem had been sung by the village children, and the service had been read by his aged brother, we gathered round the open grave, and through the grey clouds of a March morning the sunbeams broke, and the hum of some insect near where I stood, and the song of a mountain lark, reminded us that after all it was spring-time in the earth, I felt as if, instead of weeping with those who wept around that grave, we were rather called to rejoice with the ransomed spirit rejoicing before the throne. When the funeral was over, many of the ministers returned to Watton rectory, where Mr. Auriol, Mr. Wilson, and Mr. Dallas, offered up fervent prayers for the family, for the parish, and for the church, as affected by this dispensation.

"Very solemn it was to enter the vacated dwelling from which such goodness had for ever passed away; to view those apartments filled from the floor to the ceiling with his noble library; to find oneself in the very chamber where he had so often prevented the dawning of day with prayer and studious meditation—that chamber which had been visited by so many happy thoughts and bright visions, and from which had issued so many profitable books and fraternal epistles; it was even like finding oneself in Enoch's homestead, to tread for once the fields and garden-paths where, in other days, he had walked with God. The Alliance can lose few friends, because the Christian Church can contribute few members like Edward Bickersteth. He was the religion of Jesus in its truest type—its happiest and kindest aspect. He was a visible Beatitude: 'Blessed are the poor in spirit: for their's is the kingdom of heaven.' You saw that the kingdom of heaven was already his; and you felt how ennobling is that humility which clothes the citizen of Zion with a dignity so endearing and a holiness

so beautiful. 'Blessed are they that mourn: for they shall be comforted.' To sorrows and inward struggles he was no stranger; but just as the grass grows greenest where the winter flood lay deepest, there was a constant summer in his countenance; and you remember how radiant peace and cheerfulness filled all the depths of his dark and pensive eye. 'Blessed are the meek: for they shall inherit the earth.' And he did inherit it. Honoured but lowly, revered but self-unconscious, his meekness was his strength, and his unassuming friendliness gave him a heritage in all our hearts. 'Blessed are the pure in heart: for they shall see God.' And he saw God. And we saw God in him—the grace of God, the peace of God, the blessedness of communion with God. And, 'Blessed are the peace-makers: for they shall be called the children of God.' Pre-eminently a peace-maker, this very movement is itself a record how he sought peace and ensued it; and as he was universally recognised among 'the children of God,' so the Prince of Peace was not ashamed to call him brother. A visible Beatitude! I might have said a living Doxology. 'Thanks be to God,' was the exclamation ever ready to start from his gracious lips; and living in the very atmosphere of praise, to see his thankfulness was enough to make us thankful. His exertions were never denied to the cause in which we are engaged; but it must never be forgotten that there was a way in which Mr Bickersteth helped the cause even more than by his great exertions—I mean the silent, ever-working, ever-attracting power of his own loveliness. This is the lesson which his life has taught us, and which, though dead, this 'man greatly beloved' yet speaks to us—that the best promoters of Christian union are Christians who attract our love."

LORD BEXLEY.

THE good and amiable Lord Bexley, in his eighty-fifth year, has been called to his great reward. The event took place, on Feb. 8. Few professing noblemen, or even private Christians, have been more deservedly esteemed for their eminent and consistent piety than the lamented President of the British and Foreign Bible Society. After a life of lengthened political service, under various Administrations, he sought for himself the retirement of private life, and devoted the evening of his days to works of faith and labours of love. He was known to take a deep interest in the progress of Christ's kingdom throughout the whole earth; and to cherish unbounded confidence in the efficacy of Missionary and Bible Societies, by God's blessing, in hastening on the glory of the latter day. He was, as long as strength would permit, a most indefatigable attendant

in the chair of the Bible Society Committee, in Earl-street; and entered with heart and soul into the business of the Institution. All our recollections of this nobleman are grateful to the heart: we have conversed as freely with him on spiritual subjects as ever we did with the humblest Christian in our circle. Dr. Cox, of America, after dining with him, said to us: "I see your Christian aristocracy on this side of the Atlantic, is quite as humble as ours (for we have an aristocracy in our own way) on the other. I love that venerable and condescending old nobleman; his heart is full of love to God and man."

THE WORKING CHRISTIAN.—A BRIEF NOTICE OF MISS SARAH LANGHAM, WHO DIED SUDDENLY, ON FRIDAY, 20TH DECEMBER, 1850.

Miss S. LANGHAM, daughter of William Langham, Esq., of Holloway, and of Bartlett's Buildings, London, was brought, with her mother and family, upwards of forty years ago, to attend the ministration of the Divine Word, at Union Chapel, Islington. Mrs. Langham, who was then a member of another Christian church, was received, by transference, into the communion of that at Union Chapel. Her daughter Sarah was an attentive hearer of the word, for some time. The Holy Spirit, at length, awakened her to a sense of the necessity of a change; and following up his own gracious impressions, opened her heart to receive the truth in the love of it. She continued to profit under the services of the sanctuary, in which she greatly delighted; and was enabled to rejoice in God her Saviour; but the modest and diffident turn of her mind detained her, for a while, from an open and public avowal of her spiritual experience. She was led, however, to communicate her thoughts upon the subject to her pastor, whom she always recognised as her spiritual father; and, in many interesting letters, disclosed to him the fears and the scruples that perplexed her mind. From such documents, and from what he knew of her walk and conversation, he could not doubt the reality of the change she had undergone; nor was he the only observer who took that favourable view of her case; she appeared to be "an epistle of Christ, known and read of all" who were competent to judge in matters of such importance. When, after self-examination and prayer, she arrived at a humble trust that she was, by the grace of God, become a new creature; that she had begun a life of faith in Christ Jesus; and felt willing to give herself to Him and his service for ever, she considered it also her duty and privilege to confess Him before the world, and to cast in her lot with His people. Accordingly, in the year 1810, she was proposed to, and received by, the church worshipping

at Union Chapel; and to that church, it is but just to say, she proved a valuable accession.

We can truly say of her, that she was a meek and lowly follower of the meek and lowly Jesus. She had sat at his feet; she had listened to his gracious words; she rested upon his atoning work for her acceptance with God. Her faith was of the Spirit's operation, and it worked by love, purified her heart, and overcame the world. She was no doubtful character, no twilight Christian, no one who dealt in words without works. That she had her faults and imperfections there can be no doubt, for perfection is not in man, and had we witnessed her faults, we should not unfaithfully conceal them; but we are bound to say, we never did perceive them. No doubt she lamented them, and confessed them before her God, whatever they might be, for her conscience was very tender and scrupulous; she was ever anxious to know the worst of herself, and was always afraid of thinking too highly of herself, or of others thinking too highly of her. That "meek and quiet spirit which is, in the sight of God, of great price," was her distinguishing ornament; and while we can freely say, that we have known but few in whose character there could be less of guilefulness or vain show, it may also be affirmed, that she "walked humbly with her God."

While she continued to go in and out among her brethren and sisters of the church, she manifested the truth of her Christianity by a *firm and steady faith* in the *Person, Works, and Offices* of the Divine Redeemer; and in her *warm attachment* to his *Name, his Word, his Ordinances*, and his *People*. She loved the habitation of his house. Whoever might be absent from it, Sarah Langham was sure to be seen in her place there. The Divine word was the delight and the food of her soul. Daily, and frequently in the day, was she found with the precious volume of inspiration before her, meditating thereon, and rejoicing over it more than they that find great spoil. She, indeed, would often say, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." "More to be desired is it than gold, yea, than much fine gold." And if an apostle could say, "We know that we are passed from death unto life, because we love the brethren," she possessed this mark of spiritual vitality in an eminent degree.

In her *imitation of the Redeemer's example, and devotedness to doing good*, we saw also the reality of her Christian character. It was her earnest desire to possess the mind of Christ, and to walk even as he walked; and those that knew her best will bear testimony that this desire of her heart was in no small degree fulfilled. Like Him, she "went about

doing good." It seemed her meat and her drink to go on errands of mercy. Often has she been known to forego personal gratifications, and even her necessary food, to go out to visit some case of distress, and to administer to the temporal and spiritual necessities of the suffering and the needy. In such works as these, indeed, she was surpassed by few. It was no heavy burden to her, no irksome task, thus to do service,—it was a pleasure, a thing in which she took delight, of which she was never tired. She was, in truth, a "WORKING CHRISTIAN" to the last hour of her life; and many are the families in this neighbourhood, whose homes she used to gladden by her kind and benevolent visits, that are now lamenting, and will long lament, the loss they have sustained in her removal.

Our long and intimate acquaintance with her character and habits entitles us to say, that her time, her influence, her property, were all consecrated to the glory of God—all freely rendered, in his name, to promote the entire welfare of others. It ought also to be recorded of her, that, in her walks of benevolence, she often succeeded, by invitation and entreaty, in bringing hearers to the house of God; and not a few to unite with his people. Her pastor, in fine, can well testify respecting her what the apostle did of Phœbe—"She was a servant of the church, a succourer of many, and of myself also."

An enumeration of the many ways in which she abounded in the work of the Lord would be long; suffice it to say, that as a *Visitor of the Sick and the Dying*, as a *Distributor of Religious Tracts* and other books, and as a *Collector* for the *Bible Society*, the *Missionary Society*, the *Chapel Fund*, and for other objects, she was untiring and persevering. If, at any time, a friend would beg her to spare herself for her own sake, and not try her strength too far, her prompt reply was, "Oh no! it is but little that I can do for Him who has done so much for me!"

"Oh, to grace how great a debtor
Daily I'm constrain'd to be!"

Whatever her hand found to do, she did with her might, and that we have reason to believe, not from any motives of ostentation, or vain-glory; but from those higher, and purer principles which God the Holy

Ghost had implanted in her heart, and which alone are acceptable in his sight. She was never known to indicate, in any degree, that spirit of self-complacency which seems to say, "Come, see my zeal for the Lord;" but, constrained by the love of Christ and of immortal souls, she went about her works of kindness as one who would not have her left hand know what her right hand was doing.

Such is the portrait we are warranted to draw of our departed friend; and we cannot but appropriate the words of our Lord to her case, "Blessed is that servant whom his Lord, when he cometh, shall find so doing!" She was at work for her Divine Master to the moment of her death; for it was on an errand of kindness she was gone, when arrested by the Hand that suddenly and unexpectedly caught her happy spirit into glory. She had left her pastor's house, where she was a frequent and always a welcome guest, between the hours of four and five on Friday evening, went to her brother's house in Holloway, and in less than five minutes dropped down a corpse! "Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." To this we only add, that the name and character of Miss Sarah Langham remain embalmed in the hearts of numerous Christian friends, among whom she lived and laboured, and who will bear testimony, that, to the last breath she drew, she served the Lord.

Her mortal remains were interred in the family vault at the Chapel of Ease, on Friday, Dec. 27th; and the event was improved at Union Chapel on the following Lord's-day evening, by the Rev. H. Allon, from the words—"Blessed is that servant whom his Lord, when he cometh, shall find so doing!"

T. L.

Islington, Jan. 1851.

REV. JAMES A. HALDANE, EDINBURGH.

WE have only just time to record the death of this devoted servant of Christ. He had reached his eighty-third year, and had laboured faithfully in the ministry of the word for fifty-four years. We hope to furnish a memoir of this venerable saint.

Home Chronicle.

CLAIMS OF MINISTERS' WIDOWS.

THE following List of grants to the Widows of our beloved Brethren will show very distinctly and impressively the powerful claim which the **EVANGELICAL MAGAZINE** has upon the vigorous support of the **PASTORS, DEACONS, and MEMBERS** of our Churches. Not that we would at any time rest our claim upon the mere benevolent objects to which the profits of the work are devoted. We firmly believe that, in a Literary and Theological point of view, we may venture a comparison with contemporary Publications. But when we can show, as by the following List, that we are enabled to distribute, in a single year, £1194 among the Widows of 145 of our Brethren, we do think that the **EVANGELICAL MAGAZINE** ought to double its circulation during the present year. Let the effort be made, and it will not fail.

GRANTS TO THE WIDOWS OF PIOUS MINISTERS, FOR 1850.

MIDSUMMER DISTRIBUTION. ENGLISH WIDOWS.

Name.	Denomination.	Age.	Sum.
H. B.	Independent	59..	£10
M. A. B.	Do.	42....	6
M. A. C.	Do.	80....	10
H. D.	Do.	59....	10
E. D.	Do.	56....	8
M. G.	Do.	48....	8
E. G.	Do.	76....	10
J. H.	Do.	65....	10
E. H.	Do.	72....	10
E. J.	Do.	47....	6
M. J.	Do.	54....	8
S. J.	Do.	46....	8
C. K.	Ch. of England ..	46....	8
A. L.	Presbyterian	74....	10
J. L.	Independent	66....	10
S. L.	Do.	67....	10
L. P. M.	Do.	44....	6
S. M.	Do.	80....	10
S. P.	Ch. of England ..	61....	10
M. P.	Independent	64....	10
J. R.	Do.	61....	8
A. E. S.	Ch. of England ..	54....	8
A. S.	Independent	42....	8
E. S.	Do.	68....	10
M. S.	Do.	52....	8
E. T.	Do.	63....	10
S. W.	Ch. of England ..	62....	10
E. J. W.	Independent	42....	8
E. W.	Do.	72....	10

WELSH WIDOWS.

M. B.	Independent	48....	4
M. E.	Do.	57....	6
M. G.	Do.	82....	8
M. G.	Do.	72....	8

Name.	Denomination.	Age.	Sum.
J. G.	Independent	40....	4
E. H.	Do.	45....	4
A. J.	Do.	57....	8
H. J.	Do.	80....	8
M. J.	Do.	58....	8
M—y J.	Do.	72....	8
M. L.	Do.	61....	8
E. W.	Do.	73....	8

SCOTTISH WIDOWS.

J. R.	Independent	46....	8
B. S.	Presbyterian	55....	6
E. Y.	Do.	56....	6

IRISH WIDOW.

A. G. M.	Independent	72....	8
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CHRISTMAS DISTRIBUTION.

ENGLISH WIDOWS.

M. A.	Independent	54....	6
M. B.	Do.	47....	8
S. B.	Do.	57....	8
M. L. B.	Do.	41....	8
E. C.	Do.	77....	10
A. C.	Do.	67....	10
A. C—k	Do.	65....	10
J. C.	Do.	82....	10
A. C—t	Ch. of England ..	69....	10
E. C—l	Independent	70....	10
E. D.	Do.	57....	8
M. D.	Ch. of England ..	51....	8
M. A. D.	Independent	48....	8
M. D.	Do.	56....	10
S. A. D.	Do.	61....	10
E. E.	Do.	64....	10
A. E.	Do.	81....	10
E. E.	Do.	51....	8
S. E.	Do.	84....	10
A. E—r	Do.	49....	8
S. E—t	Do.	64....	10
E. F.	Do.	74....	10

Name.	Denomination.	Age.	Sum.	Name.	Denomination.	Age.	Sum.
E. G.	Independent	64	10	A. R.	Independent	42	4
A. G.	Do.	50	8	J. J. R.	Do.	56	8
E. G.	Do.	61	10	M. W.	Do.	83	8
J. G.	Do.	46	8	SCOTTISH WIDOWS.			
A. G.	Do.	76	10	J. B.	Independent	60	8
L. G.	Do.	50	8	E. C.	Do.	42	4
M. A. G.	Do.	61	10	M. D.	Presbyterian	68	8
A. H.	Do.	67	10	R. G.	Do.	78	8
C. H.	Do.	54	8	W. K.	Do.	66	8
E. H.	Do.	78	10	B. M.	Independent	84	8
A. H.	Do.	66	10	E. M.	Do.	62	8
M. H.	Do.	57	10	E. P.	Presbyterian	73	8
E. H.	Do.	55	8	M. P.	Independent	77	10
J. J.	Presbyterian	48	4	J. W. R.	Presbyterian	70	8
L. J.	Independent	62	10	J. T.	Do.	74	8
C. J.	Do.	51	8	M. W.	Do.	61	8
M. J.	Do.	45	6	ECCELESTON CHAPEL, PIMLICO.			
M. L.	Do.	55	10	ARRANGEMENTS have been made with the			
M. A. L.	Do.	58	10	Rev. James Davis, of Denton, Norfolk, to be-			
S. L.	Do.	62	10	come the minister of the above chapel.			
L. A. L.	Ch. of England	53	8	Mr. Davis will commence his labours there			
M. E. M.	Independent	80	10	(D.v.) on Sunday, April 13th.			
M. M.	Do.	62	10	FETTER-LANE CHAPEL.			
M. M.	Do.	51	8	THE Rev. H. Batchelor, of Leamington,			
H. M.	Do.	67	10	having accepted the invitation to the pas-			
E. N.	Do.	68	8	torate of the church meeting in the above-			
E. N.	Do.	46	6	named place of worship, and for more than			
A. N.	Do.	65	10	twenty years presided over by the Rev. Caleb			
L. P.	Do.	50	8	Morris, has in consequence resigned his former			
S. P.	Do.	85	10	charge, and will enter upon his new sphere of			
J. P.	Do.	72	10	labour on the second Sabbath of this present			
A. R.	Do.	60	8	month.			
E. R.	Do.	75	10	THE Rev. Alfred Crisp was ordained			
E. R.	Do.	69	10	pastor of the Congregational Church, Long-			
J. R.	Do.	86	10	den, Shropshire, on the 21st of November,			
E. C. S.	Do.	54	8	1850.			
E. S.	Do.	61	10	The church had been formed a few months			
E. S.	Do.	54	8	previously by the Rev. Thomas Weaver, of			
A. T.	Do.	69	10	Shrewsbury; and now, with the renovated			
A. W.	Do.	59	8	chapel, increasing congregation and schools,			
M. W.	Do.	78	10	both Sabbath and daily, proves the efficiency			
S. W.	Do.	57	8	of the self-denying labours of the newly			
M. W.	Do.	58	8	chosen minister and his devoted wife. This			
J. W.	Do.	56	8	is the more gratifying, because but a short			

Donations.

M. M.	10
M. P.	10

WELSH WIDOWS.

D. D.	Independent	86	8
M. D.	Do.	50	6
E. D.	Do.	50	6
R. D.	Do.	68	8
J. E.	Do.	81	8
J. E.	Do.	49	6
E. G.	Do.	71	8
J. H.	Do.	90	8
A. J.	Do.	77	8
E. J.	Do.	81	8
J. J.	Do.	71	8
M. J.	Do.	71	8
H. L.	Do.	71	8
C. P.	Do.	41	6

The weather was not very favourable to the interesting service; but the zeal of the villagers and their neighbouring friends, did not allow it to prevent their assembling in considerable numbers.

The Rev. Mr. Thorp delivered the introductory discourse, expository of some parts of congregational polity, which, for clearness of statement, calmness of temper, and conclusiveness of argument, stood in advantageous contrast to the ill-tempered declamation which it has been our misfortune to listen to, on some similar occasions.

The Rev. T. E. Thoresby asked the usual questions, and an additional one as to the manner in which the minister intended to pursue his pastoral labours; to the whole of which prompt and most satisfactory answers were given. The last question was answered by detailing what had been done in pastoral visitation, as indicative of the labourer's intention for the future.

"The oldest minister in the county," the Rev. Thomas Weaver, then offered the ordination prayer. The simplicity of its expression, its comprehensive import and elevation of sentiment, rendered it peculiarly appropriate to the solemn occasion. It was accompanied by the laying on of the hands of most of the assembled presbytery.

But the most impressive part of the service was the charge delivered in the evening by the brother of the newly ordained pastor, the Rev. Edmund Crisp, late president of the Mission College, Bangalore, and now pastor of the Independent Church, Grantham. We have complied with the request to furnish this brief notice, principally to have it in our power to say a word or two upon this, as it ever will be to us, memorable discourse. We speak not of its masterly character considered as a "charge," of the chasteness and elegance of its diction—its nervous and sequent thought—but of the spirit of holiness which pervaded every sentence. It came down with the dews of heaven fresh upon it, and left in the mind one desire for holiness. Oh what power there is in holiness! was the impression, or rather conviction with which we separated; some of us wishing the whole congregational ministry had been present to be refreshed and blessed as we were.

We hope this charge will be heard again and again; that it will be printed, and then read by multitudes. May God's blessing rest upon Longden, and sanctify a day which many will never forget!

ORDINATION.

On the 27th of December, 1850, the Rev. David Jones, from the North Wales Academy, and formerly of Llanbrynmar, was publicly set apart to the work of the Christian ministry over the Congregational Church at Wevin, in the county of Carnarvon, North Wales; the following ministers officiated on the interesting occasion:—The introductory discourse on the nature of a Christian church, was delivered by the Rev. W. Ambrose, of Port Madock; the usual questions were proposed to the young minister, by his late tutor, the Rev. M. Jones, of Baba; the ordination prayer was offered by the Rev. T. Griffith, Capel-helyg; the charge to the minister was delivered by his late pastor, the Rev. S. Roberts, M.A., of Llanbrynmar; and the

charge to the church, by the Rev. D. Roberts, of Carnarvon. At two o'clock, the Rev. M. Jones, of Baba, addressed the congregation generally, on the importance of their duties with regard to the ministry. The above ministers delivered sermons also on the previous evening, and during the whole of the day.

NEWARK-UPON-TRENT.

On Thursday, January 23rd, the Rev. John Hallett, late of Rotherham College, was publicly ordained as pastor over the Congregational Church in this town. The morning service was begun with the reading of suitable portions of Scripture, and prayer, by the Rev. J. Lockwood, B.A., of Tavistock. The Rev. S. Mc All, of Nottingham, gave the introductory discourse, in which he sketched the history, and defended the principles of Congregationalism, in a very able and conclusive manner. The Rev. Professor Creak, M.A., of Airdale College, proposed the usual questions, to which Mr. Hallett satisfactorily responded. Mr. Outram (a deacon) gave, in the name of the church, an account of the steps which had led to Mr. Hallett's settlement among them, and stated that he was desired earnestly to renew their invitation, which Mr. Hallett accepted. The Rev. J. Gawthorn, of Derby, (in the absence of the Rev. W. Salt, of Litchfield,) offered the ordination prayer. The Rev. W. H. Stowell, D.D., President of Cheahunt (late of Rotherham) College, delivered an earnest, faithful, and an affectionate charge to the young minister, founded on Titus ii. 15—*"Let no man despise thee;"* and the morning service concluded with prayer by the Rev. E. Crisp, of Grantham.

A numerous party dined in the school-room adjoining the chapel. After which, speeches were delivered by the Revs. Twidale, of Melton Mowbray; Gawthorn, of Derby; Stephenson (Wesleyan), Muncaster, of Gainsboro'; Mc All, of Nottingham; and Weaver, of Mansfield. At five o'clock, a party of three hundred sat down to tea.

The evening service was introduced by the Rev. J. Muncaster, after which the Rev. T. Raffles, D.D., LL.D., of Liverpool, preached an impressive sermon to the church and congregation, from 2 Thess. iii. 1—"Pray for us, that the word of the Lord may have free course, and be glorified;" and the services of the day, which were of a deeply interesting nature, were concluded by the Rev. Doctor pronouncing the benediction.

The Revs. Medcalf and Short, of Lincoln; Gingell (Baptist); Richardson (Primitive Methodist); Randerson (Wesleyan); Wynn (Methodist New Connexion); Pope, of Colliingham; Leighton, of Heanor; Ash, of Laxton; and others ministers, were also

present, and took part in the solemnities of the day.

The attendance upon the whole of the services was highly encouraging, and gave promise of future prosperity to the church, and happiness and usefulness to the pastor.

TESTIMONIAL TO DR. J. PYE SMITH.

DEAR SIR,—I know you will welcome to the pages of the EVANGELICAL MAGAZINE a brief account of the public breakfast which was given at the London Tavern, on Wednesday, Jan. 6th, for the purpose of presenting a Testament to the Rev. John Pye Smith, D.D., LL.D., F.R.S., &c., &c., on his retiring into private life.

The chair was occupied by W. A. Hankey, Esq., the Treasurer to the Fund.

There were present a large number of the principal ministers and laymen of the Congregational body.

At the Chairman's left hand the venerable Doctor was seated, accompanied by various members of his family.

After the company had partaken of an elegant repast, the Chairman introduced the business of the day in a very appropriate speech.

He stated that they were assembled to give a practical answer to an important question, "What shall be done to the man whom the great Head of the Church hath honoured?"

The King of kings had honoured their distinguished friend and guest in a signal manner, by endowing him with a mind of extraordinary power, and by communicating to him, in early life, the blessings of His grace; as well as by affording him length of days, in which to exemplify the talents committed to his trust. He had been favoured with an extended period of existence, in which he had done well, and had served his heavenly Father, the Church on earth, and the generation in which he lived, in a conspicuous manner.

Mr. Hankey also said, that he himself had been privileged with something more than a common-place acquaintance with the Doctor and his labours, during the last fifty years.

The only regret he felt on that occasion was the comparative smallness of the sum which had been raised; but he trusted it would be sufficient to comfort the declining years of their honoured guest; and then would serve to found Divinity Scholarships, to perpetuate his illustrious name, in connexion with New College.

The Rev. J. C. Harrison, one of the honorary secretaries, announced letters received from several noblemen, ministers, and gentlemen, expressive of their regret at not being able to be present, and read an elaborate and beautiful address to Dr. Smith, showing the circumstances which led to the proceedings

of that day, the peculiar satisfaction they felt in being permitted thus to meet one to whom they, and the church of Christ at large, were under such deep obligations, that they could not suffer him to close his long and brilliant career, or to retire from the Academical position which he had sustained for half a century, without some appropriate and enduring testimonial. The Address, which was listened to with much pleasure, as expressing the feelings of the entire company, concluded with an assurance that all who were present would follow their honoured and beloved guest into his retirement with their sympathies, their affections, and their prayers that health and peace might still be afforded him; and that as his past life had been consecrated to the service of his Great Master, so his declining years might be sweetened by the consciousness of His favour, and by the bright hope of his final reward.

The Chairman then, with much feeling, presented the Address to Dr. Smith; the whole company rising to do him honour.

The venerable Doctor seemed quite overcome with emotion, and was only able to articulate a few words of response, which were almost inaudible. Ebenezer Smith, Esq., the Doctor's eldest son, then rose, and after a few touching and appropriate remarks, read a reply to the address, on behalf of his father, whose voice and delicate state of health were such as to render it impossible for him to make himself heard.

The document, which was received with much applause, expressed in simple phrase the gratitude of a warm and loving heart, and made distinct mention of several of the Doctor's earliest and constant friends, some of whom were present, but many of whom had fallen asleep in Jesus.

W. Fox, Esq., solicitor, then read a draft of the deed of trust, which contained the names of fifteen trustees, who were to present the interest of the money which had been raised, to Dr. Smith during his life, and then to found Divinity Scholarships, to bear his name, at New College.

The Rev. Dr. Leifchild considered that the honour and privilege of being permitted to say a few words, on that auspicious day, could only be conferred on him by reason of his age.

He was delighted to echo the sentiments of reverence and esteem which had been so forcibly expressed for his much-loved friend, Dr. Pye Smith, who possessed a rare and happy combination of classical, theological, and scientific knowledge; all departments of which had been enriched by his pen.

The Rev. Dr. Harris, President of New College, was sure that all present must feel that, in thus meeting to pay their tribute of respect to their venerable and venerated friend

and father, Dr. J. Pye Smith, they were doing themselves quite as much honour as they were doing him.

He considered that, in this day of homage to mere wealth and title, it was something to be able to feel that the object of their respect was one whose character was wealth, and whose name had long been an honoured title.

Thomas Piper, Esq., referred, in very touching terms, to his long and intimate connexion with his valued and honoured friend, and expressed the heart-felt gratification he had found in the engagements of the morning.

The Rev. T. Binney had great pleasure in being present, although it was at much personal inconvenience. He should have been extremely sorry, if he could not have been there to pay respect to such distinguished worth as was combined in their friend, whom they rejoiced to honour.

E. Miall, Esq., was happy to unite in paying that tribute of esteem and affection to their honoured guest, the more especially as his own feelings and sentiments had gathered strength from Dr. Smith's example.

The Rev. Dr. Campbell was able to speak to the generous and heart-felt affection with which Dr. Smith was regarded beyond the Tweed. His was the first great English name with which he himself became acquainted. Twenty-three years ago, he felt it to be an honour and a privilege to make the acquaintance and friendship of the author of the "Messiah,"—that great work which will go down to a distant posterity, and class him with our Owens, Baxters, and other illustrious divines.

The Rev. J. N. Goulty, a pupil of the Doctor's about forty years ago, bore an affectionate testimony to his personal worth, and the high estimation in which he was held by all his students.

H. Rutt, Esq., felt no ordinary gratification in being permitted to express his entire concurrence in all that had been said respecting Dr. Smith's private and public worth.

Professor William Smith, LL.D., of New College, bore testimony to Dr. Pye Smith's exalted personal piety, superior mental attainments, and earnest studiousness, even at his present advanced age; of which he adduced some striking illustrations.

The Rev. J. Davies, successor, and formerly co-pastor with Dr. Pye Smith, testified to the cordiality which had always subsisted between them.

The Rev. J. C. Harrison expressed his sense of the lasting obligation under which he had been laid to Dr. Smith, by the valuable instruction he received while at Homerton College, as well as by the numerous instances of kindness shown him since that period.

The Rev. S. Thodey was able to bear wit-

ness to Dr. Smith's services to the literature of our denomination.

Samuel Morley, Esq., could never forget the kind attention and important lessons he had received in his early days, as well as in later years, from their distinguished friend and guest.

The Rev. G. Clayton referred most touchingly to the members of the Doctor's family, and could not but be thankful that such a father was to be represented by such children, when he should be no more.

J. W. Smith, Esq., of Sheffield, another son of the venerable Doctor, acknowledged, in very appropriate terms, the reference which had been made to the family to which he had the privilege to belong.

Thus terminated the interesting proceedings of the day, around which, however, there was thrown considerable gloom, as it was apparent to all, that, within the last few months, one who had long been so full of health and vigour, was becoming so feeble and infirm. Still, the heart's desire and prayer to God of all present was, that he whom they had assembled that day to honour, might be spared for many years to come; a desire and prayer in which, I am quite sure, dear sir, you join most cordially.

Yours truly,
I. V. M.

Hackney.

NORTHERN CONGREGATIONAL SCHOOL FOR
THE SONS OF MINISTERS AND MISSION-
ARIES.

DEAR SIR,—I shall be happy, through your kindness, to lay before the readers of the EVANGELICAL MAGAZINE, some account of this Institution, whose existence is probably unknown to many of them, and known to others only by name. I think we may warrantably affirm that we have not been guilty of obtruding our affairs and claims either frequently or offensively before the Christian public; but, as a Committee, have laboured in a quiet, unostentatious manner to maintain the interests of the school, and to diffuse its benefits.

It is now almost twenty years since its formation. During that period it has received, to the enjoyment of its educational advantages, the sons of our Christian pastors in all parts of the kingdom, and of our devoted missionaries in various quarters of the globe. Its object, as originally announced, was "to provide a religious, classical, and commercial education, on economical terms." Its managers confidently appeal to the history of the past, and to the results which have been achieved, as satisfactory proof that its benevolent design has thus far been pursued and accomplished; and they have the

grateful acknowledgments of both parents and pupils to the same effect. From missionaries, especially in China and India, in Polynesia and the Western Indies, they have had repeated assurances of the value which they attach to this Institution, and of the confidence they feel in placing their beloved children under its protection and care. The number of missionaries' sons who have received, and are now receiving, their education here is about forty.

The Committee can point to nearly twenty of their former pupils who are already engaged in the Christian ministry, or preparing as students in different colleges for the sacred office; of whom several appear with honour in the Calendar of the London University, or of other universities. They have also marked, with unfeigned satisfaction, the useful and honourable career of many who, in various professions, and in places of great trust and responsibility, are acquitting themselves with much credit and success. Not a few, it is believed, have become members of Christian churches; and some, called to an early death, have left pleasing evidence that they were prepared to serve and shine in a higher sphere.

The usual number of pupils is about forty; sometimes under, but generally above. These are boarded and educated from year to year at an expense to their parents of *fifteen pounds*; and, in many instances, the sons of deceased ministers, whose families were left in necessitous circumstances, have been charged only *ten pounds per annum*. These terms, it is obvious, must be very inadequate, and leave a large amount to be provided by the Committee, to meet all payments of rent, taxes, salaries, &c., in addition to the household expenses of a family of fifty persons. This, indeed, is our main difficulty. Often have we been afraid that our doors must be closed, and the Institution abandoned, for want of funds. We have had two or three crises of this painful kind; but when our existence was perilled, generous friends have appeared, and special efforts have been made to avert so serious a calamity; and, through the goodness of God, we still have "a local habitation and a name."

The word *Northern*, in the designation of our School, serves to distinguish it from the valuable Institution at Lewisham; but, while established on a different basis, it is just as open and accessible as that is to pupils from all parts of the kingdom; and at least thirty out of the forty counties of England have availed themselves of the privilege. At the present time, of the forty boys in the school, eleven are from Yorkshire, seven from Lancashire, thirteen from the other counties, and nine from various parts of the field of foreign

missions. But while the benefits of the School have extended so far—and in that extension we rejoice, especially in the good service thus rendered to the families of Christian missionaries—as yet our Committee have derived a very small amount of pecuniary aid from the churches and congregations of our order that lie without the two counties of York and Lancaster. Yorkshire alone, and from the first, has generally furnished about three-fourths of the whole benevolent income, and Lancashire the larger portion of the remaining part.

It might reasonably be expected that congregations, whose ministers participate in the benefits of our Institute, would feel called upon and disposed to join in its support. And so, probably, they would, if a deacon of the church, or some influential friend of the pastor, would make the appeal on its behalf: the minister himself regarding the matter as personal, shrinks from it, as too delicate for his interference. Yet, surely, the obligation lies somewhere, if we knew how to reach and turn it to account. Even a small contribution from such quarters, where the ability to do more may be wanting, would be welcome as a grateful recognition.

Upon the friends of missions and missionaries, our Committee feel they have a strong and interesting claim; and to their kind and generous hearts they make an earnest and confident appeal. In that separation from their families which in some situations is almost inevitable, and which, for many important reasons, is most desirable, the missionaries often tell us, in their letters, that it is "a special relief and solace that they have in England such a School as Silcoates for their sons, and as Walthamstow for their daughters—and that they view it as a cause of devout thanksgiving to God."

In our Report, a copy of which I forwarded to you some weeks ago, it will be seen that to our excellent Treasurer, Robert Milligan, Esq., we owed £290 18s. at our last anniversary; and also, that our annual income falls much below our expenditure. I am anxious that this balance should be paid off, and that our ordinary income and expenditure should be equalised; and I have determined, so far as God shall enable me, that no efforts shall be wanting on my part to accomplish these objects.

I have still another desire and aim in reference to this Institution. We want a building of our own, adapted to the purposes of a public school—not ornamental and costly, but plain and commodious; which shall be at once a guarantee for its permanence, and a means of transmitting its benefits to the generations following. I have long cherished this hope, and I now feel increasingly anxious

that it may be realised, and to see at least the auspicious commencement of a work so truly important, and on many accounts so much to be desired. Our day has been distinguished by many noble acts of Christian liberality. We have men, and women too, of large and generous hearts, who have given freely, as God has blessed them. Our chapels, our colleges, and our schools will be lasting memorials of their piety and public spirit. Happy indeed should I feel in the prospect, that "The Northern Congregational School" would have its own modest and appropriate edifice, sacred to religion and education, standing in the midst of them, to receive to its privileges the sons of future pastors, and to retain for its successful maintenance the sympathies, and charities, and prayers of the Evangelical Churches of our land!

In conclusion, permit me to state, that the office held so long and so honourably by Dr. Munro, is now filled by his brother, Mr. Daniel Munro, A.M., a scholar of distinguished merit, and an able and successful teacher in other schools previously to his appointment here.

Commending our School, its Tutors, and Pupils, and all its interests, to the blessing of the Most High, and to the kind sympathies and prayers of all who may bestow their attention upon this appeal, I subscribe myself, Mr. Editor,

Yours, with sincere esteem,

THOMAS SCALES.

Silcoates House, Wakefield,

Feb. 14, 1851.

[We earnestly commend the preceding appeal to the friends of Christian Pastors and Missionaries. We can speak with confidence of the Institution from personal knowledge of the manner in which it is conducted.—EDITOR.]

DE CASTRO'S SPANISH PROTESTANTS.

25, Spring Gardens, Jan. 29, 1851.

(To the Editor of the Evangelical Magazine.)

SIR,—When I addressed to you the short paper you were good enough to insert in your Magazine for September, 1849, relative to the memoir of the late Mrs. Sherman, I had no idea that any humble effort of mine to draw public attention to so pleasing and instructive a narrative of Christian experience and female excellence, even through the medium of your widely circulated columns, would be attended with anything like signal success. The impression of that memoir has now reached the eighth thousand. This ex-

traordinary success is in my opinion justly attributable to the intrinsic merits of the work itself; but its respected author (whose valuable acquaintance I have since made) kindly assures me, and insists on it too, that my poor paper and your columns have, under God's blessing, had something to do in the case.

Sir, you may remember I stated in my paper that I was deeply affected by that memoir, and rose from its perusal with a resolution to do something. An opportunity soon presented itself. An enlightened Spanish gentleman addressed me from Cadiz, to say he was then engaged in writing a history of "*The Spanish Protestants, and their Persecution by Philip II.*," and that he had been informed I was partial to Spanish literature, and would probably undertake an English translation of the sheets of his history, singly, as they issued from the Spanish press, and publish it in London, simultaneously with the publication of the original at Cadiz; for there was some apprehension that the latter might be seized and suppressed, and consequently lost. In reference to this proposal, a letter or two passed between us, as to the religious views of each, and motives for the undertaking. The result being satisfactory, we proceeded, and have each of us finished our labours. The fruits of mine, sir, are now beyond the power of Spanish intolerance; and I cannot do less than present you with one of the first copies that have issued from the English press. How the original may fare in the Peninsula, remains yet to be seen.

I believe Senor de Castro is the first Spaniard who has thus nobly dared to write and publish an impartial work of this kind, and for which, it would appear, he had long been collecting materials from the most authentic sources; and although, to Englishmen, the details given of many of the Spanish Protestants may appear scanty, yet all Spaniards are aware of the great difficulty there is in getting *any* information at all in Spain relating to such matters.

It is worthy of remark, as showing the designs of Providence, that when we began our labours, little could either of us suppose the Roman Pontiff would, as we drew to a conclusion, lend us a helping hand, by the steps he has adopted, to render the season of publication peculiarly favourable, by creating a relish for such books, and an almost universal spirit of inquiry on such topics, among people of all sects and classes.

Your constant reader,
LALAGE.

THE
Missionary Magazine
AND
CHRONICLE.

Anniversary Services in May, 1851.

THE Directors are gratified in announcing to the Friends and Members of the Society, that they have made the following arrangements for the ensuing Anniversary :—

MONDAY EVENING, MAY 12.
SCOTCH CHURCH, REGENT SQUARE.
SERMON by the Rev. JAMES HAMILTON, D.D.
To commence at Seven o'clock.

WEDNESDAY, MAY 14.
MORNING.—SURREY CHAPEL.
SERMON by the Rev. WILLIAM JAY, of Bath.

EVENING.—TABERNACLE.
SERMON by the Rev. DAVID REES, of Llanelly.

THURSDAY, MAY 15.
MORNING.—ANNUAL MEETING—EXETER HALL.
EVENING.—ADJOURNED MEETING—FINSBURY CHAPEL.

FRIDAY EVENING, MAY 16.
POULTRY CHAPEL.
SERMON TO THE YOUNG, by the Rev. EDWARD MANNERING.

LORD'S DAY, MAY 18.
SERMONS will be preached on behalf of the Society, at various Places of Worship in London and its Vicinity.

MONDAY, MAY 19.
EVENING.—The SACRAMENT of the LORD'S SUPPER will be administered at the usual Places of Worship in and around London.
* * Further particulars in a future Number.

TO THE AUXILIARY SOCIETIES IN LONDON AND THE COUNTRY.

The Officers and Committees of Auxiliary Missionary Societies, in London and its vicinity, are respectfully requested to pay in their amounts at the Mission-House, on or before Monday, the 31st instant, the day appointed for closing the Accounts. The Lists of Contributions should be forwarded to the Mission House, on or before that day, in order that they may be inserted in the Society's Annual Report for 1851.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their Contributions, so that they may be received at the Mission House on or before Monday, the 31st instant; together with correct Lists of Subscribers of Ten Shillings and upwards, *alphabetically arranged*, for insertion in the Annual Report; also *distinct statements* of the sums collected from Congregations, from Branch Associations, and by Deputations sent from London.

RETURN OF REV. J. J. FREEMAN.

A most interesting meeting was held on Tuesday evening, the 4th ult., at the Poultry Chapel, in order to welcome the Rev. Joseph John Freeman, on his return from a visit to the Cape and the Mauritius, as a Deputation to the Society's Missions in those regions.

The number of ministers and gentlemen present was very large, including the bulk of the country Directors and most of the leading ministers and laymen in the metropolis.

After the usual devotional services, which were conducted by the Rev. Mr. Poore, of Manchester,

The Rev. Dr. LEITCH rose and spoke as follows:—We are assembled on a very gratifying and interesting occasion, to welcome back to his native shores our friend and brother, the Rev. J. J. Freeman, after an absence of more than two years, and to receive from him a brief account of the important mission which he had undertaken. He was requested by the London Missionary Society to visit its stations in South Africa and communicate with the brethren there—to observe the state of affairs—to see what alterations were needed, what differences might be adjusted, and what encouraging aspects presented themselves to notice. It is very appropriate that, in this place, where we commended him to God in the presence of so many who are now with us, and where, in answer to his earnest solicitations, we promised him a frequent remembrance in our prayers, we should meet together as we now do, publicly to acknowledge the faithfulness of God to his promises to those that trust in Him, and his gracious condescension in answering the petitions which were then presented. We had full confidence in his qualifications, physically, morally, and spiritually, for the somewhat delicate and difficult task which he had undertaken; and we have no doubt, from what we have already heard, that the result has justified our confidence, and proved that God was with us in his appointment to that work. I doubt not, my dear brother, that when you left these shores you frequently adverted to the interesting service of that evening, and when on the mighty deep you felt you were followed with the prayers and solicitudes of your friends and brethren in this land; and as your distance from us increased, you were cheered by the thought, that no distance could remove you out of the reach of His gracious eye and His all-sustaining hand, so constantly invoked on your behalf. You looked up to him in your mind, and were enlightened; you found his grace to be sufficient for you. How numerous the scenes and objects which have presented themselves to your view during your absence from us, some of them fraught with the deepest interest, and the most tender and touching associations! You have seen our venerable friend and brother, Dr. Philip, at the Cape, whose last sands are running out apace. How must he have been refreshed by your presence, as the representative of many friends and brethren in this country to whom he is so justly endeared; and you have brought us, as the result of personal intercourse with him,—his matured and long-extended views and observations on the cause of Missions in that part of the world. You have seen Moffat—the enterprising, persevering Moffat—who has communicated intelligence to a most besotted tribe, and you found him giving unto them the Word of God in their own tongue. You have traversed those solitary regions, and visited the different and distant Missionary Stations, and rivers

unknown to song. You have been delighted by the Christian societies you have met with there, to the number each of 400 or 500 individuals, which were to you, I doubt not, like so many Oases in the desert. You have been at the Mauritius, near to the scene of your own personal labours in Madagascar—that island so celebrated in the annals of Missions of these times, for a fiend-like persecution in many instances on the one hand, and a godlike heroism and fortitude on the other. Many other and interesting portions of the world you have also seen while parted from us; and, knowing as I do your powers of observation and of describing natural scenery, and your ability to appreciate the different appearances of the heavens above us in different latitudes, and your shrewd judgment of human character, and your impartiality in forming it; and, above all, your integrity and truthfulness in stating what you have seen and heard, I, in common with others, anticipate with pleasure the future account which you shall give us of your recent tour. On returning to our country and learning the state of our affairs—when you heard of the unsettledness of several religious bodies, and of the spirit of fatuity and judicial blindness which has been shed on so many who profess to be Christian teachers and leaders, but concerning whom it may be said, “The leaders of my people have caused them to err,” and the inroads of the Papacy in consequence—your mind has, no doubt, reverted for relief to the work of God which is going on in distant lands. This is the course we pursue for ourselves. It is only while we narrow our view to one country, where affairs are very unsettled, that we can entertain fears as to the progress of the cause of God; but when we enlarge it, and take in the whole field of missionary operations, we see enough to relieve our minds from all fears of that nature. We see Christianity multiplying her records, emissaries, and efforts, for the evangelization of all the tribes of mankind, and some evident tokens of the blessing of God resting upon these efforts. Whole countries are emerging out of superstition, and barbarism, and infidelity. Nations are throwing off the yoke of despotism, and infidelity is ploughing up the roots of false religions and of the corruptions of Christianity, to leave the ground open for the good seed of the kingdom which others are preparing to cast into it. We see everywhere abroad those symptoms which confirm our conviction of the actual advancement of the kingdom of Christ in these times, and of its ultimate and not very distant triumph. Yes! He shall come whose are the kingdoms, and whose right it is to reign. He will overturn, overturn, overturn, till all obstacles are removed out of the way of his peaceful reign. Yet once more he has said, And I shake not the earth only, but the heavens also, and this once more signifies the removal of the things which are shaken (carnal institutions), as of things which are made (made by men), that things which cannot be shaken (Gospel institutions and ordinances) may remain. But I see the audience is impatient to hear your voice, and I would not have trespassed so long but for my desire to express my heartfelt gratitude to God for the preservation you have experienced, and the joy I feel at seeing you once more. At the request of yourself and of the Directors, it was my privilege more than two years ago to say a few words to you when about to leave us. I shall never forget that meeting! I never expected to see you again; and I bless God on your account, whom I have known for so many years, and in so many situations, all of them positions of great influence—I thank God on your behalf; and, in the name of this large and devout assembly, I bid you welcome to your native shores, or, as they say in Ireland, and in the expressive language of that country, “a thousand welcomes,” and glorify God on your behalf.

The Rev. JOSEPH JOHN FREEMAN then ascended the pulpit, and delivered the following Address:—

Upwards of two years have now elapsed since I was permitted to appear in this place, on the occasion of a Valedictory Service then held, when I was commended by the prayers of many to the care of Divine Providence for the work on which I was then entering. Those prayers were heard. In answer to them, I am permitted to appear again among you, and with grateful feelings to acknowledge, that, "having obtained help of God, I continue unto this day."

It would be impossible for me, on this occasion, to enter into a minute detail of all the circumstances connected with my visit to the Churches and Institutions related to our Society in South Africa. But it is due to you, as the friends and supporters of this Society, that I should present, at any rate, a brief outline of my course, and of the things to which my attention has been directed during this far-distant and protracted journey. My Report, touching important matters of business, is presented, of course, to the Directors, and perhaps some fuller account than the present may find its way before the public.

I reached the Cape of Good Hope, as the first point of my destination, in February, 1849, and there found our venerable friend Dr. Philip, in a very enfeebled state of health, in the 75th year of his age, but still fully alive to the interests of our Missions, and the cause of God throughout the world. And one of the earliest objects of my attention was the adoption of some plan by which our aged and devoted friend, whose shoulders could no longer bear the burdens he had so long and so well sustained, might be relieved, according to his own expressed desire, from the labours and responsibilities of office. This, I think, has been satisfactorily accomplished. New arrangements have been entered into for conducting our Missions in that part of the world, and Dr. Philip has felt at liberty to retire to another part of the Colony, where, in the bosom of the surviving members of his family, and near the ashes of those who have departed, he may tranquilly pass the remainder of the evening of life, waiting his summons, and ready to depart and be with Christ.

It was during my stay in Cape Town at this time, that much excitement prevailed on the subject of sending convicts to that colony, and of making it a penal settlement—a measure that must have proved fatal to our missions; and which, therefore, in common with Dr. Philip and numerous friends, I did what was in my power to resist, and am thankful that the united energies of the colony succeeded in defeating the measure. There are men—I need not name them—to whom not only the Cape, but all the colonies of Great Britain are vastly indebted, for gigantic efforts put forth during as arduous a moral struggle as history records.

Having been occupied about three months in Cape Town and its vicinity, in various matters pertaining to our missions, having much daily intercourse with Dr. Philip, and corresponding with the missionaries whom I expected shortly to visit, I completed my arrangements for the journey, and proceeded to the Institutions and other stations situate at the southern part of the colony, and lying between Cape Town and Port Elizabeth. This gave me an opportunity of seeing our valuable Institutions at Zuurbrak, Pacaltsdorp, Dysalsdorp, Hankey, Bethelsdorp, and, at a little distance beyond these, Theopolis. By Institution you will understand something more than a missionary station. It means the spot, with all its apparatus, where a missionary resides, on a piece of land originally granted by the Colonial Government for the use of the natives or aborigines. These latter were in danger of being driven wholly from the soil, or at least of having no

fixed dwelling-place or permanent interest in it, and must have been either expelled, or forced to labour under some humiliating, vexatious, and degrading Vagrancy Laws. Instead of this, they now find a home, and care and instruction, counsel and protection. 100 or 200 families reside at each of these Institutions; obtain their livelihood partly from the lands, but more generally as labourers for the surrounding farmers, and as carriers to and from the ports and neighbouring towns. In these Institutions our Society has been greatly honoured, and a vast amount of good has been accomplished. Many hundred Hottentots and their descendants have been, or are still, members of the Churches, and their children are trained up in the mission schools: many have been saved that were ready to perish.

It would seem almost invidious to select any one of these institutions to describe to you, in preference to another, especially as I found all our brethren who have the care of them indefatigably engaged in promoting their welfare. But I may take Hankey on this occasion, as having some peculiarities. There we have a large and industrious population, and there is much agricultural industry. A large quantity of land is brought under artificial irrigation by means of a tunnel, which this people, so often scorned and despised as idle and useless, have themselves cut out of the solid rock, under the guidance of our late missionary there, a son of Dr. Philip, and by which a portion of the stream of the Gamtoos River is conveyed over many an acre of land, now smiling with fertility, which else had yielded little to the service of man. There, too, I found the people contributing towards the erection of a new and spacious chapel—asking but little aid from the Society; there an excellent village is rising up in place of the cottages destroyed by an inundation that occurred some short time before my arrival. It was in that inundation that the affecting incident occurred, of which you may have heard when the news of the calamity reached this country. I went to visit the spot. The waters rose suddenly and violently: several native Christians fled to the highest ground in the vicinity, and felt themselves secure; but the waters still rose: they were seen by their friends, who stood mournful spectators at a little distance; but no help could be afforded them—the torrent swelled and rose higher and higher; they sung the praises of the Saviour, their voices were heard on earth by their friends, and in heaven by that Saviour—their faith was accepted—their hearts were filled with peace—but death was approaching, and ere long they were engulfed, and perished in the stream.

Liberal contributions were made in this country to aid the survivors, and the place again wears the aspect of prosperity; and in virtue of new arrangements, it is confidently thought that a similar calamity will not again occur.

After spending a little time at Uitenhage and Graham's Town, I proceeded to British Kaffraria, that portion of Kaffreland now being annexed to the colony. I spent a pleasant and hospitable Sabbath at each of the towns just specified. At Uitenhage our congregation consisted wholly of the coloured people; I found them harmonious, zealous, and affectionate, and contributing liberally of their substance towards the support of the whole interest there. There and elsewhere I found a strong and laudable desire to relieve the Parent Society of the burden of supporting them. But they labour under difficulties—wages are low, and few of these people are elevated above the condition of domestic servants or agricultural labourers. At Graham's Town there is an excellent English congregation, under the pastoral care of Mr. Thompson, some time since our Missionary at Philippolis. They worship in a chapel which they have erected at their own

proper cost, and which would not disgrace our metropolis. There is another congregation in connexion with our Society, of coloured persons, under the zealous and efficient care of Mr. Smith. These people require encouragement and aid, for they must enlarge the place of their tent. I preached in these two chapels on the Sabbath, and saw, with these eyes, what God had wrought for them. I rejoiced with them in their prospects; nor shall I soon forget the visit I paid to this principal town of the district of Albany, including a large public meeting held during the week, to express their kindly feeling towards your deputation, and at which not a few members of the Wesleyan and Episcopalian bodies were present.

I then passed by Fort Beaufort into British Kaffraria. I wish I could report with all fidelity that great things are doing there in relation to the kingdom of the Saviour. Perhaps, taking results in the aggregate, and looking at the whole in comparison with former times, and remembering, too, the calamitous effects, morally as well as socially, of repeated wars, there is much encouragement. But the Kaffres, as a people, have not embraced the Gospel. Those among them who have embraced it, have laboured under great disadvantages and difficulties, from the opposition of their chieftains and the established usages of the country. But yet there are pleasing results and many promising indications for the future. Our missionaries feel encouraged, and this itself is much: they do not despair of the cause of missions in Kaffreland; they are not cast down; they are sanguine of success; they would rather die there in the service of God than quit that field for another. "I'll never forsake it," said good old Mr. Kayser; "and if I die, let me be buried among the people of the land—the Kaffres!"

I proceeded from thence to a station among the Bushmen, in what is termed Madoor's Country. It is an out-station visited by our friends at the Kat River; and from thence I came back over the Winterberg range of mountains, after visiting the Moravian station at "Shiloh," to the stations of the Kat River settlement, and found a hearty welcome and an agreeable home in the residence of our excellent friend, Mr. Read, some time since in this country with Andries Stoffes and Jan Tzatzoe.

Here, among the locations or settlements of the Kat River, I remained altogether nearly three weeks, visiting all the out-stations and schools, preaching to old and young, attempting to say a little in Dutch and more in English, and rejoicing among them that were rejoicing, and sympathising with others who were suffering.

Our missions in Kat River Settlement greatly need aid and encouragement. They want a good Normal School. A printing-press they have; but a printer they have not. The press is unworked, and that which might be as a spring of healing waters, is a fountain sealed; and if the motto of the leading journal of South Africa, as adopted from Dr. Johnson, be true; namely, that "Where there is no Press the people must be barbarous," the sooner we send out a printer to work the press, the better.

It was during my visit to these stations in the Kat River Settlement, that I had the gratification of attending the Ordination Service of a native pastor—one of the first services of the kind our Society, after fifty years' labour, had held in the colony. It was the ordination of a good man, of the name of Arië Van Rooyen, a good man possessing the confidence and affection of the people and of the missionaries. He had long and diligently laboured among them as a teacher and evangelist, and they were now most anxious that he

should take the oversight of them in the Lord as co-operator with Mr. Read, jun. They strongly urged it, and promised to raise an amount annually, about adequate to his support. The matter appeared to be of God, and who and what was I to withstand it? Not only could I perceive no adequate reason against it: there appeared to me every reason to justify and encourage it. I am aware there were some who looked on with misgivings, lest the stamina of the native character should not ultimately be found sufficient to sustain with honour and advantage to the cause, the burden of office, and of office so important and so responsible. But I thought the experiment ought to be made, and that such a public recognition of augmented responsibility might be among the means of creating that very strength of character that was demanded, and of developing resources that might else have remained latent.

Certain it is, I apprehend, that the time must come when the native Churches must be provided with native pastors, and the sooner all appropriate measures are in course of adoption towards that consummation, the better.

The service took place at Tidmantou. We had a happy day there. The weather was fine—the attendance was large—the spacious chapel was crowded. Many of our own Missionaries were present, as well as two brethren of the Wesleyan and Scotch Societies. The impression was good,—a devout and earnest spirit prevailed. It was encouraging and animating to our coloured friends. It was a demonstration that we were not anxious to retain all authority and office in our own hands,—that we had no petty jealousies of colour,—that we wished to see the people advancing, and capable of holding important offices in the Church, and of self-government in the management of their affairs. They were seeking it in political matters, and we were not willing to be the last in reference to ecclesiastical matters.

My next visit was to the towns in the colony along my route to the Orange River. At several of these our Society occupies important stations, such as Cradock, Somerset, Graaff Reinet, and Colesberg. Into the detail of my visit to these places I need not enter. I pass on at once across the river, where, by means of advancing civilization, the difficulties of crossing are much fewer than they were in the time of Mr. Campbell, the African traveller. In his well-known volumes, full of interest and incident, a plate represents the perils of crossing that river, where neither boats nor bridges were provided. A towing barge is there now. Wagons, with oxen and all, are easily and safely conveyed across, and I found myself presently beyond the colonial boundaries, and in the midst of the Griquas, for whom the Gospel has done much. I was met by some of them in a horse-wagon, and rapidly conveyed to the first station of our Society there across the river—Philippolis. We have a large congregation there of Griquas, and also of Bechuanas. There must have been 700 present on the Sabbath; and at the Lord's table I sat down, I presume, with about 400 communicants.

We held a noble missionary meeting while I was there, to revive and reorganize their auxiliary to our Society. A magistrate from the neighbouring district of Bloem Fontein kindly and efficiently presided, and seemed to enjoy the chair of a missionary meeting more than the chair of a court of justice. Many of the people spoke on the occasion. The language was Dutch, but the sentiments liberal and evangelical. Promises of contributions were made to the extent of about £100, including some donations of sheep and cattle.

It is very delightful to see the sympathies of people called forth in the cause of God. The Chieftain was there, giving willingly of his own substance, and re-

commending his people to give also,—not compulsorily, as with a rod, but in the spirit of meekness and of love.

Time would fail me to proceed with each station in detail. I left Philippolis, and went forward to Ramah and Griqua Town. At the latter place I had many pleasing interviews with the Chief, Waterboer, whose intelligence, energy, and eloquence surprised, a few years ago, the inhabitants of Cape Town, when he paid that part of our colony a visit.

There is a station of considerable importance between these two towns of Philippolis and Griqua Town, called Guahanop, instead of which euphonious, though non-English name, we gave the appellation of Backhouse, out of respect to our excellent friend in this country, who has kindly and liberally aided the people there. An effort was being made to lead out a portion of the waters of the Vaal River, for the purposes of artificial irrigation. This would afford lands for about 500 families. It might cost £1000. But the people seemed prepared to meet the outlay, if they had the assurance of scientific men, after due measurements had been taken, that there existed a reasonable prospect of a successful issue to the undertaking. This matter was under careful consideration when I left. I am not without hopes, but I have also my fears, lest the fall into the river should not be sufficient. There are beautiful and rich lands, and a noble stream always flowing; but to give the former the benefit of the latter, is the work and the difficulty.

We advance, however, to the Kuruman, the station of our well-known and honoured Missionary, Robert Moffat. I found him there, and his family and colleagues waiting to receive me, and prepared to give me a welcome. The frontispiece to his volume of scenes in Africa contains a good representation of the spot. There I passed several days, and saw what God had wrought by the persevering labours of our brethen. Their dwelling-houses and gardens are fit residences for worthy and devoted men. The chapel is an honour to South Africa, and would be no disgrace to the environs of London. It is substantial and commodious. The inhabitants of the village itself are not numerous. They live scattered in places where they can tend their cattle. But we had good congregations, and a large number are church communicants. And there, too, is an active printing-press—a press hard at work in the interior of Africa, nearly 1000 miles away to the north of Cape Town, among a people once darkness, now light in the Lord, walking in the fear of God, and adorning a profession of the Gospel. These are our epistles, that may be known and read of all men, not excepting explorers of lakes and South African hunters; and these men bear willing testimony to the elevating influence of Christianity over the savage mind and the savage life and institutions.

I was very glad I succeeded in prevailing on Mr. Moffat to accompany me to other stations of our Society in the still further interior. We traced our way up to Dr. Livingston, a man of great energy, enterprise, and excellence; and who had lately returned from the discovery of the Lake. Neither oxen, nor time, nor season, permitted me to pay the Lake a visit; but an attempt has been since made to revisit and ascertain the number and state of the tribes in its vicinity. Difficulties have occurred for the present, but further attempts will be made; and, if practicable, something will be done to carry the lamp of immortal truth amidst the nations there.

That was my farthest visit to the North; and then, having visited some other stations on my way back, at some of which I found a great and good work on the

hands of our Missionaries, I reached the country of the Bassutos, where the Paris Missionary Society has its valuable missions, which have been established there now some fifteen years. God has been pleased to accomplish much by their instrumentality. They have a remarkably intelligent chieftain, of the name of Moshesh, to whose friendship and excellent qualities Sir Harry Smith, Governor of the Cape, has not failed to bear on many occasions ample testimony. It cannot be said that he has embraced the Gospel, however strong may at times be his convictions as to its truth and moral superiority. I visited all the principal stations of the Paris Society in that country, and rejoice in being able to bear my testimony to the devotedness of the Missionaries, and, under God, the success of their Missions. I esteemed it a privilege to enjoy this interview with them; and I think it was not without encouragement to them, to receive the fraternal visit of a member of another, though kindred Society. Our interview, though somewhat brief, was pleasant; and the Sabbaths I spent among them I shall long remember as among my choicest in South Africa. I can scarcely think that the veriest unbeliever in France, or the most ill-natured in any country, could visit the Bassuto country, know what the people were, and see what they now are, without confessing that there is something more in Christian Missions than he had dreamed of in his too self-complacent philosophy. And if Christians too would go and visit some of these scenes, I could promise them large interest of enjoyment and profit for their outlay of capital; and on their return, our Committees and Boards and platforms would have able advocates, intelligent advisers, and munificent contributors. I wish I could tempt some to make the experiment.

After this I proceeded through a fine new country, and crossed a lofty mountain range,—that of the Mathluti, or Drakenburg, that separates between the old colony of the Cape and the new colony of Natal,—the rich and well-watered land of Natal,—whither so many of our countrymen have lately emigrated, where some have met with disappointment, as in all new colonies, where many are happily settled already, and where many men will, I am persuaded, be happily settled, and find that “the diligent hand maketh rich.” The secret of their success as colonists will be found in their own enterprise and industry, combined with reasonable expectations; and the secret of the prosperity of the colony, as such, will be found, I think, in the liberality of its treatment by the imperial and local governments. A selfish policy, or a crooked policy, will be fatal to the interests of all parties. Let us hope that light is rising on these subjects, on all parties interested in these decisions, and our colonies, like daughters, will rise up and call us blessed.

From Port Natal I proceeded to Table Bay,—a little excursion along the coast, of 800 miles. At Cape Town, having welcomed the Rev. W. Thompson to the pastoral office there, and helped him to office as the Society's agent,—having been able to carry out the Society's wishes, I believe, in regard to new arrangements as affecting their venerable and honoured friend, Dr. Philip, my mission to South Africa terminated. I took leave of friends, said farewell to the majestic and beautiful scenery of the Cape, and sailed away for Port Louis, in the island of Mauritius, specially with the view of inquiring into the state of our Malagasy friends residing there, and the state of things in the island of Madagascar.

It was with mournful feelings that I received, on my arrival, the information of the death of one of the refugees who had visited us some years since in this country, and who was much beloved by all who knew him—David Ratsarahomba. He had entered into his rest, and been conveyed to his long home just before my

arrival in the island. There are many natives of Madagascar in Mauritius. Many of these were formerly slaves; they are now free labourers. Of course they are not young, for the introduction of slaves has long ceased. But very many of them have come under the religious instruction of our missionaries in the island, and are members of the church under their care. I can assure you it was with no small pleasure that I found myself again among so many of the natives of Madagascar, and again proclaiming among them, in their own tongue, the message of eternal mercy, and this listened to with great attention. I had many services among them during my brief sojourn, and indulge some hope that it was not in vain. I have preached but once since my return to England; but it seems to me, I know not why, very formal and very flat, preaching in English, compared with that of addressing the natives of Madagascar in their own impressive and mellifluous language.

We have a station in Mauritius called Moka, intended to be a village for the Malagasy. There our deceased friend Rafaravavy resided. There we have a new chapel building, which will accommodate about 200 persons: it is of stone. The expense of all building in the Mauritius is enormous. This little chapel will cost nearly £1000; the amount is principally raised in the island. All are contributing very generously towards it, but they want help; and we are proposing that the collection of this evening shall be devoted to that object. Allow me to say, I feel the value and importance of the object. It is a chapel for the stated ministry of the Gospel among the natives of Madagascar and their families resident in Mauritius. Mr. Le Brun, jun. has been their pastor, and is still, though aided, I expect, now by his younger brother. The services are in French, for the most part, as best understood by all the younger people born in the island; but services are also held by native teachers, and some of these are conducted in the native language, for the sake of the older people, to whom, though the French is tolerably familiar, the mother-tongue is most sweet.

I made all the efforts I could to visit Madagascar itself, or its coast at Tamatave, during my sojourn in those parts; for, though I knew the country was not open to any Christian effort, I thought I might obtain an interview with some of the native Christians on the coast, and at any rate ascertain something true and definite as to their actual condition in the country. All my efforts were vain. No ships were proceeding there; and when, at length, just before I left Mauritius, a slight modification took place in relation to commerce, and some two or three vessels were on the point of sailing, and I applied for a passage, I found that most peremptory restrictions were imposed upon the agents and captains by the parties concerned in the monopoly, forbidding any passengers whatever to be taken on board. Some information has subsequently arrived in this country, to the effect that several native Christians had been put to death, and that very many men would have suffered that penalty but for the decided interference of the young prince, to whom they fled for refuge, and who, at the risk of his own life, extended protection to them.

I cannot well quit my brief notice of the Mauritius, without alluding to one fact that gives it, I think, a strong claim on the efforts of our Society, and of British Protestant Christians generally,—I mean the strong hold that Romanism has on the island. There are a Bishop and nine clergymen of the Roman Catholic Church, paid by the Government £2500 per annum. An Anglican Bishop has been lately appointed, and there are a few English clergymen in the island. I am jealous, not only for Mauritius, but for Madagascar, as likely to be acted on

through Mauritius. I have seen enough to constrain me to say, and to say urgently, Let us aim to strengthen our Evangelical Protestant Missions there. And (may I add?) I have seen enough to constrain me to say, and to say it emphatically and distinctly, in this crisis of our country's history, May God in mercy preserve sound and vital Protestantism in our land!

I now directed my steps towards home. Nearly two years had expired since I left England; the time, filled up with important engagements, had rapidly rolled by, but I longed to reach again the bosom of my family, and the numerous friends, and scenes, and duties I had left in England. But I was not quite prepared for another three months' voyage over the "deep blue ocean." I preferred another route, and for many reasons adopted it. I sailed from Mauritius, amidst many farewell salutations and kind wishes, and many earnest prayers, too, for the Christians of this land. I reached Ceylon, and remained a few days there, rejoicing in having the opportunity of some pleasant intercourse with the Deputation lately sent out to India by the Baptist Missionary Society. From thence I proceeded by a steam-vessel to Suez, and then by the usual conveyance of the Egyptian Government for the overland route, to Cairo—that ancient, remarkable, and thoroughly Oriental city—from whence I could visit still more ancient sites and scenes, the land of the Pharaohs, and tombs and Pyramids, and to which land so much of ancient Scripture History belongs. This, though replete with interest, could satisfy no reasonable man or officer of a Missionary Society. Palestine was at hand, and Judæa had attractions for me I could not resist, and which, in fact, I did not attempt to resist. I set out for Jerusalem, and visited many a site of permanent interest there, and not the least, the Bethany just beyond the Mount of Olives, of which we read, "He led them out as far as Bethany, lifted up his hand and blessed them," and charged them "to go into all the world, and preach the Gospel to every creature."

I passed through Samaria and Galilee, stood by the Lake of Tiberias, and having gone through the parts about Cæsarea Philippi, I came to Damascus, where Paul, the great Missionary to the Gentile world, received sight from Ananias and a purer light from Heaven. Then travelling, still homeward, I crossed the goodly Mount Lebanon, and, taking ship at Beyrout, came down to Alexandria; and from thence, touching at Malta and Gibraltar, I landed at Southampton, and am now permitted, in God's good providence, to find myself surrounded by so many whom I love, and amidst scenes I have been familiar with from my youth upwards.

To my brethren of the Missionary Society, and its friends generally, I would say, Take encouragement. I bring glad tidings. The great work to which we are committed has many tokens of Divine approval. I have seen men of many kindreds, tribes, and tongues sitting down together in the kingdom of God:—Europeans of many lands; Americans; the native tribes of Africa—Hottentots, Caffres, Bechuanas, Corannas, Griquas, Zoolus; and then Malagasy and natives of Mauritius, and Cingalese, and men of Egypt and Syria, equally partakers of that grace which brings salvation to all, whether Jews or Gentiles, bond or free, civilised or savage. We are debtors to all; and to us is entrusted the great enterprise of helping to make known "God's way upon earth, and his saving health among all the nations. Let the people praise thee, O God; yea, let all the people praise thee!" Amen and amen.

After singing, the Rev. JOHN ALEXANDER, of Norwich, offered up a prayer of thanksgiving, and the meeting separated.

SACRAMENTAL OFFERING TO THE NECESSITOUS WIDOWS AND CHILDREN OF DECEASED MISSIONARIES.

In presenting the subjoined list of contributions in aid of the Fund for the relief of the Widows and Orphans of Deceased Missionaries, the Directors offer their best thanks to the pastors, officers, and members of the various churches, who have so kindly responded to the Appeal.

In reply to the solitary objection that has been urged in a few instances against the appropriation of a part of the sacramental collection to this object, lest it should operate to the prejudice of the poorer members of the churches, the Directors deem it sufficient to observe, that the objection was fully met and provided for, by the terms of their Address, published in the January number of the *Missionary Chronicle*, and they have the gratifying conviction that the amount now presented, in aid of the Widows' and Orphans' Fund, consists, with a few exceptions only, of moneys raised "*over and above the ordinary sacramental collection.*"

The appended lists comprise the amounts received during the months of January and February; but the Directors have reason to expect that some of the churches, which from local circumstances have been hitherto prevented from manifesting their sympathy in the object, will be prepared to forward their contributions during the present month; and which shall be duly acknowledged on a future occasion.

It will be seen, on a reference to the subjoined lists, that the Churches which have responded to the Appeal amount to two hundred and ninety; and that the aggregate of their contributions, including donations from several liberal individuals, is £1387 15s. 3d.

The Directors feel much pleasure in giving the subjoined extracts from several of the communications received from their friends, Pastors and Deacons, on the subject of the Appeal, as affording proof of the very cordial feelings with which it has been answered, and of the encouragement held out of renewed effort, as occasion may arise, in future years.

"I SINCERELY rejoice that so simple and easy a plan has been thought of to meet this most important object, and earnestly hope that the response will be so prompt and abundant, as to meet the necessities of the case without again burdening the ordinary funds of the Society.

"It affords me great pleasure that the claims of the Widows and Orphans have been at length acknowledged by our Church. And though this is, I believe, the first contribution we have made to this interesting object, I trust it will not be the last.

"One of our valued deacons, who has sent the enclosed order, says, 'Do tell Dr. T. to keep this annual collection for the Widows of our dear missionaries *before* the churches, and let us hear something about it at our Annual Meeting.' The pastor adds, 'I hope

the churches *generally* have collected for this most affecting object; I believe it has done and will do my people spiritual good. Their hearts have been enlarged by it."

"Your appeal on behalf of the Widows and Orphans of our Missionaries was laid before the church here, on the evening of Thursday last, and was most cordially heard. It gives me great pleasure to be enabled to send you a post-office order for the above most benevolent object. We are glad that you made the appeal; for in such ways we are taught our duty to the widow and the fatherless, and have an opportunity to pray for them; I trust your appeal will be *universally attended to*, and that on the first Sabbath of future years, when the church of Christ meet to remember a Saviour's love, and to show

brotherly love, so long as Missionaries' Widows and children need support, a similar course to the one adopted this year will be followed."

"I expressed a hope at our preceding Church Meeting, that all would double their usual offering, but I am happy to say, the amount was *threefold* the average, plainly showing that the response was cordial."

"I have the gratification to inform you that it is the intention of the church to devote the first sacramental collection in each year to this sacred object."

"Annexed I have the pleasure to hand you the enclosed post-office order, being the

amount of ordinance collection on the first Sabbath in February. And in future, either the January or February collection will be devoted to the same object."

"The appeal of the Directors of the London Missionary Society forwarded to my friend and pastor, was read to the church on Thursday evening last, and the substance of it again at the Lord's table yesterday. And on the collection being made, we found a balance of £5., after deducting the usual amounts for the poor of our own church. I have, therefore, herewith enclosed post-office order for that amount, hoping that the churches generally may respond to the call, and that you may be spared to remind us of it another year."

LONDON AND ITS VICINITY.

	£	s.	d.
Abney Chapel . . .	10	11	6
Bethnal Green . . .	5	0	0
Bow . . .	1	9	2
Broad-street . . .	5	7	0
Clayland's Chapel . . .	8	7	4
Coverdale Chapel, Limehouse . . .	3	0	0
Eccleston Chapel . . .	3	8	10
Falcon-square . . .	10	0	0
Hackney—Hampden Chapel . . .	1	6	0
Pembroke Chapel . . .	4	17	1
Mr. Heudeboureck . . .	0	10	0
Miss Houghton . . .	0	10	0
Holywell Mount . . .	6	0	0
Horbury Chapel, Notting-hill . . .	7	0	0
Horsleydown, Union Chapel . . .	2	2	0
Islington—Islington Chapel . . .	14	10	0
J. Davies, Esq. . . .	10	0	0
Jamaica-row Chapel . . .	5	0	0
Kensington . . .	11	0	0
Marlborough Chapel . . .	4	15	6
Middleton Chapel, Dalston . . .	6	8	0
Mile End—Latimer Chapel . . .	4	0	0
New Town . . .	2	2	0
New Court . . .	3	2	0
Old Gravel Pit, Homerton . . .	8	0	0
Orange-street . . .	8	11	0
Paddington . . .	21	19	5
Poultry . . .	30	6	6
Robert-street . . .	6	11	9
Stepney . . .	4	2	2
Tabernacle (New) . . .	5	0	0
Trevor Chapel, Brompton . . .	9	4	6
Trinity Chapel, Poplar . . .	11	15	0
Trinity Chapel, Brixton . . .	2	0	0
Union Chapel, Brixton Hill . . .	2	0	0
Union-street, Southwark . . .	5	4	0
Walthamstow . . .	5	10	0

	£	d.	s.
Weigh House . . .	38	6	11
York-road . . .	3	0	0

Donations.

T. Paulin, Esq. . . .	10	0	0
C. C. P. . . .	5	0	0
Mizpah . . .	5	0	0
J. and E. B. . . .	3	0	0
Mr. J. E. Dunt . . .	2	0	0
Mr. J. T. Laby . . .	1	0	0

Country.

Aberdeen, Mrs. Leslie . . .	1	1	0
Appleton, Mrs. Trowsdale . . .	5	0	0
Miss Nelson . . .	1	0	0
Ashton-under-Lyne . . .	10	0	0
Axminster, including 4s. from two young friends . . .	1	0	10
Bakewell . . .	1	14	0
Barnsley . . .	5	10	7
Barnstaple . . .	3	14	0
Basingstoke—Hote-street . . .	1	6	0
Bassingbourn . . .	2	15	0
Beccles . . .	2	18	6
Bedford—Bunyan Meeting . . .	7	7	0
Howard Chapel . . .	3	3	8
Bingley . . .	2	10	1
Birmingham— Carr's Lane (two-thirds) . . .	16	15	4
Countess of Huntingdon's . . .	1	16	2
Bishop's Stortford . . .	4	4	0
W. Taylor, Esq., and family . . .	10	0	0
Blackburn—St. James'-street . . .	4	6	3
Chapel-street . . .	5	11	0
Blackpool . . .	2	6	9
Blandford . . .	1	10	0
Boston, per Rev. I. Watts . . .	1	0	0
Grove-street Chapel . . .	1	0	0
Brackley . . .	1	1	0
Bradford, Wills . . .	3	0	0

	£	s.	d.		£	s.	d.
Bradford, <i>Yorkshire</i> —				Eltham	1	10	0
Horton Lane	10	0	0	Enfield—Chase-side	3	11	2
Bridgewater	3	0	0	Epsom	4	17	6
Brighouse, including two				Erdington	1	0	0
Friends, 10s. each	3	9	3	Fakenham	3	0	0
Brill	0	15	3	Farringdon	1	2	0
Bristol—Brunswick-square	3	6	9	Faversham	3	2	0
Castle Green	3	8	5	Finchingfield	2	10	0
Highbury Chapel	13	0	10	Finchley	5	14	4
Kingswood—				Frome (moiety)	4	0	0
W. Boulton, Esq.	5	0	0	Glasgow—Laurieston	2	10	0
Long Ashton	3	2	6	West George-street	14	10	0
Bromley, <i>Kent</i>	5	1	6	Gloucester—Southgate Chapel	2	7	6
Bruton	0	15	0	Gomersal	2	2	0
Bury—New-road	3	0	0	Grantham	2	7	0
Bury St. Edmund's	2	16	0	Gravesend	4	10	0
Bushey	3	8	2	Special Donations	2	3	6
Cambridge	3	1	3	Guernsey—Eldad Chapel	2	6	2
Cannock	1	0	0	Mrs. Wild	1	0	0
Carlisle	1	5	0	Dr. Braeley	1	0	0
Castle Hedingham	4	6	6	New-street	1	11	0
Charlesworth	1	15	0	Prem. 4s. 6d.; £5. 12s. 8d.			
Chatham	8	5	4	Guildford	2	3	6
Chelmsford—London-road	22	8	2	Halifax—Harrison-road	2	7	6
Cheltenham—Highbury Cha- pel	5	0	0	Sion Chapel	6	0	0
Cheshunt—Crossbrook-street	2	2	0	Hampton	1	5	0
Chester—Queen-street	8	0	0	Hanley	4	0	0
Chesterfield—Soresby-street	4	18	3	Harleston	1	11	0
Chichester	1	17	6	Haslingden	1	5	0
Chippenham	0	17	0	Henham	1	13	0
Chiswick—Rev. E. Miller	1	0	0	Henley-on-Thames	6	13	6
Chorley	2	15	0	High Wycombe	2	9	2
Clevedon	2	0	0	Highgate	3	3	0
Cockermouth	1	0	0	Hindley, Bridge Croft Chapel	1	1	10
Colchester—Lion Walk	10	0	0	Hereford	4	2	8
Congleton	0	17	6	Hitchin	2	0	6
Coventry—Well-street	2	0	0	Horncastle	1	0	0
Vicar-lane	5	0	0	Huddersfield—			
West Orchard	5	0	0	Highfield Chapel	5	0	0
Cowes, East	3	0	0	Ramsden-street Chapel	7	0	0
Cowes, West	2	0	0	Hull—Albion Chapel	8	1	0
Croydon	3	7	0	Fish-street Chapel	18	0	0
Cuckfield	0	17	0	Do. Sunday School Teachers	5	0	0
Dalkeith	1	0	0	Salem Chapel	2	0	0
Darlington	1	0	0	Ipswich—Tacket-street	8	10	2
Darwen—Belgrave-square	5	0	0	Kettering	4	16	7
Derby—London-road	1	0	2	Keyworth	1	8	9
Victoria-street	5	4	7	Kingsbridge	1	1	3
Devizes	5	0	0	Kingston	5	0	0
Devonport—Princess-street	5	0	0	Kipping Thornton	2	4	0
Devonshire Dissenter	0	10	0	Lancaster	4	10	0
Dewsbury	7	0	0	Launceston	1	3	6
Dudley	7	4	10	Leamington—Spencer-street	3	5	0
Durham	1	2	0	Leatherhead	5	0	0
Ealing	3	16	6	Leeds—Belgrave Chapel	10	15	8
Edinburgh—Argyle-square	15	0	0	East Parade	13	0	0
Miss Finlay	5	0	0	Salem Chapel	1	14	0
Edmonton and Tottenham	2	2	0	Leek	1	10	0
Mr. Dyke	5	0	0	Leicester—Bond-street	5	0	0
				Gallowtree-gate	9	0	0

	£	s.	d.		£	s.	d.
Leith	7	5	0	Poole	3	0	0
Leyland, near Preston	0	7	0	Poyle	1	15	7
Lichfield	1	0	0	Preston—Cannon-street	8	8	0
Little Dean	1	1	0	Rendham	1	0	0
Little Maplestead—				Redditch	1	2	6
Rev. J. Raban. (Donation)	0	10	0	Red Hill, A Friend	0	5	0
Liverpool—				Richmond, <i>Surrey</i>	1	4	0
Great George-street	10	0	0	Romsey	5	11	5
S. Job, Esq. (Donation)	5	0	0	Ross	1	12	0
Anonymous	0	10	0	Royston—Fraternal Associa.	4	17	4
Crescent Chapel	15	11	0	Runcorn	1	0	0
Toxteth Chapel	2	1	3	Saffron Walden	2	13	8
Louth	3	13	0	Sale	0	10	0
Ludlow	1	10	0	Sandwich	2	0	0
Luton	4	17	0	Scarborough—Old Meeting	1	19	9
Lutterworth	2	0	0	Selby	0	16	0
Lynn	5	0	0	Sheffield—Attercliffe	1	14	0
Macclesfield—Roe-street	4	0	0	Lee Croft	1	10	0
Townley-street	1	10	0	Queen-street	9	0	0
Maidenhead	6	11	1	Shrewsbury—Swan Hill	7	4	8
Manchester and Salford—				Sidbury	0	10	0
Hope Chapel	16	13	0	Mrs. Bishop	1	0	0
Richmond Chapel	4	4	0	Skipton	1	4	9
Rusholme-road	20	1	8	Soham	1	8	6
Zion Chapel	6	9	5	Southampton—			
New Windsor Chapel	1	10	0	Above-Bar Chapel	8	0	0
Maidstone	4	0	0	Southport	5	0	0
Marden	2	3	0	South Shields	2	0	0
Mere	2	13	0	Stanstead	1	0	0
Mill Hill	2	0	0	Stockport—Hanover Chapel	16	2	9
Moreton-in-Marsh	0	13	3	Stourbridge	2	5	0
Morley	2	15	0	Stroud—Old Chapel	5	0	5
Needham Market	1	0	0	Bedford-street	2	0	0
Newark	1	0	0	St. Helen's	2	2	0
Newbury	7	18	7	St. Neot's	2	0	0
Newcastle—St. James's Chapel	8	3	6	Sunderland	5	8	3
Newcastle-under-Lyne	2	0	0	Swanscombe	8	13	8
Newport, <i>Essex</i>	1	0	0	Taunton—Paul's Meeting	4	6	2
Newport, <i>Isle of Wight</i> —				North-street Chapel	10	10	10
St. James's-street	2	0	0	Tewksbury	2	4	8
Newport Pagnell	3	12	6	Tintwistle	4	0	0
Northampton—Castle-hill	4	3	6	Tiverton	3	10	0
Commercial-street	3	0	0	Tooting	2	5	0
King-street	2	0	0	Torquay	6	1	2
North Shields	4	11	2	Totness	1	0	0
Northwram	0	7	6	Totteridge	4	10	6
Northwich	1	14	9	Towcester	1	10	0
Norwich—Princes-street	5	2	6	Trowbridge	1	9	0
Mr. S. King	5	0	0	Truro	2	16	9
Nottingham—Castle-gate	16	0	0	Tunbridge Wells—			
Friar-lane	4	5	2	Independent Chapel	5	8	0
St. James's Chapel	3	14	6	Countess of Huntingdon's	3	3	0
Odiham	5	14	0	Upminster	1	15	0
Orpington	1	4	0	Uppingham	2	2	0
Penrith	2	0	0	Uttoxeter	2	5	2
Peterborough	3	13	1	Uxbridge—			
Petersfield	1	7	0	Rev. T. G. Stamper's	10	0	0
Pickering	1	17	9	Old Meeting	2	2	0
Plymouth—Norley Chapel	8	0	0	Wakefield	6	0	0

	£	s.	d.		£	s.	d.
Walsall	5	0	0	Wiveliscombe	0	10	0
Ware—Old Chapel	2	10	0	Woburn, Beds	1	10	0
Warminster	1	0	0	Wolverhampton	5	18	6
Watford, Miss Goss	0	10	0	Worcester	10	0	0
Wattisfield	3	2	0	Workshop	1	14	0
Welford	4	3	8	Wymondham	0	10	0
Wellingborough	1	10	0	Yardley Hastings	0	15	0
Wem	4	11	1	Yarmouth, Isle of Wight—			
West Bromwich—Mayer's				From the Church in the			
Green	8	1	0	house of Mrs. Michell	3	0	0
Westbury—Mr. W. Couzens	0	5	0	Yarmouth, Norfolk	5	0	0
Whitby, a Friend	1	0	0	Yeovil	3	2	6
Wigan, Rev. W. Roaf	1	0	0				
Wigston	1	0	0				
Wimbourne	4	5	6				
					£1387	15	3

MISSIONARY CONTRIBUTIONS

FOR THE OUTFIT AND REPAIRS OF THE MISSIONARY SHIP, "JOHN WILLIAMS."

From the 16th January to the 12th February, 1851, inclusive.

£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Collected by—			Clapham.			Master C. Snuggs			Old Gravel Pit, Homerton.		
Master G. Barton	0	7	Auxiliary Society	2	5	Maisters T. and W.	0	1	Collected by—		
Master R. D. Bennett	0	2	Miss Welch and			Tee	0	1	Emma and Ellen		
Miss L. A. Blundell	3	7	brothers	1	2	Master S. T. Bishop	0	8	Burn	1	18
Master H. M. Bompa	0	4	Girls' Sunday-school	2	6	Master Pickett	0	1	Miss Matthews	1	2
Jane Briggs, per E.			Boys' ditto	2	8	Miss Brown	0	2	Miss E. Matthews	0	16
Chartier, Esq.	0	5	9l. 2s. 1d.			Miss F. Whitmore	0	2	Master Matthews	0	11
Miss Ellen Cunliffe	0	12	Clapton, by Miss M.			Miss E. Jackson	0	9	4l. 8s. 6d.		
Master B. H. Hom-			Johnstone	1	5	Miss M. A. Jackson	0	4	Oxenford Chapel,		
page	2	1	Ebenezer Chapel,			Miss C. Moore	0	7	Sabbath school	3	11
J. in a Preparatory			Neckinger Road,			Miss M. Swain	0	2			
School, Hoxton	0	1	Sunday-school	2	14	Miss Stoman	0	5	Paddington Chap. I.		
T. A. Jones	0	6	Haverley Chapel,			Miss Warman	0	6	Juvenile Collection		
Miss Letchworth	1	4	Peckham, by Mas-			Master Booker	0	2	& Sunday-schools	20	0
L. M. P.	0	5	ter T. J. Hardy	0	8	Master A. Robinson	0	2	Master W. H. Beavis	0	16
Ann Matthews	0	15	Hare Court, Col-			Miss Langley	0	11	30l. 14s.		
Miss and Master			lected by Miss			Miss Flower	0	3	Park Chapel, Camden Town.		
Money	0	12	Louisa, Elizabeth,			Miss Caprice	0	1	Collected by—		
Mrs. Pattison	1	5	and Maria Spicer	6	8	Miss Shutter	0	1	Samuel Petty	0	11
Misses M. and I.			Holloway Chapel,			Miss M. A. Turner	0	4	William Pitt	0	10
Paulin	1	2	Collected by Miss			Master Edmondson	0	4	Agnes Simpson	0	10
Miss Isabel Smith	0	12	E. S. Bishop	3	1	Master Arnold	0	7	K. Brummel	0	9
The Children of Mr.			Albany-street School	0	14	Miss C. Adams	0	1	A. Woodlands	0	5
J. Smith, Rathbone			3l. 15s.			Master W. Manner-			C. Nicholson	0	5
Place viz.			Holywell Mount.			ing	1	5	Jane Clay	0	4
Master J. Smith	0	11	Juvenile Association.			Master Fraser	0	1	Amelia Harnden	0	4
Master G. Smith	0	11	Master L. Lucas	0	5	Master Watford	0	2	Sarah Groom	0	4
Miss E. Smith	0	17	Miss Edmonds	0	1	Miss Watford	0	2	E. Nicholson	0	3
Miss L. H. Smith	0	15	Miss Green	0	1	Miss Welfield	0	4	W. H. Brown	0	3
2l. 14s. 4d.			Miss Ward	0	1	Miss Welfield	0	4	Elizabeth Hill	0	3
Miss E. M. Stace	0	8	Miss Coleman	0	5	Miss Kirkby	0	7	Mrs. Laidson	0	1
Master W. J. Tabor	1	10	Miss S. Bennett	0	7	Miss Goodman	0	6	L. Bennett	0	1
Miss Tilbury	1	1	Miss Ann Hobbs	0	10	Miss Gibbs	0	11	Girls in Miss Marks's		
Two Sisters	0	13	Miss E. Bunn	0	7	Miss L. Turner	1	0	Class	0	0
Master C. W. Westall	0	7	Miss Thorpe	0	2	Miss A. Smith	0	15	John Hanly	0	2
D. E. Wheeler	0	6	Miss E. Handley	0	2	Miss T. Iron	0	4	Robert Hanly	0	2
			Miss J. Handley	0	6	Miss Eliza Ingram	0	4	Emma Hold	0	1
			Miss E. Hacker	0	2	Miss Eleanor Ingram	0	2	Henry Goodson	0	1
			Miss E. Milner	0	10	Miss Ireland	0	2	4l. 8s. 3d.		
			Miss M. Fulford	0	4	Miss Knight	0	2	River Terrace, Is-		
			Miss A. Brodgen	0	1	Miss Burgess	0	8	lington, Sabbath-		
			Master J. Angling	0	3	Miss C. Wells	0	5	school, per Mr.		
			Master H. Thome-	0	6	Miss Partridge	0	7	Hill	3	6
			son	0	2	Miss Dinsdale	0	1	Queen-street, Rat-		
			Master Playl	0	3	Master W. Millett	0	4	cliffe, Collected by		
			Master T. Evans	0	9	Master Dunning	0	1	three little Girls	0	15
			Master A. Nodes	0	13	Mr. Standerwick's			St. Thomas's Square,		
			Miss M. A. Lee	0	4	Class	0	1	Hackney.		
			Miss H. Brown	0	3	Maternal's row,			Girls' school	7	0
			Miss Bailey	0	2	Sunday-school,	0	3	Boys' school	1	11
			Miss M. Standerwick	0	1	Virginia-row, Sun-			Infant and Girls'		
			Master W. Mc.			day-school	1	6	School, New Pre-		
			Lucas	0	1	Collection, January			street, Westmin-		
			Master Errington	0	3	20th	1	0	ster	0	10
			Master J. Colley	0	3	22l. 11s. 7d.					
			Master W. Syrett	0	3	Middle End New Town,					
			Master F. Ralph	0	2	Juv. Collection	1	2			

s. s. d.	
Collected by—	
Mrs. Heudebouch	1 2 0
Mrs. Rockstraw	1 2 0
Mrs. E. Colebatch	0 12 0
Mrs. B. F. Smith	1 4 0
Mrs. Timothy	0 10 4
Mrs. Gibbs	0 15 7
Mrs. E. Burton	0 0 8
Mrs. Eliza Pile	0 0 8
Mrs. Sophia Lewis	0 0 2
Mrs. C. Pittman	0 0 3
Mrs. Whyte	0 0 3
Mrs. Rickaby	0 0 5

152. 12s. 5d.
Stapery, Collected
by W. H. Boshier. 0 6 10

Tabernacle.

Collected by—	
Miss Barrow	0 10 6
Miss F. Dyball	1 2 6

11. 13s.

Tottenham Court Chapel.

Collected by—	
John Bowers	0 1 1
William Burroughs	0 2 6
Charles Bodaby	0 2 6
Miss Cheahle	0 2 2
John Camp	0 1 0
Mary Cutler	0 3 3
Emma Coop.	0 3 10
William Crockett	0 2 3
Harriet Cutler	0 1 6
Samuel Gillingey	0 1 0
Joseph Gabriel	0 4 6
Miss Gairdner	0 3 2
William Hone	0 15 11
John Hagger	0 10 0
John James	0 1 9
Ann Jones	0 1 10
Henry Jones	0 3 10
Joseph Langman	0 1 0
Ann Langman	0 1 4
Sarah Last	0 3 1
Frederick Lawrence	0 7 0
Miss R. Lloyd	0 1 0
A. and G. Mansfield	0 6 4
Kate Morgan	0 1 0
Anna M. Norman	0 1 6
Robert Nuthall	0 2 2
William Oakes	0 4 6
Miss Portch	0 3 0
R. Campbell Puckett	0 4 0
John Purday	0 5 0
Masters W. and J. P. Richardson	0 7 6
Frederick Reading	0 2 3
Mr. Rothwell	0 3 6
William Rayner	0 3 4
Miss Seabourne	0 4 0
Thomas Shaw	0 1 0
Mr. Stickland	0 1 0
Thomas Smith	0 2 8
Ann Sells	0 2 1
William Swinney	0 1 6
Miss Taghill	0 1 0
Miss Wernell	0 3 6
Miss E. Wernell	0 2 0
Small Sums	1 1 5

Collected at Mr. Redman's Lecture
101. 12s. 10d.

Trevor Chapel.

Collected by—	
Mr. Wm. Bartlett, jun.	1 5 0
Master E. Bartlett	0 6 8
Master T. M. Bartlett	0 5 8
Master G. Bartlett	0 5 7
Master C. Bartlett	0 13 0
Miss Hapburn	0 1 0
M. Walter Johnson	0 14 1
Miss Lewis	0 7 0
Miss E. J. Lewis	0 1 6
Master Monk	0 10 9
James Osborne	0 2 10
Miss Pemberton	0 7 2
Mr. Radermacher, jun.	0 14 6
Master Wyde	1 4 0

72. 17s.

Walkhamstead, Collected by the
Pupils at the Girls'
Mission-school .. 15 0 6

s. s. d.	
Waltham, York-street.	
Collected by—	
Master J. J. Miller	0 13 0
Miss J. Spill	0 10 7
Sunday-school.	
William Kemp	0 0 9
John Dickeson	0 0 6
Thomas Garrard	0 1 1
F. Burton	0 2 3

11. 9s. 5d.
Weigh House,
Juvenile Mission-
ary Society, per
Mr. C. Barnard .. 8 6 6

REDFORDHIRE.

Beilford, Bunyan Meeting House	
Sunday-school.	
Collected by Girls.	

Classes of	
Miss E. Kilby	0 1 6
Miss Trengena	0 1 0
Miss Batchelor	0 4 3
Mrs. Usher	0 4 8
Miss Reyster	0 0 7
Miss Craft	0 6 4
Miss Jukes	0 0 6
Miss White	0 5 5
Miss Lovell	0 4 0
Miss M. A. Lovell	0 6 2
Miss E. Jukes	0 1 8
Miss Mayes	0 1 8

Collected by Boys.	
Mr. Morgan and Mr. Bentkin	0 18 5
Mr. Pack	0 2 3
Mr. Morion	0 6 4
Mr. Verrall	0 5 3
Mr. Norman	0 8 1
Mr. Master	0 6 0
Mr. Marsh	0 4 9
Mr. Millard	0 4 3

Missionary Box In
School .. 0 2 0

Collected by Young Friends.	
Miss Norman	0 8 6
Miss Gurnon	0 7 4
Miss Annie Maiden	0 6 4
Miss Thompson	0 6 2
Miss May	0 5 0
Miss Anne Gurnon	0 3 7
Miss E. Craft	0 3 6
Miss Coombs, at	
Mrs. Burr's	0 2 0
Mrs. Hillier at ditto	0 1 7
Master Alfred Paine	0 4 6
Master Lawrie	0 6 6
Fractions	0 0 6

81. 6s. 5d.

BUCKINGHAMSHIRE.

Buckingham.

Collected by—	
Miss Allen	0 3 6
Miss Stallworthy	0 10 6
Miss Emma Stallworthy	0 10 0
William G. Stallworthy	0 7 9
Samuel J. Stallworthy	0 3 6
Matilda Bailey	0 1 0
Sarah Chappell	0 1 0
Martha Miles	0 1 0
Martha Webb	0 0 3

11. 9s. 6d.

Great Marlborough, Sun- day-school .. 1 16 0	
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Newport Pagnel.

Sunday-school .. 1 18 7	
Collected by—	
Miss Ellen Ball	0 9 4
Miss Mary L. Bull	1 0 0

12. 17s. 11d.

Stoke Goldington.

Sunday-school .. 0 10 0	
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Woodburn.

Collected by—	
Sarah Ayres	0 4 6
Mary Ann Beesley	0 2 10
Mary Salter	0 1 10
Dorcas Smith	0 3 0
Ann Riddle	0 3 9
Susan Wheeler	0 2 11
Naomi Hamrutt	0 3 4
Betsy Lunn	0 1 2

Busan Clements	0 1 6
Ann Waphot	0 2 0
Mary Glenester	0 3 5
Mrs. Simmons	0 9 0
Miss M. E. and Edward Weston	0 13 1
John Hughes	0 2 7
Stephen Wood	0 0 3
William Pitcher	0 0 9
Charles Pratt	0 1 0
Henry May	0 1 8
David Ayers	0 1 6
George Garne	0 1 6
James Riddle	0 2 3
George Clements	0 0 11
William Lunn	0 2 3
Mr. Robert Wigington	0 5 0
Collected in the School, without cards	0 6 0
Donations of Teachers—	
The Misses Barnett	0 4 6
The Misses Morris	0 4 0
Miss Green	0 0 6
Mrs. Simons	0 0 6
Mr. Simons	0 0 6
John Ayers	0 0 6
Jonah Ayers	0 1 0
William Plater	0 0 6
Fractions	0 0 5
Mr. R. Wigginton	0 9 4

CAMBRIDGESHIRE.

Foulmire, Collected by Miss Chapman	1 6 0
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Linton.

Collected by—	
Miss J. A. Bets	0 14 0
Anne Barnes	0 5 8
Anne Pammenter	0 3 5
Harriet Cottage	0 3 7
Eliza Nott	0 3 0
Smaller Sums	0 6 3

12. 13s. 11d.

Newmarket, Col-
lected by Sabbath-
school children .. 2 11 6

Royston, John-street
Chapel Sabbath-
school children .. 2 10 7

Witch.

Miss Arney	1 14 6
Mr. M. Edworth	0 10 6
Bible-class	0 10 6
Sabbath-school	1 1 0
Children	1 1 0
Gonfield, ditto	0 9 0
South Brink, ditto	0 8 0

12. 11s.

CHESHIRE.

Crewe and Haslington.

Collected by—

Miss Margaret Eaton	0 18 0
Miss Hannah Bell	0 8 0
Benjamin Boock	0 10 0
Thomas Pass	0 9 0
Smaller Sums	0 3 6

21. 6s. 5d.

Lymm, collected by
Miss Emily Lees
and brothers .. 0 6 0

Macclesfield.

Collected by—	
Miss Cash	1 0 6
Charles Hammersley Corbally	1 1 0
Joseph Ralph Corbally	0 16 6

Stockport.

Tabernacle Sunday-school.

Collected by—	
Master Smith	0 15 7
Miss Rhodes	0 16 0
Miss Fox	0 14 0
Miss Jackson	0 13 0
Miss Elizabeth Ford	0 12 3
Miss Shawcross	0 11 5
Miss Phoebe Wood	0 8 8
Miss Mary Perkin	0 8 0
Miss Whitaker	0 6 6
Miss Ann Brook	0 2 6

11. 6s. 6d.

Tintock.

Special Collection in the
Sabbath-school.

Boys	1 8 1
Girls	1 8 6

s. s. d.	
Collected by—	
Alice Armstrong	1 3 5
Jane Joy	0 12 3
Ellen Cheetham	0 1 1
S. A. Bottomley	0 1 6
Edward Boyer	0 1 0
A Teacher	0 1 5

From the Missionary

Boxes of—

Helen Rachael Milne	0 9 0
Mrs. Ekersall	0 1 4
Samuel R. Wood	0 1 0
Samuel Armstrong	0 1 6

Exs. 10d. 6s.

Wimslow, Alderley Edge, Master

F. P. Rogers	0 10 0
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CORNWALL.

Mevagissey.

Collected by—	
Scoble Williams	0 1 6
D. Bray	0 0 6
Eliza Hunkin	0 1 3
E. S. Wilton	0 0 5
H. Dowrick	0 1 2
M. J. Philip	0 0 5
M. A. Pearce	0 2 3
H. Marshall	0 1 7
J. Hunkin	0 0 6
M. A. Mills	0 0 5
G. N. Robins	0 1 2
M. A. Scantlebury	0 1 0
S. Oliver	0 0 8
Samuel R. Wood	0 1 7
S. D. Zuly	0 2 6
L. Furse	0 1 0
E. M. Covins	0 1 0
J. Johns	0 0 4
B. Hunkin	0 0 6
K. W. Barron	0 1 1
M. M. Barron	0 1 0
E. Furse	0 1 4
M. A. Cockney	0 0 6
E. ...	0 0 8
E. J. Blamey	0 1 0
E. Rolling	0 0 7
E. Farret	0 1 6
Samuel R. Wood	0 1 4
William Covins	0 0 0
A. Furse	0 1 3
R. T. Burn	0 1 6
J. B. Farren	0 1 6
J. Dowrick	0 1 0
W. Phil	0 1 0
J. Hancock	0 2 4
E. J. Slade	0 0 6
Smaller Sums	0 2 0

Exs. 3d. 21.

Pennryn.

New-street Chapel Sunday-
school.

Collected by—	
Dr. Cope	0 6 0

11. 6s. 6d.

Collected by—

Miss E. Jeffery	0 11 6
Master H. Vivian	0 3 2
Mrs. R. Ward	0 1 3
Miss M. Peters	0 1 3
Miss A. Fielding	0 1 0
Miss T. Cooke	0 0 6
R. Segar	0 0 6
G. Cuitance	0 0 6
G. A. Jenkins (D.)	0 10 0

12. 6s. 6d.

DERBYSHIRE.

Ashburn.

Collected by—

Mary Ann Keightley	0 0 6
Sarah Ferber	0 1 6
Eliza Johnson	0 1 8
Mary Bridgen	0 2 0
James Gregson	0 2 0
Edward Kirkland	0 1 6
Samuel R. Wood	0 2 6
Sarah Street	0 2 6
Miss Elizabeth Spencer	0 7 6
Charles Birch	0 5 0
Master John Wigley	0 10 0
Mrs. A. Street	0 10 7
Miss Hollis	1 0 0

31. 7s. 9d.

Belper.

Collected by—

John and Henry Wolstenholme	0 17 6
Edward Harrison	0 16 6

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
Jabez and Anne	0 14 0	M. Henderson	0 7 2	Newport, Sabbath-		Thorp.	
Bewley	0 7 0	E. Osburne	0 10 6	school, by Mr. W.		Collected by—	
Fanny Robinson	0 2 0	St. 21. 18d.		Robertson	0 14 7	Ellen and Frances	
John Fearn	0 6 2	BARK.		GLOUCESTERSHIRE.		Harvey	
Matilda Marriott	0 4 2	Barking, Sabbath-	1 2 1	Cirencester.		Elizabeth Mortimer	
Matilda Watson	0 2 10	school		Collected by Chil-		Emily and Eliza-	
Millie Watson	0 2 8	Chipping Ongar,	1 10 0	dren in Sabbath-		beth Waters	
Rebecca Melbourne	0 2 1	Sabbath school		school	3 15 0	Margaret and Mary	
Mary and Elizabeth	0 2 2	Chebmsford.		Mr. Wilkins	0 10 0	Whiche	
Crofts	0 2 2	London-road,		Mrs. Creed	0 4 6	Titchfield, Sabbath-	
J. Brown	0 2 2	Sunday-school.		Gloucester.		school children	
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William Taylor	0 1 1	Emily Barker	0 2 7	Miss E. L. Wilkins,		school children	
George Stanhope	0 1 1	Susannah Grigby	0 9 5	(deceased)	0 14 0	Miss Aldridge	
Matilda Watson	0 2 2	O. E. Grigby	0 8 4	Miss S. E. White	0 17 6	Ann Harding	
Samuel Holmes	0 1 1	Louisa Clark	0 3 6	11. 11a. 6d.		Emma Maddox	
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Exs. 6d., 11. 9a. 3d.		Emma Cox	0 3 6	Per Mrs. Thomas.		Miss Worthing	
Thoston, Sabbath-	2 8 0	Harriet Rogers	0 14 0	Collected by—		Master and Miss	
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DEVONSHIRE.		Jane Bright	0 2 0	Harriet Greening	0 0 8	Ex. 1a. 4a. 2d.	
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school		Charles Buck	0 2 6	M. Morn	0 2 10	Whitchurch.	
Dartmouth, by a few	2 10 10	Arthur Byatt	0 1 0	Sarah Parry	0 1 8	Theophilus Wil-	
Young Friends		Henry Padney	0 5 11	Edwin Rhead	0 4 4	liam Pinn	
Master, by Miss El-	6 11 0	Henry Ward	0 0 9	P. D. Rhead	0 2 5	Collected by ditto.	
len R. Colson		John Gosling	0 5 0	Emma Joyce Short-	0 2 3	Tryphena Pinn	
Oakhampton, Col-		Alfred Oliver	0 0 2	nans	0 2 3	4a. 3d.	
lected by Freder-		Charles Digby	0 9 8	S. Willes	0 0 8	HERTFORDSHIRE.	
rick W. Newton	0 13 0	Joseph Lambert	0 4 0	Sarah Young	0 2 2	Barley Rectory, Col-	
Plymouth.		James Mann	0 5 6	11. 8a. 3d.		lected by Miss A.	
Norley Chapel.		A. Copey	0 6 7	HAMPSHIRE.		M. Lee	
Collection in the		Henry Neave	0 3 0	Alresford.		Crossbrook Chapel.	
Sabbath-school		Edward Cox	0 9 1	Collected by—		Collected by—	
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side		Isaac Digby	0 2 0	Mrs. Calvert	0 17 3	Miss Lotty Hill	
Master Evan Hop-		Mr. Wyatt's Class	0 1 0	Miss Freemantle	0 7 1	Miss Ellen Hewitt	
kins		Other Children	0 0 9	Miss Goodwin	2 10 0	Mary Coxall	
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Master S. Wright ..	0 1 2	School ..		Co. ..		jun. ..	0 3 4
Miss H. Jones ..	0 1 1	Staleybridge, Sab-		Levi Far ..		Master Robert Paget	0 1 11
Master J. A. Need-	0 1 1	bath-school ..		Henry Davis ..		Northampton, Com-	
ham ..	0 1 1	Wigan.		Henry Jackson ..		mercial-street, Col-	
Miss S. Edwards ..	0 1 1	Tom & Agnes Cook.		Thomas Brown ..		lected by Young	
Miss Ann Ogden ..	0 1 1	Sabbath-school ..		Joseph Brown ..		People ..	
Miss Ann Evans ..	0 1 1	Children ..		Miss Rebecca Wil-		2 0 0	
Miss Sarah Dowley ..	0 1 1	1L. 2s. 6d.		kinson ..		NORTHAMPTONSHIRE.	
Miss J. Bailey ..	0 1 1	LIVERPOOLSHIRE.		The Misses Fitch ..		Haydon Bridge.	
Master E. Arnold ..	0 1 0	Ashby-de-la-Zouch.		4L. 15s. 10d.		Collected by two	
Miss E. Crockett ..	0 1 0	Collected by Miss		Rev. J. Stribling's Chapel.		Children in the	
Miss A. Laurence ..	0 1 0	Sarah Agnes Tait		Collected by—		Sabbath School ..	
Miss Rosina Cooper ..	0 1 0	Leicester.		Isabella Thorne ..		0 18 6	
Miss Martha Cooper ..	0 1 0	Bond-street Schools.		Caroline Rowell ..		Hetcham.	
Miss Ann Newton ..	0 1 0	Girls ..		Margaret Glover ..		Collected by the Pupils of	
Miss C. Platt ..	0 1 0	Boys ..		Benjamin Davis ..		Quarrel Bury Academy—	
Master T. Bentley ..	0 1 0	First-class Boys.		John Strange Strib-		Master Bell ..	0 9 6
Master W. Wil-	0 1 0	Mr. McAll ..		ling ..		Master Lowrey ..	0 11 6
hamson ..	0 1 0	Osborne-street		2L. 3s. 2d.		Master Angus ..	0 10 8
Master T. Wil-	0 1 0	Branch ..		Finchley, Sabbath-		Master Wright ..	0 4 8
hamson ..	0 1 0	6L. 7s. 6d.		school ..		Master Hall ..	0 2 8
Master W. Thorpe ..	0 1 0	Lutterworth.		Hammermith.		Master Scott ..	0 2 6
Master J. Birchell ..	0 1 0	Collected by—		Ebenezer Chapel		Master Stainthorpe	0 2 5
Master John Davies ..	0 1 0	Miss Law ..		Sabbath-school ..		Master Walker ..	0 9 0
Master T. Ward ..	0 1 0	Miss R. Shaw ..		Collected by Miss		Master Taylor and	0 4 10
Master J. Chorlotts ..	0 1 0	Miss S. Harrison ..		Charlotte Demp-		Robson ..	0 7 11
Miss Mary Loyd ..	0 1 1	Miss F. Driver ..		ster ..		Master Marshall	0 7 11
Miss E. Constan-	0 1 1	Miss S. Billingham ..		Tottenham, Collected		North Shields.	
line ..	0 1 1	Master C. Baker ..		by Master Jones ..		St. Andrew's Sabbath	
Miss M. Ellison ..	0 1 0	Master A. Cherry ..		Turham Green.		School, and Juvenile	
Master D. War-	0 1 0	LINCOLNSHIRE.		Collected by Miss		lection.	
button ..	0 1 0	Barton-upon-Hun-		Urbridge, Cave		Miss Broderick ..	0 11 6
Master E. Griffiths ..	0 9 9	der Sabbath-school.		House Missionary		Mrs. Lodge ..	0 8 0
Miss S. A. Swain ..	0 9 9	Gainsborough.		Society ..		Mrs. Haliday ..	0 15 6
Miss E. Crook ..	0 9 9	Collected by—		2L. 0s.		Miss Fortune ..	0 12 10
Miss M. Haynes ..	0 9 9	John Cave ..		Abercromby, Castle-		Miss Fenwick ..	0 18 8
Miss M. A. Nuttall ..	0 9 8	John Pickles ..		street Sabbath-		Miss Isabel Ewart ..	0 11 0
Miss Anne Fenton ..	0 9 8	George West, jun. ..		school ..		Mrs. W. Wheatley ..	1 1 0
Miss E. Cattervall ..	0 9 8	George Hurst ..		Monmouth, Col-		Mrs. W. Forster ..	1 0 4
Master G. Hamilton ..	0 9 8	W. Glendell ..		lected by Miss		Mrs. W. Harbutt ..	1 10 0
Master C. Cockayne ..	0 9 8	J. Hardy ..		Sarah Anne W.		Henry Lawson ..	0 2 6
Miss A. Holland ..	0 9 8	Josh. Parish ..		kins and Juvenile		R. A. Jackson ..	0 9 0
Miss A. Drake ..	0 9 8	Burton Hammond ..		Friends ..		James Allon ..	0 2 10
Miss E. Drake ..	0 9 8	Thomas Terry ..		0 1 4		Miss Tindle ..	0 4 5

S. S. d.		S. S. d.		S. S. d.		S. S. d.	
Miss North	0 5 6	BROOKFIELD.		Kate Deane	0 5 0	Mr. W. Bates	0 5 0
Miss A. North	0 5 6	Ridgford.		17. 156. 6d.		Mr. S. Newson	0 5 0
Miss Janet Robb	0 10 6	Collected by three of		Miss Phillips's	1 7 2	21. 1st. 7d.	
Miss Mary Rowley	0 1 6	Miss A. Grierson		pupils		Frankingham	1 10 6
Miss Elizabeth	0 0 3	Miss Laura Eason		[STAFFORDSHIRE.		Brandonston	0 7 0
Miss Spencer	0 0 3	Miss Louisa Gil-		Handsworth.		11. 176. 6d.	
Miss E. Beaumont	0 3 4	Hille		Miss M. A. Allen	0 12 1	Hensington, Ju-	
Miss Mary Luckley	0 1 0	Miss L. Southwell		Miss A. Boyle	0 5 0	venile Collection,	
Miss Isabel Gallon	0 0 3	Master Edgcombe		Miss A. L. Briggs	0 5 6	per Miss E. Tabbe	0 15 1
Miss B. Oxley	0 0 3	Mrs. Bowen		Miss S. Davis	0 7 1	Isenorth.	
Miss A. Crighton	0 1 1	Clive.		Miss M. Hammond	0 4 0	Collected by—	
Miss M. J. Hunter	0 1 0	[Sunday-School.		Miss C. Matthews	1 2 6	Miss M. L. Buck	0 7 6
Miss J. Wilkinson	0 0 3	Collected by Nine		Miss E. Mottram	0 6 0	Miss Blakie	0 3 7
Miss M. Shrift	0 0 3	Little Girls		Miss S. Pious	0 8 6	Master G. Dothie	0 8 6
Miss E. Stancklow	0 0 3	Hadnall.		Miss C. Whitehouse	0 3 0	Miss E. Everett	0 8 8
Miss C. M. Peart	0 0 3	Collected by—		Miss J. Wilcox	0 1 0	Miss G. Gore	0 1 6
Miss J. M. Peart	0 0 3	Miss Leach		Master J. Chesler	0 1 0	Rev. Mr. Notcutt's	
Miss A. Wheldon	0 0 3	Mr. T. Heath, Junr.		Master J. Davis	0 0 0	family	1 5 6
Miss S. Fell	0 1 6	Mr. J. Lloyd		Master J. Lewis	0 2 6	Master Peckey	0 6 0
Misses	0 0 3	et. al. id.		Master C. Parish	0 8 6	Miss H. Ray	0 4 9
and Young	0 0 3	Pres. Collected by		Master J. Peyton	0 1 9	Miss Emily Conder,	21. 3d.
Miss A. Fraser	0 1 6	Master T. E.		Master W. Williams	0 0 8	by Sec. of Book-	
Miss H. Cofton	0 1 2	Minshall		21. 108. 1d.		marks	2 0 0
Miss E. A. Cofton	0 1 9	SOMERSETSHIRE.		Leek.		Ditto of Newspapers	0 7 0
Miss E. Kay	0 0 3	Bath.		Collected by—		Collected by Master	
Miss A. Barnes	0 0 4	Young Friends con-		William Spooner	0 10 0	Joshua Conder	0 10 0
Miss F. Holt	0 0 6	nected with the		Brough	0 2 6	21. 17s.	
Miss H. E. Ander-	0 0 6	Countess of Hun-		Hannah Boud	0 2 6	Needham Market,	
son	0 0 6	tingdon's Cha-		Samuel Budd	0 1 0	Sabbath-school	1 5 0
Miss C. Taylor	0 4 3	pel, by Rev. John		Eliza Jane Cloves	0 13 2	Wrentham.	
Master W. Patter-	0 7 6	Owen		William Davenport	0 1 7	Collected by—	
Master W. Wright	0 11 6	Miss Emily Angell		Hannah Doxey	0 1 9	S. A. Bicker	0 8 7
Master James Pat-	0 4 6	Miss Mary		Jane Fleming	0 1 0	W. Moore	0 7 8
terson	0 4 6	Miss Amos		Lucy Ann Hasall	0 8 6	James Wootton	0 7 0
Master Joseph Cro-	0 1 3	Mr. Beer		Henry and Robert	0 8 6	C. Candler	0 4 11
swatte	0 1 3	Miss Bryant		Haynes	0 6 6	E. Algar	0 2 4
Miss Mary Reed	0 1 6	Miss Clement		Ann Johnson	0 5 0	A. Algar	0 1 9
Miss A. Todd	0 1 0	Miss Coe		Elizabeth Johnson	0 2 10	G. Carter	0 1 9
Miss B. Weng	0 1 0	Miss Corhead		Sarah Johnson	0 2 4	W. Flak	0 1 9
John Wilkie	0 1 0	Miss E. A. Eyles		Maria Jone	0 1 0	M. and S. Denig-	
Miss S. A. Birkshaw	0 1 6	Miss Fish		Peter Kirkham	0 4 8	ton	0 1 6
Miss A. Birkley	0 1 0	Master Hamilton		Arthur Nicholson	0 4 6	B. Carter	0 1 6
John Love	0 0 9	Misses Latham		Mary Parker	0 2 1	E. Harvey	0 1 6
Thomas Johnson	0 0 9	Misses Longdon		W. and J. Pickford	0 2 10	H. Harvey	0 1 6
Emily Hadaway	0 0 3	Mrs. Maxworthy		John Pimblott	0 5 0	J. Osborne	0 1 0
E. W. Henderson	0 0 3	Miss Offor		Eliza Salt	0 1 9	M. Gunn	0 0 11
Joseph Wilkie	0 0 2	Mary Ann Bowditch		Mary Ann Wood	0 2 1	S. Roberts	0 0 8
Thomas Precious	0 0 6	Miss Wilcocks		Collected in Sun-	2 1 0	H. Roberts	0 0 8
William Hall	0 0 6	Alice Woodman		day-school	61. 8s. 6d.	W. Woolnough	0 8 7
W. Johnson	0 1 4	The Central School—		Lichfield.		E. Self	0 0 6
Annie Heppell	0 0 4	Female Teachers		Collected by—		Harrod	0 0 6
Mary Sharp	0 15 9	and Children		Miss Wilder	0 7 0	Sundries	21. 7s. 3d.
Maria Ogilvie	0 15 0	Male Teachers		A. and H. Ellis	1 5 0	SURREY.	
H. M. Harbutt	0 15 0	Children		Yoxall	1 5 0	Dorking.	
Miss Wright, Miss		Charmont School		E. and S. Johnson	0 3 6	Collected by—	
J. Wright, Miss		Rush Hill School		Betsy Rowley	0 1 6	Gertrude Moore	0 11 9
Blagdon	1 10 0	The Bathford School		Sarah Salt	0 1 6	William Harrison	0 1 9
Collection at Jave-	2 12 6	301. 18s. 1d.		Sarah Hand	0 1 6	Susan Harrison	0 1 9
nile Meeting, net.		Young Friends in		S. A. Holdercroft	0 0 10	Knowles Upfold	0 0 9
2nd. 14s. 6d.		Anglic Chapel, by		George Litter	0 2 0	James English	0 0 4
NOTTINGHAMSHIRE.		Miss Yarnold		James Scott	0 1 8	Charles Eden-	
Collected by Cards.	0 15 0	Miss Beard		William Harvey	0 3 7	borough	0 2 0
Sabbath-school	0 2 6	Misses Box		Exs. 6d.; 21. 7s. 6d.		Sarah Mitchell	0 2 0
17s. 6d.		Miss J. Dark		Twbury, Sabbath-	3 15 0	Alfred Tyler	0 2 3
Nottingham.		Miss Morgan		school Children.		Henry Grinstead	0 0 5
Collected by—		Miss J. Spender		SUFFOLK.		Charles Hamblin	0 1 0
Master Herbert	4 17 6	Master G. Sturges		Beccles.		William Croucher	0 0 4
Master E. Goddard	0 8 9	Master Box		Collected by—		John Eade	0 0 2
Master F. Goddard	0 4 6	Boys' School		Miss Anna Taun	0 8 0	Alfred Eade	0 0 4
Miss Goddard	0 4 6	Girls' School		Miss Jane Taun	0 16 0	Emily Eade	0 2 0
W. and M. Goddard	0 5 1	Female Teachers		Master H. Hickson	0 11 1	Elizabeth Hubbard	0 0 2
Prior Lane, Sun-		Male Teachers		Master Clarkson	0 11 1	Sarah Weller	0 1 8
day-scholars	3 8 0	Monkton Combe		Master B. Kent	0 4 2	Hannah Donaldson	0 2 7
Sneeton, Sunday-		School		Sophia Fisher	0 2 7	E. A. Stringer	0 2 1
scholars	0 13 4	Collected by A. C.		Aaron Mobbs	1 16 6	Emma Jackson	0 1 0
Collection at Juve-		211. 4s. 9d.		Sunday-school Chil-	1 1 2	Mary Ann Jeal	0 3 0
nile Missionary		Erilston, Bridge-st.		M. J. Ss. 6d.		Harriet Tyler	0 5 1
Meeting	9 0 1	Juvenile Collec-		Cockfield.		Harriet Hamblin	0 2 0
Exs. 11s. 18s. 6d.		tion		Collected by—		Sarah Westgate	0 2 0
Collected by David,		Collected by Miss		John Friers	0 5 7	W. Boorer	0 0 8
the West Indian	1 1 3	Garaway, Nursery		Miss Anna Hoffe	1 1 2	Mary Croucher	0 0 6
EXPRESSERS.		Down		John Levit	0 3 0	Eliza Peters	0 1 0
Bombay, Collected		Fulwood, "The		11. 10s.		Amelle and Boorer	0 0 8
by Children and		cheerfully render-		Cratfield.		Fanny Farley	0 2 0
Friends	1 18 0	ed Contributions		Collected by—		E. A. Reed	0 2 10
Doddington, Col-		of the Ploaghboys		Miss H. E. Wayne	0 10 0	Lusy Reed	0 2 6
lected by Martha		and their Sisters" ..		Miss M. Fisher	0 8 0	Eliza Edenborough	0 5 0
Parker	0 17 6	Sabbath School		Miss J. Moore	0 7 4	Susanah Moutrie	0 1 5
Sabbath-school		Wincanton, Sabbath		Miss H. Parsley	0 7 0	Mary Ann Donald-	0 10
Children	0 13 0	school Children				son	0 2 3
Fitzworth, Collected		Golf & Valley				Mary Ann Hamp-	
by Master W.						shire	0 2 0
Strimpton	6 7 0					M. Furness	0 7 0
						James Croucher	0 7 8

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
Miss Midgley and Anderson	0 17 6	Sarah Pacey	0 8 0	Master J. Bunley	0 4 0	Lismore.	
Miss Whitaker	0 1 10	Elizabeth Jones	0 10 0	Miss A. Matthews	0 4 0	Congregational Sabbath-school.	
Green Hammerton.		Elizabeth and Jane Evans	0 8 8	Master Robert McR	0 3 11	Collected by—	
Collected by—		Samuel and M. A. Williams	0 8 2	Miss Urquhart	0 2 10	Mary McCall	0 7 0
Miss Jackson	0 8 6	Ann Watkins	0 5 2	Miss Eliza Begg	0 3 9	Dugald Livingston	0 5 6
Miss Reynolds	0 12 6	Catherine Ross	0 4 8	Miss Helen Mc	0 8 6	Hugh McGregor	0 2 0
M. 15s. 10d.		Ann Jones	0 2 5	Intosh Arthur	0 8 6	<i>Exc. 7d.; 2s. 6s.</i>	
Halfax Square.		Harriet	0 2 0	Master W. Hender	0 3 4	Arbroath.	
Chapel Juvenile		Evans	0 2 0	Miss Daniel	0 3 0	Congregational Sabbath-school.	
Missionary Association	14 17 0	Henry Parry	0 1 7	Miss W. Gardiner	0 3 0	Collected by the	
Slon Chapel Sabbath-school		Ernest Mosley	0 1 7	Master and Miss Soutie	0 2 7	Children	2 4 0
Juvenile Association	18 10 7	Mary Emma Jones	0 2 0	Miss J. Thomson	0 2 6	A Thank-offering from John Phillip	
Backmoor, Upper		E. C. and T. Mamed	0 2 0	Master John Horne	0 2 6	<i>2s. 7s. 6d.</i>	
Chapel Sabbath School	6 4 6	Edward Armstrong	0 8 0	Master George King	0 2 4	Arbroath, Parish Sabbath-school	
Hull, Collected by G. H., a little grand-boy, per Rev. J. Morley	0 10 0	Philip and Mary Ann Powell	0 4 6	Miss Cheyne	0 2 0	Children	
Northowram Collected by E. Holdsworth		Mold.		Miss C. Robertson	0 2 0	Compensation, per Mr. A. Colville	
	0 6 6	Sabbath-school.		Master J. Bullock	0 1 10	Comrie, Free Church Sabbath-school, Collected by Christina and Ann Comrie	
Ripon.		Collected by—		Miss Jean Gilbert	0 1 6	Cowlby, Collected by William McDonald	
Miss Stevenson	0 10 0	Mr. Peter Williams	0 3 5	Miss Mary Morrison	0 1 6	Dalketh (inserted in the wrong place last month)—	
Miss Croft	0 10 0	Miss Elizabeth Edwards	0 3 1	Miss M. Donald	0 1 6	Sabbath-schools.	
Sabbath-school Children	0 11 0	Miss Ann Roberts	0 3 1	Miss J. McKenzie	0 1 6	Church	
11s. 11d.		Miss Ann Elizabeth Bowen	0 1 7	Miss H. Nicolson	0 1 5	East Houses	
Sheffield.		Mr. George Jones	0 3 0	Master W. Stephen	0 1 5	<i>2s. 10s. 10d.</i>	
Queen-street and Wicker Sabbath-school Children		Miss Eleanor Jones	0 4 7	Miss A. Colville	0 1 4	Per Mr. W. Porteous	
19 0 0		Miss Amelia Tatum	0 8 6	Miss B. Gray	0 1 2	Sabbath-school, East United Presbyterian Church	
12s. 6d.		Mr. Thomas Williams	0 6 2	Miss Camie	0 1 2	Edmonton, Sabbath-school, per Mr. J. Brydone	
Thorne.		Miss Mary E. Noeham	0 3 3	Master C. Donaldson	0 1 1	<i>1s. 6s.</i>	
Collected by—		Miss Catherine Williams	0 6 3	Master T. and J. Gibson	0 1 1	Denholm.	
William Roberts	0 9 0	Mr. Samuel Thomas	0 3 10	Master J. Mavor	0 1 0	Mrs. Grant's children	
B. Kellie	0 1 6	Mr. Edw. Hughes	0 5 6	Master E. Group	0 1 0	Pupils of—	
E. Easton	0 10 0	Mr. John H. Roberts	0 4 0	Master W. Shillie	0 10 0	Mrs. Telfer	
J. Lee	0 0 6	Miss Margaret Roberts	0 7 6	Miss M. A. Elrick	0 8 8	Mrs. Telfer	
M. and H. Ruston	0 9 0	Miss Maria Powell	0 5 0	Master E. McIntosh	0 8 8	Mrs. McRobert	
E. Henderson	0 2 0	Miss Jane Williams	0 2 2	Master G. Walker	0 8 8	At Meetings	
A. E. Easton	0 2 8	Miss Jones	0 2 5	Miss Ann Michie	0 8 8	<i>2s.</i>	
B. Cooper	0 2 8	<i>Exc. 6d.; 3s. 10s.</i>		Master O. and W. Black	0 6 6	Dumfries.	
L. Lodge	0 4 11	Northowram, Tabernacle Sabbath-school		Miss W. Fraser	0 7 7	Collected by—	
F. M. Mander	0 3 6	4 8 0		Miss M. A. Russell	0 6 6	Harriet P. Stewart	
K. Fenton	0 1 0	Penlan Chapel Sabbath-school.		Miss C. Sangster	0 6 7	Christina Stewart	
Basfield.		Protheli.		Miss E. Cameron	0 6 7	Florence Stewart	
Mrs. Joseph Clarke		Collected by—		Miss J. MacKenzie	0 6 6	Charles Stewart	
S. H. Outwin	0 7 0	Master John Davis and Thomas Jones		Intosh	0 6 6	<i>Exc. 11d.; 2s. 6s. 7d.</i>	
2s. 1s. 6d.		Misses Ellen Jones and Mary Williams		Master James Milne	0 6 6	Dundee.	
Walsfield, Sabbath-school		18s. 10s. 6d.		Master W. Stevens	0 6 6	Ward Chapel Sabbath-school	
3 0 0		Rhodes.		Miss A. Mathison	0 4 4	Dudhope - street Sabbath-school	
York.		Collected by Miss J. Jones, Dygall		Miss C. Stratton	0 4 4	Ditto	
7 4 4		Collected by Miss Lloyd, Hendrie		Miss Jane Hendry	0 4 4	<i>Exc. 1s. 6d.; 2s. 13s. 7d.</i>	
2 1 4		Suones.		Miss M. Alexander	0 2 2	Collected by Master Willy Urquhart	
0 6 0		Ebenezer Chapel Sabbath-school		Miss Elsie Beattie	0 2 2	Collected by Miss Maria Baxter	
		1 0 0		Miss W. Tom	0 2 2	Edinburgh.	
		NOTLAND.		Miss Margaret Todd	0 2 1	Argyle-square Chapel.	
		Aberdeen.		J. Crulohshank	0 2 1	Hunter-square Sabbath-school	
		Female Auxiliary.		Sabbath-school in Mr. Moston's Hall, per the Rev. D. Arthur		1 0 0	
		Collected by—		Mr. J. Lammond		Ellon.	
		Miss A. E. Knox		Miss E. Abel		Mrs. Asher's School	
		Miss M. H. Stevenson		Mr. James Boyd		Sabbath-school	
		Misses Hyers		Miss E. J. McLeod		J. and S. Knox	
		Miss C. Stevenson		Miss Sarah Thoin		<i>Exc. 4d.; 1s. 1d.</i>	
		Misses Abernethy		Miss Mary Kennie		Falkirk, Kew-lane Sabbath-school	
		Master G. R. Frazer		A Friend of Missions		Missionary Box, per Mr. W. Dickson	
		Master and Miss Brown		Ditto		4 0 0	
		Miss C. Maitland		Miss J. M. Levis		Frickheim, Evangelical Church, a part of the Children's Missionary Box	
		Miss E. Farquhar		Miss Sophia Levis		0 5 0	
		Mr. Middleton and Scholars (Hoborn Church)		Miss J. N. Levis			
		Miss Duff's Pupils		George-street Sabbath-school, per Rev. David Arthur			
		Miss Harriet		<i>Exc. 2s. 4s. 9d.; 12s. 2s. 6d.</i>			
		Master C. White		Collected by Thos. Lessel, Tanfield			
		Miss C. Wyness		Anstruther, Two Boys			
		Master Thomas D. Gray		Appin.			
		0 4 0		Portnacraik Sabbath-school.			
				Collected by—			
				Catherine Whyte			
				Donald McKenzie			
				Robert Thom			
				Catherine McInnes			
				John McCallum			
				Charles Stewart			
				John Black			
				1 12 1			

<i>Glasgow.</i>	<i>£ s. d.</i>	<i>New Lanark.</i>	<i>£ s. d.</i>	<i>Congregational Sab-</i>	<i>£ s. d.</i>	<i>George Sages</i>	<i>£ s. d.</i>
Miss Jane Brown's		Juvenile Society.		bath-school, Col-		Andrew Dale	0 3 2
Missionary Box ..	0 10 0	<i>Lanark.</i>		lected by Jane		Charlotte Harding ..	0 8 6
West Campbell-		Misses Wood and		Friskley	0 19 1	Sarah Bryd	0 6 9
street, Reformed		Agnes	0 10 6	Ann Barron	0 14 8	Mary E. Masvie	0 12 10
Presbyterian Con-		Miss Capie	0 11 0			Appia Donovan	0 3 0
gregation, Sab-		Miss Wood	0 8 6	<i>IRELAND.</i>		Samuel Harris	0 4 1
bath-school Chil-		<i>New Lanark.</i>		Hibernian Auxiliary Society.		Nicholas Bernend ..	0 13 6
dren and Juvenile		Misses Stack and		Per Rev. J. Hands.		Sarah Galway	0 3 8
Classes	6 6 0	Kerr	0 9 9	<i>Dublin.</i>			
George-street Con-		Misses Hankey and		Zion Chapel Sab-		Collected by—	
gregational Chapel,		Roy	0 3 5	bath-school:		Miss Sloane	1 6 0
Juvenile Collec-		Helen Malten	0 7 0	Collected by—		Miss E. Gray	0 1 3
tion	11 12 0	John Robertson ..	1 2 9	Richard Strahern ..	0 6 0	Masters Davidson ..	0 9 1
<i>Grahamston, Chil-</i>		John Williamson ..	0 7 7	James Kennedy	0 3 0	Master R. J. Birch ..	0 6 10
dren in Mr.		Jane Brown	0 9 0	Henry Strahern	0 3 6	Kennedy, Collec-	
Grosart's Sabbath-		<i>41. 42. 6d.</i>		John Williams	0 6 0	ted by the Misses	
school	1 5 0	<i>Pemport.</i>		Emily Powell	0 10 0	Henry	0 13 6
Jedburgh, Sabbath-		Reformed Presbyterian		Miss Murray	0 3 9	<i>Londonberry.</i>	
school	1 0 0	Congregation.		Susanah Yates	0 3 6	Collected by—	
<i>Kilmarnock.</i>		Collected among the		Catharine Green ..	0 1 6	Miss O. Gilmore ..	0 13 0
Collected by—		Children, and in		Sarah Ann Mow ..	1 0 0	Misses E. and Julia	
Flora and Adelaide		Tynron Parish ..	0 11 6	Miss Jane Cochran ..	3 0 0	Gilmore	0 12 2
Reid	0 7 5	<i>Port Glasgow.</i>		Miss Sarah Cooper ..	1 2 3	Master J. Campbell	1 10 0
Mary Millar	0 7 5	Collected by—		Hans Powell	0 3 5	Masters Levens	0 6 9
Janet Morton	0 6 0	Jane McNeur	2 1 6	Miss Levens	0 6 9	Ingston McAssy ..	1 2 6
Janet McMillan ..	0 3 0	Margaret Wilson ..	1 9 0	Miss Jane Fenley ..	0 3 0	Mr. Robert Orr	0 7 6
Margaret Christie ..	0 1 6	<i>31. 10r. 6d.</i>		Harriett Powell	0 3 10	Master J. H. Aitken	0 5 4
Mary Harvie	0 1 0	<i>Rhynie.</i>		Eliza Nixon	0 5 4	Collected by—	
Margaret Thomson ..	0 0 5	Per Mr. T. Troup.		Margaret Mother-		Miss Nelson	0 17 9
Bella Lawson	0 0 1	Collected by—		well	0 1 8	Master V. Dewy	1 12 1
<i>Leith.</i>		Rhynie School.		Anne and Mary		Master John Sisson ..	0 11 6
Per Mr. T. Sturrock.		George Stuart	0 1 0	Jordan	0 2 0	Master Rowley Jones	0 10 6
Sabbath - morning		Mathew Dixon Wil-		John Colville	0 5 10	From Monthly Col-	
- School, 12 cards ..	3 16 6	liam and John		Miss Wallace	0 7 0	lections	0 8 11
Link's Local Sab-		Fraser	0 0 9	Miss Sarah Tatlow ..	0 6 0	<i>Gartrevers.</i>	
bath - evening		E. and J. Bremner,		Alexander Colville ..	0 5 6	Collected by Mr. Andrew	
School, 37 cards ..	4 0 0	and J. Anderson ..	0 5 5	Miss Anne Gore ..	0 9 9	Mrs. Wiggins	0 5 0
<i>71. 10s. 6d.</i>		William Duguid ..	0 4 2	Mr. A. B. Crichton ..	0 5 0	Mrs. Birkwyse	0 5 0
<i>Lerwick.</i>		Jane Duncan	0 4 4	Miss Crawley	0 5 0	Mr. Andrew Coch-	
Congregational Sabbath-		Martha Brown	0 2 0	Master W. R. Lee ..	0 7 0	rane	0 5 0
school.		Peter Smith	0 4 6	Master Kennedy ..	0 8 0	Mrs. Moore	0 2 6
Collected by—		William Anderson	0 10 6	Miss Green	0 4 4	Mrs. John Smith ..	0 2 6
Catharine Tait	0 4 0	James Anderson ..	0 12 0	Master J. H. Cox ..	0 3 6	Miss McClelland ..	0 2 6
Margaret Jane	0 7 0	Elizabeth Roger ..	0 3 11	Miss Fanny Pake-		Mr. Wm. McClel-	
Rebecca Henry	0 4 0	Margaret Duncan ..	0 3 11	ham	0 4 6	land	0 2 8
Helen Morrison	0 4 0	Elizabeth Paterson ..	0 2 6	Burr, Master Wil-		Mr. Wm. D. Smyth ..	0 3 6
J. Laursen and		Arthur Anderson ..	0 7 2	liam W. Carlie	0 14 8	Mr. John Campbell ..	0 2 6
S. Tait	0 4 6	Margaret Hendry ..	0 4 8	Cloph Jordan, Master		Mr. George Green ..	0 2 6
Robina Irvine	0 6 0	Jane Gordon	0 6 9	W. H. Trench	0 6 0	Mr. E. Stevenson ..	0 2 6
Mary Anderson	0 4 10	Kirkney School.		Margborough, Miss		Mr. J. Alexander ..	0 2 6
Janet Henry	0 6 2	John Forbes	0 7 6	Wilkinson	1 0 11	Mr. Wm. McArthur ..	0 2 6
Rebecca Tulloch ..	0 4 7	W. Cruikshank ..	0 2 6	<i>Coolston.</i>		Doctor Semple	0 2 6
Jane E. Nicolson ..	0 6 1	Alexander Dow	0 3 8	Sabbath-school.		Captain Wm. John-	
Barbara Anderson ..	0 5 2	<i>Craik School.</i>		Collected by—		ston	0 2 6
Barbara Linklater ..	0 5 2	James Currie	0 2 3	Jane Simpson	0 9 5	Rev. R. Dill	0 2 6
Agnes Umphray	0 6 4	Elizabeth Currie ..	0 4 3	J. and M. Miller	0 8 0	Mr. W. J. McConnell	0 6 6
John Spence	0 7 0	Margaret Guthrie ..	0 1 3	Sarah Ball	0 5 7	Mr. J. A. Smyth ..	0 6 6
Robert Anderson ..	0 4 0	James Tough	0 1 3	Thomas M. McGrath ..	0 3 9	Small Sums	0 15 6
Basel Stewart	0 12 6	<i>Tollanchley's School.</i>		Lurgan, Sabbath-		Sabbath-school ..	0 7 2
Laurence Henry	0 7 2	George Forbes	0 8 0	school	1 13 2	Dublin, Collected by	
John Morrison	0 3 0	Mary Hardie	0 4 0	Straboth, Collected		Master Wm.	
James Umphray	0 5 0	John Anderson	0 4 0	by Miss Stevenson		Gausson	0 5 6
George Henry	0 2 3	Elizabeth Gordon ..	0 4 6	Carlow, by Miss			
Samuel Henry, jun.	0 2 2	Calrard School	0 2 0	Carwickfergus, by			
John Tait	0 8 5	<i>East School.</i>		Miss M. Shannon ..	1 3 6		
Thomas Linklater ..	0 7 0	Mary Allardyce	0 7 0	Dundalk, by Eary			
Robert T. Tait	0 4 10	Ann McIntosh	0 1 5	A. Loudan	0 10 5		
Malcolm Tulloch ..	0 5 0	Isabella Mortimer		Corrus, by Mr.			
Alexander Nicoll ..	0 4 9	and James Forsyth ..	0 1 1	McLaughlin	1 7 9		
William Linklater ..	0 5 5	<i>6d. 6d.</i>		<i>Neury.</i>			
James Linklater	0 5 1	<i>Saichieburn, Collec-</i>		Collected by—			
Robert Anderson ..	0 4 0	ted by Miss Ann		The Misses Fowler ..	1 0 4		
Robert Bairnson	0 3 7	McLannan and		Mr. M. Blackham ..	10 4		
Peter S. Henry	0 5 0	Children of the		Miss Dalton	0 9 4		
Andrew Tait	0 5 0	Sabbath-school ..	1 19 6	Miss E. Williams ..	0 7 0		
<i>61. 6d. 6d.</i>		<i>Strawgar, Collec-</i>		<i>Cort.</i>			
<i>Leven Mfe.</i>		ted by William		George-street Chapel			
Sabbath-school Mis-		and John Mills,		bath-school.			
sonary Box	1 8 1	sons of Rev. W.		Collected by—			
G. J. Hamilton's		Milla, Saxons	5 0 0	Edward McMullen ..	0 16 6		
Card and Box	0 6 2	<i>St. Asda, Collec-</i>		Mary R. Peterson ..	0 16 10		
<i>Ecs. 3d., 11. 11s.</i>		ted in Mrs. Whyte's		Elizabeth Peterson ..	0 6 4		
		School, Minlaw	0 2 3	Henry Ridings	0 6 8		

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EDWARD J. TOWN, F.R.S.

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THE
EVANGELICAL MAGAZINE,

AND
MISSIONARY CHRONICLE.

FOR APRIL, 1851.

MEMOIR OF THE LATE JAMES A. HALDANE,
OF EDINBURGH.

EIGHT years have now run their rapid circuit since we endeavoured to present to our readers a brief sketch of the life and labours of the late ROBERT HALDANE, Esq., of Airthrey. The hand of death has now laid its arrest on his surviving brother, and he too has at length finished his course with joy, and entered into the presence of his Lord. —The removal of this venerable servant of God brings back recollections, associated with the religious history of Scotland for more than half a century. It may, therefore, be interesting to review some of the leading incidents in the life of one whose own proceedings, as well as those of his elder brother, at one time attracted so much interest, and have, in some sense, left their impress on his age and country.

JAMES ALEXANDER HALDANE was born at Dundee, on the 14th of July, 1768, within one fortnight after the death of his father, Captain James Haldane, of Airthrey, in the county of Stirling, who was cut off by a sudden illness at the early age of thirty-nine. His widow and first cousin, Catharine Duncan, a lady of eminent piety, only survived her husband about six years, when her two sons were left under the guardianship of her brothers, the elder of whom was Colonel Duncan, of Lun-

die, the younger, the future hero of Camperdown.

Up to the end of 1777, the two orphan boys lived with their uncle, Lord Duncan, having the late Rev. Dr. Fleming as their tutor. Afterwards they were educated at the High School and College of Edinburgh, and boarded with Dr. Adam, the well-known and learned Rector. In his seventeenth year, James Haldane entered the service of the East India Company as a midshipman on board the *Duke of Montrose*. For three generations the family had possessed the chief interest in one of the Company's chartered ships, the property of which was shared with Mr. Coutts the banker, and the family of Dundas of Arniston. At the time Mr. James Haldane entered the service, the command of the *Melville Castle* was held by Captain Philip Dundas, brother of the late Viscountess Duncan, and father of Mr. Christopher, M.P. for Lincolnshire. An arrangement provided, that as soon as Mr. Haldane attained the age which qualified him for the command, Captain Dundas should retire. During the eight years which intervened, he made four long voyages to Bengal, Bombay, and China; and in 1793, having passed the needful examination, he obtained the appointment, out of which three suc-

cessive fortunes had already been made, and which promised, to one of his active spirit and intelligence, at least equal prosperity. His life at sea was distinguished by many of those narrow escapes to which a sailor is often exposed. During his first voyage, when going aloft, as a midshipman, to reef the sails, the man next to him, and whom the Captain had, on a sudden impulse, ordered to go *first*, was knocked from the yard and drowned in the sea. At another time, he fell out of a boat at night, and was only saved by keeping fast hold of the oar with which he had been steering. On another occasion, he narrowly escaped being murdered by Malays, on an island, where, led by curiosity, he had penetrated alone into the woods. He came to the fire where the savages had been carousing, but escaped without injury, whilst one of his boat's crew was killed, and another badly wounded.

At one period he had received a very eligible appointment from Sir Robert Preston, as third officer of the *Foullis*, Indiaman. But he was detained in Scotland too long, and on his arrival in London, found that the ship had sailed the day before, and that his place had been filled up. This was a great disappointment, but it turned out for him a kind providence, as the *Foullis* was never heard of, and is supposed to have been burned at sea. Various other incidents of the same kind might be related, each calculated to revive the impressions of early religion which had been made by a Christian mother's anxious care, but which seemed to have been well nigh effaced in the buoyancy of youth, and the joyous exuberance of life and high spirits by which he was distinguished.

During the months he remained in the command of the *Melville Castle*, a desperate mutiny on board the *Dutton*—one of the East India fleet, then lying at Spithead—gave occasion for the display of that dauntless courage and pre-

sence of mind for which he was at all times conspicuous. The mutiny broke out in the night; and the mutineers threatened to carry the ship into a French port. The officers, and those who stood by them, had been more than once driven back whilst endeavouring to put the rest below the hatches. Shots were fired, blood was shed, and one man was killed. The captain of the *Dutton*, expecting to be overpowered, left the ship to apply for assistance from the Admiral at Portsmouth. It was in the midst of this scene of confusion that Captain Haldane ordered out his boat, and went alongside the *Dutton*. The mutineers threatened to sink him if he did not sheer off, and to murder him if he dared to board. Regardless of their threats and violence, he effected his purpose by a skilful manœuvre, and fearlessly threw himself into the midst of the angry mutineers. It was then, that, partly by that calm and resolute determination before which the guilty or the more timid are ever disposed to quail, and partly by a kind and persuasive appeal to good sense and good feeling, to which the provoked seamen listened—the more because he was himself a most popular officer—he succeeded in appeasing the tumult and quelling the mutiny without further bloodshed. For this service he was both publicly and privately complimented, on account of the combination of gallantry and judgment with which he had averted more serious mischief.

But up to the time when he attained the command of the *Melville Castle*, and married, the hurry of professional occupations, and dissipating pleasures, had left him no time for serious reflection on personal religion. The prayers and the instruction of his departed mother, never entirely lost their influence. Religious reflections and compunctious visitings of conscience had mysteriously intermingled with a career of pleasure and excitement. When seized with dangerous illness in China,

his anticipations of the unseen world would, most probably, have driven him to his Bible, but for his proud determination never to quail, even at death itself, in the presence of his associates. On another occasion, when the tyranny of the world, and a false sense of honour, placed him, at St. Helena, under the fire of a notorious and successful duellist, his calm deportment and intrepidity bearing attracted admiration; but did not betray the fact that, with strange inconsistency, he secretly ejaculated a prayer, at the solemn moment of raising his pistol, commending his spirit to the God on whose laws he was at that moment trampling. But it was during the detention of the East India fleet, at the beginning of 1794, that the change took place which altered the whole current of his future life. It was not sudden, but gradual; not the result of enthusiastic excitement, but of calm reflection, as will be seen by the following extract from a letter addressed to one of his old messmates:—

“I had a book by me, which from prejudice of education, and not from any rational conviction, I called the word of God. I never went so far as to profess Infidelity, but I was a more inconsistent character. I said that I believed a book to be a revelation from God, whilst I treated it with the greatest neglect, being in direct opposition to all its precepts, and seldom taking the trouble to look into it, or, if I did, it was to perform a task—a kind of atonement for my sins. I went on in this course of life, till, whilst the *McKillo Castle* was detained at the Mother Bank by contrary winds, and having abundance of leisure for reflection, I began to think that I would pay a little more attention to this book. The more I read it, the more worthy it appeared of God, and after examining the evidence with which Christianity is supported, I became fully persuaded of its truth.”

Instead of being careless and indifferent about religion, he now came to see that it was “the chief end of man;” and an unexpected opportunity having occurred which enabled him to transfer his command, he sold out of the service, and relinquishing the prospect of the

great fortunes made by his contemporaries, several of whom were afterwards well known as India Directors and Members of Parliament, he retired into private life.

Nothing, however, was further from Mr. Haldane's purpose at this time than to enter the ministry. It was his intention to have purchased an estate, and to lead a quiet but useful life, as a country gentleman. He neither knew himself nor the mission he was destined to fulfil. But whilst residing in Edinburgh he became acquainted with the late Mr. Black, minister of Lady Yester's, and Dr. Buchanan, formerly of Stirling, but then of the Canongate Church, through whom he was introduced to several pious men actively engaged in schemes of usefulness. His active and earnest mind gradually became interested in their plans for instructing the poor and neglected population both in Edinburgh and its villages; and he was further stimulated to engage in preaching by the view he very soon obtained of the lamentable state of religion in Scotland, and of its spiritual destitution.

This is not the place to speak at large, on the low and melancholy condition of religion at that time. It has been called the midnight of the Church of Scotland, and although here and there might be seen a burning and a shining light, yet it served only to make the gloom more visible. It was a “darkness that might be felt;” and the following extracts from the autobiography of the late excellent Dr. Hamilton, of Strathblane, may serve to show, how much need there was, at the end of the last century, of a voice to rouse the people from the sleep of death:—

“Principal Hill and Dr. Finlayson,” says Dr. Hamilton, speaking of the year 1796, “ruled the Assemblies, and the parishes were occupied by the pupils of such divines as Simpson, Leechman, Baillie and Wight. Many of them were genuine Socinians. Many of them were ignorant of theology as a system, and utterly careless about the merits of

any creed or confession. They seemed miserable in the discharge of every ministerial duty. They eagerly seized on the services of any stray preacher, who came within their reach. When they preached, their sermons generally turned on honesty, good neighbourhood, and kindness. To deliver a gospel sermon, or preach to the hearts and consciences of dying sinners, was as completely beyond their power as to speak in the language of angels. And while their discourses were destitute of everything which a dying sinner needs, they were at the same time the most feeble, empty, and insipid things that ever disgraced the venerated name of sermons. The coldness and indifference of the minister, while they proclaimed his own aversion to his employment, were seldom lost on the people. The congregations rarely amounted to a tenth of the parishioners, and the one-half of this small number were generally during the half hour's soporific harangue fast asleep. They were free from hypocrisy. They had no more religion in private than in public. They were loud and obstreperous in declaiming against enthusiasm and fanaticism, faith and religious zeal. Their family worship was often confined to the Sabbath, or, if observed through the week, rarely extended to more than a prayer of five or three minutes. But though frightfully impatient of everything which bore the semblance of seriousness and sober reflection, the elevation of brow, the expansion of feature, the glistening of the eye, the fluency and warmth of speech at convivial parties, showed that their heart and soul were there, and that the pleasures of the table and the hilarity of the light-hearted and gay, constituted their paradise, and furnished them with the perfection of their joy."

This is the testimony, not of a foe to the Church of Scotland, but of a friend; of a faithful minister, who lived and laboured and died in its communion. If we were disposed to add further corroborative evidence to the truth of his melancholy picture, it would be found in the graphic sketch, which has been drawn of the dominant party by the pen of Mr. Hugh Miller, in his masterly review of the almost infidel debate in the General Assembly, on the subject of Christian missions, in the year before the HALDANES and their coadjutors began their itinerant operations. Mr. J. Haldane was present on that memorable occasion, and his spirit was stirred within him by the prevalence of a deep-rooted enmity to the Cross of

Christ. He used often to tell of the effect produced by Dr. Erskine, when, after the speech of a celebrated *moderate*, coming forward to the table, where a Bible still reposed as a testimony against the paganised theology which was uttered, the venerable and holy man began his address with words uttered in a broad Doric accent, which thrilled through the Assembly, "*Moderator, reach me that Beeble*"—"Moderator, reach me that Bible.") Such an illustration of the wretched condition of religion in his native land might have roused one of a less ardent temperament and energetic spirit, to make some effort to revive the gospel of that blessed Saviour, to the riches of whose sovereign grace he himself owed so much.

But shortly after the excitement produced by this exhibition of what Bishop Warburton, in writing to Dr. Erskine, termed "Paganised Christianity," the visit of the celebrated Charles Simeon communicated to him another and still holier impulse. At the close of the Assembly of 1796, he accompanied that energetic minister in a tour from Airthrey through a considerable part of the Highlands. Mr. Simeon, in his journal, relates that, a short time before their tour ended, they ascended together to the top of Ben Lomond, and there, amidst the grandeur of the surrounding scenery, knelt down, and solemnly consecrated their future lives to the service of God.

In a letter written to him soon afterwards, Mr. Simeon, addressing Mr. Haldane as "my dearest friend and brother," once more expresses his own determination thenceforth "to devote himself more than ever unto God," and calls on his late companion in travel to do the same. He adds:—

"I cannot conclude without begging you to accept my warmest acknowledgments for the kind attention you showed me. I trust that He, who will not suffer a cup of cold water to go unrewarded, will one day recompense to you all the love which you showed towards

the most unworthy of all his prophets; and I earnestly pray that he may be your companion and guide through life, and after death your everlasting portion."

Shortly afterwards his brother, Mr. Robert Haldane, having determined to devote his life, talents, and property to the diffusion of the gospel in India, sold his beautiful and romantic estate of Airthrey to the late Mrs. James Haldane's uncle, General Sir Robert Abercromby, and applied to Government and the East India Company for permission to go to Bengal with three Presbyterian clergymen, the Rev. Dr. Bogue, of Gosport; the Rev. Dr. Innes, then minister of Stirling, and chaplain to the Castle; and the Rev. Greville Ewing, assistant to Dr. Jones, of Lady Glenorchy's Church, Edinburgh. Mr. Haldane was to have defrayed all the expenses of this mission, which included several catechists or scripture-readers, besides a master printer and printing establishment; and he also became bound to pay to each of his three principal associates £3500, in order to secure their independence. This benevolent design was frustrated by the refusal of the East India Company; and both Mr. Robert Haldane and his brother James resolved to devote themselves to propagating the gospel at home.

It was, however, before the abandonment of the Indian mission, that Mr. James Haldane began his itinerating labours. He preached his first sermon in May, 1797, at the school-house of Gilmerton, near Edinburgh, then a very neglected spot, and inhabited chiefly by colliers. Several zealous laymen, invited by a pious baker in the village, had previously preached there, and especially the late Mr. Aikman, a gentleman of independent means, whose useful and disinterested services ought ever to be holden in remembrance. It was as a substitute for another that he undertook to address the poor colliers. The well-known and accomplished Dr. Stuart, of Dunearn, was present at Mr.

Haldane's first sermon, and was so much struck with it, that he declared that they had now found a "Boanerges." Subsequently Mr. Haldane attracted great attention in other places, preaching on Sunday evenings with great earnestness in the open air to thousands, who collected to hear him on the Calton Hill; or on Bruntsfield Links, or the King's Park.

In the summer of 1797, he made a very extensive tour, in company with his friends, Mr. Aikman and Mr. Rate, through the northern counties of Scotland and the Orkney Islands. This tour, partly from the novelty of lay-preaching, and partly from the previous deadness of the times, produced a great sensation. The common people flocked in crowds to hear, and the pious members of the Established Church received them as men sent from God, to effect a second Reformation. In the following summer, the celebrated Rowland Hill visited Scotland, with the view of preaching. In his published journal there is a graphic description of his first interview with Mr. James Haldane. He had arrived at Langholm, where he met Mr. Haldane, accompanied by Mr. Aikman, then on a preaching tour through the south of Scotland. "These gentlemen," says Mr. Hill, "were then unknown to me. I was told, but in very candid language, their errand and design; that it was a marvellous circumstance, quite a phenomenon, that an East India Captain, a gentleman of good family and connexions, should turn out an itinerant preacher; that he should travel from town to town, and all against his own interest and character. This information was enough for me. I immediately sought out the itinerants. When I inquired for them of the landlady of the inn, she told me she supposed I meant the two *priests*, who were at her house; but she could not satisfy me *what religion they were of*. The two priests, however, and myself soon met; and, to our mutual

satisfaction, passed the evening together."

The same system of preaching tours was carried on for a succession of years, in connexion with Mr. Aikman, Mr. Innes, Mr. Campbell, and others, till the gospel had been thus preached, not only in every part of the mainland, from the north to the south, but also in the Orkney and Shetland Islands, where the most striking effects were produced.

With reference to these itinerating tours, Mr. Simeon, with whom Mr. Haldane maintained for many years a frequent correspondence, thus wisely and beautifully wrote:—

"With respect to your excursion, I am far from having entertained the opinion you suppose. I must acknowledge that I think immortal souls of such value, that I should rejoice if all the Lord's people were prophets. With respect to regularity, propriety, &c., the most godly men in all ages have differed in their judgment; and I find it so difficult precisely to draw the line in any case of my own, that I do not presume to judge for others. Some think they may eat meat, and others not; I neither judge nor despise, but leave all to their own Master. We certainly must not do MORAL evil, that good may come. But if mercy and sacrifice stand in opposition to each other, we may choose mercy; and if David and his men be fainting with hunger, they may eat the forbidden bread. I love all good men of all descriptions, and rejoice in the good they do, whether they do it in my way or not. I think for myself and act for myself, and leave others to do the same."

These are noble sentiments, but no Christian who saw the remarkable manner in which the Spirit witnessed to Mr. Haldane's preaching could have safely forbidden his labours. The following is an extract from an account of the tour in Caithness, published long after the excitement was over, and the permanent effects only were seen. It is from the pen of an eminently pious minister in Wick, the Rev. John Cleg-horn, afterwards of Edinburgh:—

"Mr. Haldane, after preaching a few days at Thurso and that neighbourhood, visited this town and preached in it and the vicinity twice every day during his stay, which I believe was not more than two weeks. While he

continued in this place, all the circumjacent country had an opportunity of hearing the word of life. His congregations on week days, though in the time of harvest, were numerous; but on the Lord's-day such congregations were never seen in this place. Many have spoken to me of the effects of the word on this occasion, but they have always wanted words to express their views of them. Some have compared its operation to that of an electric shock. A solemn silence pervaded the multitude. Many were seen to shed tears, and when some truths were expressed, sighs were heard throughout the congregation. Some have told me there was an astonishing authority, and a sort of indescribable evidence attending the word, which they could not resist. The word of God on this occasion was truly quick and powerful. I have been informed by others that they heard Mr. Haldane, as if he had been a messenger sent immediately from God, and thought that what they heard was addressed to them individually, and that they were sometimes afraid lest their very names should be mentioned. In short, the attention of almost every one was drawn to what they called *this Gospel*. It was, indeed, new to most who heard it, both as to the matter and the manner of delivering it. So generally was the attention of people drawn to it, that you could hardly find two conversing together but religion was the subject."

It was under the impression produced by reading an account of this tour, that Mr. Simeon wrote a letter to Mr. Haldane, on the 18th April, 1798, from which we make the following extract:—

"My dearest Brother,—My mind is now, with God's permission, fully made up to visit you, and to be at Edinburgh the 16th, or more probably 17th of May. I have been reading your journal, if not with *unqualified* approbation, I may truly say with exceeding great joy and delight. I bless and adore my God who has stirred up your soul to seek the salvation of his people, and I earnestly pray that a blessing may attend your labours of love. Now, then, I wish you to write, wherever you think you can do it with effect, a letter to this purpose. Thus you will have gained a body of information for me which will be extremely serviceable in the fixing of the way which I shall pursue in my journey. At the same time that it will not excite offence by the idea of my being an itinerant. *It is not my plan to preach as you did.* If I were alone, or with you, I might act differently; but circumstanced as I shall be, my mind is made up. I again request you not to judge

me before you know my reasons, but to believe that my heart is with all those who love our Lord Jesus Christ in sincerity. If I cannot do the good which you did, be thankful that I wish to glean your leavings, and to move in somewhat a more confined path rather than do nothing. With most fervent love, I remain (with affectionate respects to Mrs. H.), yours in the Lord,

"C. SIMEON."

Mr. Simeon accordingly visited Scotland, and was aided and assisted by Mr. Haldane; but for the prudential reasons alluded to in this letter, they did not, as in 1796, journey in company. Mr. Simeon, as a clergyman of the Church of England, confined himself to the Scotch Established churches, till from them too he was excluded. Mr. Haldane, on the contrary, preached in every parish within his reach, where the gospel was not faithfully dispensed—in the highways and hedges, on town greens and at market crosses, boldly proclaiming the truth, and testifying against the false doctrines which then darkened the land.

But Mr. Simeon was not singular in the sanction which he gave to these itinerating plans. The Rev. John Newton wrote or sent a message of "love and honour" to Mr. Haldane, to encourage him in his work. Thomas Scott only excused himself from visiting Scotland, like Mr. Simeon, and preaching where he could, on the ground that he was too much occupied by his Commentary, and was not qualified for going from place to place as an itinerant; and he thus wrote, not to a member of an established Church, but to Mr. James Haldane, after he had been ordained the stated Pastor of an Independent Church. Such as these mark the times, and show how much there was then of the spirit of union between good men, and how little of sacerdotal bigotry in the Evangelical Clergy of the Church of England.

Up to the close of the year, 1798, neither of the Haldanes had left the Establishment. But the excitement produced by the itinerants alarmed

"the Moderates," and soon led to a disruption. Hitherto, preaching had been so conducted with reference to time and place, as to make it supplemental or auxiliary to the ministrations in the Established Churches. At the end of October, 1798, Mr. Robert Haldane returned from London, baffled in a renewed effort to carry into effect his Bengal mission. He then stated to his brother his desire to erect chapels after the plan of Mr. Whitfield and the Countess of Huntingdon, in Edinburgh and the principal towns in Scotland; a plan which he carried out at a cost of more than £30,000. The scheme was then proposed to Mr. Ewing and others. On the 1st of December Mr. Ewing resigned his licence as a preacher in the Church of Scotland; and two days afterwards that gentleman, with Mr. Aikman, Mr. John Campbell, and seven other eminent Christians, met the Messrs. Haldane, at Mr. James Haldane's house, No. 16, George Street, Edinburgh, and agreed to form a church after the Congregational plan.

On the 3rd of February, 1799, Mr. James Haldane was solemnly ordained to be pastor of the newly formed Church, and soon left the Circus, for a spacious chapel in Leith-walk, called after Mr. Whitfield's places of worship, the Tabernacle, having two galleries, and calculated to accommodate more than three thousand people. The service was conducted by the Rev. Mr. Garie, of Perth, formerly domestic chaplain to the pious Lady Glenorchy; the Rev. Mr. Taylor, of Osselt, in Yorkshire, and the Rev. Greville Ewing, of Glasgow. But, in accepting the charge of the newly formed church, Mr. Haldane stipulated that it should not interfere with his labours as an itinerant preacher "in the highways and hedges," a mission to which he justly believed he was more particularly called.

Some years after his ordination, Mr. Simeon expressed himself as follows:—

"You, my dear brother, have been stirred

up to activity in the service of your God; and I rejoice unfeignedly in all the good you have been enabled to do. You alone can judge how far your original design (somewhat according to the first intentions of the Methodists) has been kept in view: but I apprehend that it is almost impossible for such weak creatures as we to execute any new projects, in such a manner as not to find, at a future period, that there was some room for improvement."

It would here be out of place and unsatisfactory, to pursue the history of the unprofitable discussions on Church government, and other topics, which almost inevitably followed the establishment of Independent Churches. Had it been the object of the Haldanes to gain a name, and become the founders of a sect, their ambition might easily have been gratified. The success which attended them from the Solway and Kintyre to Caithness and the Orkneys and Shetland Islands, was very great; their chapels also were well attended. But self-aggrandisement in any shape never formed part of their scheme, and their adoption of Baptist sentiments separated them from many of their friends with whom they had acted, and for whom they still entertained much esteem. Their mission was, not to establish a sect, but to uplift the fallen standard of the gospel. For the purpose of providing preachers, Mr. Robert Haldane also expended very large sums in the education of young men as ministers, both in England and Scotland, and the Continent. We believe the number amounts to little short of four hundred, amongst whom there have been several men of considerable eminence, such as Dr. Bussell, of Dundee, Mr. Orme, the author of the "Life of Baxter," Mr. Maclay, of New York, besides those who still survive.

In the early part of their career their motives were often questioned, and it happened more than once that Mr. James Haldane was interrupted by country magistrates when preaching in the open air. This occurred in particular at Ayr, at North Berwick, and

at Aberdeen. On one occasion, in Argyleshire, a magistrate, who had more zeal than discretion, might have been prosecuted for arresting Mr. Haldane and Mr. John Campbell, since well known as a missionary and traveller in Africa. Mr. Haldane, however, felt himself more than compensated for this foolish and vexatious interruption by the attention which it excited. The circumstance of two gentlemen on horseback, attended by a servant, being escorted thirty miles under a guard of soldiers, to the Sheriff's residence, of course awakened much interest; and after his liberation he returned over the same ground, and preached with more than his usual power in every part of the district, to large congregations of attentive listeners, who thronged in crowds to hear him, and many of whom afterwards traced their conversion to his preaching.

It may be said of both the brothers, that in all their undertakings for the promotion of religion at home they proceeded hand in hand. Although each was distinguished for a determined will, and strong adherence to his own views of duty, there was between them a remarkable harmony of design and oneness of spirit; and never, during their long and honourable course of mutual co-operation, was there one jarring feeling to damp their zeal for the common object they steadily pursued. That object was the glory of Christ and the salvation of their fellow-men; and now that the career of both is closed, and death has affixed his seal on the record of their earthly labours, the simplicity of their holy aim, the depth of their hallowed benevolence, and the steadfastness of their lofty principle, will stand more plainly revealed. From the moment they undertook to devote their lives to labour in the gospel, there was no looking back to the gay world which they had left. Wealth, honour, worldly renown, and reputation, were all forsaken; nor did the seducing hope of

earning a name and a place in the Christian world ever tempt their ambition. Whether they were right or whether they were wrong, their single desire was wholly to follow the Lord.

In the matter of personal sacrifice, the one abandoned a beautiful estate, with the usual appendages of worldly position and influence; the other relinquished an honourable and then lucrative post, with the certain prospect of fortune. Both were content for a time to be sneered at by the world, and accounted madmen for the sake of Christ. Each dedicated intellectual talents of no common order to the same cause—the one by his preaching, but still more by his writings; the other, by his writings, but far more by his preaching, taught and vindicated the same great truths. Whilst the elder brother was expending thousands and tens of thousands in the education of missionaries and preachers, in the erection of chapels, and the circulation of the Scriptures, the younger was, at his own cost, either travelling through the destitute parts of Scotland, and the north of Ireland, preaching the gospel to listening multitudes, or afterwards, for more than fifty years, discharging, without the shadow of worldly recompense, the duties of a stated minister. “Unwearied in well-doing,” he was sustained in the field even to his eighty-third year, exercising, with all the fervour of his vigorous manhood, the sacred functions of a devoted pastor, blessed in his work, and singularly recognised of God.

Of him, over whom the grave has just closed, it might be truly said, that “he never feared the face of man,” whilst in his untiring labours of love he furnished a bright example of that “pure and undefiled religion,” which consists in “visiting the fatherless and widows in their affliction,” and keeping himself unspotted from the world.

His private life was eminently happy. “He walked with God,” enjoying with

singleness of heart the temporal blessings of a kind Providence, and, knowing in whom he had believed, persuaded that his end should be peace. His was indeed a green old age. His manly and commanding voice, his eye undimmed, and his hearing not impaired, his erect gait, gave few indications that his “natural force was abated.”

In the summer of 1848, he visited London for the last time, and attended the meeting of the London Missionary Society, of which he had been one of the earliest members. During his residence in the neighbourhood, he preached several times to large congregations in the Scotch Church at Woolwich. He had been invited to do so on the suggestion of an eminently pious and gallant officer of rank, to whom he was much attached, and by whom he had been long greatly valued. He was evidently both deeply interested and roused by his audience, and we have heard that the “word was with power.” It was a striking spectacle to witness such a congregation of soldiers and marines, of all uniforms, each listening with fixed attention, as the octogenarian preacher earnestly and impressively urged on them the ministrations of the gospel, with all the fire and energy of his youth, only mellowed by the pathos and gentleness of age.

In the following year he had an attack of gout, accompanied with fever. On his begun recovery, he wrote a few lines on the 4th of August, 1849, in which he thus concludes,—“I am weak and not able to write more. I have not preached for several weeks. The Lord may be pleased to bless the change of air for my recovery; but with long life has He satisfied me, and I am ready to depart when He sees fit.”

He did, however, recover all his ordinary health, and continued to preach, both in his own and other places of worship. His faith and hope seemed to brighten and exult. He used to say, that no one ever enjoyed the good things

of the world, till weaned from the world, and habitually remindful that we have no *right* to any earthly enjoyment. He at all times spoke of the termination of his career with serene cheerfulness, and wrote as follows only a few short weeks before his departure:—"This is the last day of the year, and the last letter I shall write this year. My life has been wonderfully preserved, much beyond the usual course of nature. Goodness and mercy have followed me all the days of my life; and without the shadow of boasting, I can add, I shall dwell in the house of the Lord for ever. May the blessing of God Almighty rest on you and yours!"

His last illness was short and rapid. In a letter written but a few days before it commenced, he observed that he was remarkably well, but almost playfully added, that he did not forget that he was now on that part of Addison's Bridge of Mirza, where there were many pitfalls. An attack of gout, which was the only complaint to which he was liable, prevented his leaving the house on the first Lord's-day of February. On the Tuesday he became worse; but although suffering much pain, he prayed as usual with his family in the evening. The twenty-first chapter of Revelation was read, and his whole prayer had reference to the bright and glorious city, with its streets of gold, its walls of jasper, and its gates of pearl. He seemed about to close, when he once more began, and prayed most earnestly, that all his family might meet together in the New Jerusalem. It was not then imagined that he had really entered the dark-flowing river, and was himself about to appear in the presence of God and the Lamb. But it was the last of those prayers, rich in spiritual grace and unction, which always so eminently marked the closeness of his communion with God. He survived till the 8th, but after this spoke but little, and, for the most part, seemed to slumber. The words "Great and precious promises,"

were repeatedly on his lips. Once he was heard to say emphatically, "To depart and be with Christ is far better," and "I shall be satisfied when I awake in his likeness." Shortly before his departure, he was asked if he was going to Jesus. A vivid smile lighted up his whole countenance as he instantly replied—"Oh! yes." These were his last words. But the close of such a life required no death-bed testimony, to the sustaining power of that gospel which had been the joy of his heart. No man had more fully preached the freeness of the gospel message. No man had more strongly proclaimed, that the oldest and most favoured Christian never entered heaven, but upon the same self-abasing terms as the thief on the cross. But none had, at the same time, more plainly declared his belief, founded on much personal experience, that for the most part men die as they have lived. His own life had been for fifty-seven years a bright example of a life of faith; and it was truly said of him, by his venerable friend and fellow-labourer, the Rev. Dr. Innes, in his funeral sermon, "To him to live was Christ, but to die was gain."

ACCOUNT OF THE FUNERAL.

It is remarked in the Edinburgh newspapers, that his funeral, which took place on the 14th of February, "although intended to be strictly private, drew together a large concourse of the citizens of Edinburgh, anxious to do homage to his public character and private worth. No man was less disposed to court the applause of men, or indulge the semblance of ostentation; but the respect shown to his memory by the ministers and members of different religious communities in this city, is a noble demonstration of Christian sympathy with all that is exemplary in a long and consistent career of Christian devotedness." It is stated in another journal that, besides the usual *cortège* of mourning coaches, containing the

members of his family and private friends, there were no less than six hundred ministers, elders, and private members of the different religious communities in Edinburgh. The Presbytery of the Free Church, in a body, headed by the Rev. Dr. Candlish, with their students, joined the procession in George-street. From the gate of the West Churhyard to the Church two rows of clergymen lined each side of the principal avenue, and uncovered as the coffin passed. There were present ministers both of the Established, Free, and Secession Presbyterian Churches, as well as Episcopalians, Baptists, and Independents, who thus united to pay a voluntary tribute of respect to the public services of a man, who, with his brother, the late Robert Haldane, of Airthrey, was honoured to do so much for the revival of religion in Scotland. The *Scotsman*, an exclusively political journal, remarks, that such a spontaneous tribute of respect "has rarely been paid to any private individual;" and another, that excepting the funeral of Dr. Chalmers, "there has not been such an unsolicited demonstration of public feeling on any like occasion."

On the two Lord's-days immediately

succeeding his departure, honourable reference was made to his removal, in many of the pulpits of Edinburgh, by the ministers of almost every religious denomination. Nor was this tribute confined to Scotland; and the following testimony was borne to his public worth by one near London, whose own "praise is in all the churches:"—

"But few men, and but few ministers, whom I have known, have attained such a grade of Christian character, or commanded from all classes such a tribute of the homage of the heart. His matured proficiency in the knowledge of the Scriptures, his enlightened conscientiousness, his Christian dignity and decision, his unsullied consistency of character, and his persevering energy in doing good will not soon be forgotten, and ought to have the force of an attractive example. The mellowed excellencies of the Christian character appeared to great advantage in the autumn of his peaceful and useful life. He seemed exempted beyond the ordinary lot of the aged from the infirmities and sufferings of protracted life; and as to him 'to live was Christ,' we are well assured that 'to die has proved ineffable gain.'"

MEANS BY WHICH TO DISLODGE TRACTARIANISM FROM ITS PRESENT POSITION.

NO. III.

"I would they were even cut off which trouble you."—Gal. v. 12.

PAUL was so deeply impressed with the evils arising from the efforts of the Judaizing teachers, that he longed to see them utterly excluded from the Churches of Galatia. They did not, indeed, impugn the main facts of the gospel, in reference to Christ and him crucified; but they maintained the anti-Christian opinion that, except men were circumcised, Christ would profit them nothing; and sought to impose the rite of circumcision upon Gentile converts,

who had never been under the Law of Moses.

The effect of their teaching was, to destroy the true doctrine of Justification by faith, without the works of the law; and thereby to undermine the hopes of perishing sinners.

We look upon these Judaizing teachers as the genuine types of our modern Tractarians; and as Paul desired to see the early corrupters of the gospel cut off from the Apostolic Churches, so, in

like manner, do we desire to see the Romanizing party of this country dislodged from the ominous position which they now occupy in the Established Church of this great Protestant nation. The task of removing them, from certain complications which attach to the case, may be a formidable one; but there is nothing in it that should lead us to despair of ultimate success, if Englishmen, and especially Christian Englishmen, are true to themselves, and to the great and acknowledged principles of the Protestant Reformation.

We are quite aware of the necessity of proceeding in our undertakings, with all the wisdom and caution which the occasion demands. We must not forget two facts:—1. That the Tractarians have been long and earnestly at work, without anything bordering on an effectual check,—the Letter of Lord John Russell, to the Bishop of Durham, being the only grave assault which has yet been made on the Romanizing party from high quarters; and, 2. That there are certain portions of the offices and formularies of the Established Church, which afford something like a sanction to some of the opinions and proceedings to which Tractarians have committed themselves.

They have acquired strength by something like an unfortunate prescription; having been permitted, with but slight interruption, partially to indoctrinate our Universities, especially Oxford, and to publish their opinions from many of the parish pulpits of our native land. Two obvious evils have arisen from this protracted tolerance of Tractarian teachers:—the *first* is, that they have become bold and confident by the endurance which has been extended towards them; and the *second*, is, that they have created a certain amount of sympathy for the "Church Principles" which it has been their practice to advocate for the last sixteen or seventeen years. They have made

not a few converts both to their Anglo-Catholic theory, and to Romanism itself.

As it respects the contradictory aspects of certain portions of the Book of Common Prayer, it must be allowed to be a grave difficulty. Tractarians endeavour to make it serve their notions of Baptismal Regeneration and Justification,—of Priestly absolution,—of Sacramental grace,—and even of a modified Confessional.

We will not conceal our impression, that many of the offices of the Prayer-Book are equivocally expressed; and that they are just such in their character as to afford a pretext for those of Romanizing propensities. But while we are compelled to concede this; we cannot allow ourselves to lose sight of other important facts. The REFORMATION, then, is a great fact;—by which all our relations with Rome were not only disturbed, but *absolutely annulled*. Then, were not our Reformers men whose doctrinal and other views were at the very antipodes of those entertained by the adherents of the Roman anti-Christ? The Articles, too, of the English Church are so constructed as to oppose a strong and marked barrier to the creed of Rome, on almost all vital points. And more than all, the British people, from the days of the Reformation downwards, have proved their sympathy with the light and liberty of the Reformed faith; and have been gradually moulding their institutions in accordance with that spirit of manly freedom which our Protestantism has breathed over the land. But granting the full force of the two difficulties named — are they to deter this Protestant country from the honest performance of its duty? Because Tractarians have multiplied themselves in the land, and have fortified their position by their status as the professed ministers of a Protestant Church—are they to remain undisturbed in spite of that public opinion which is now setting in

against them like the waves of a mighty and resistless tide?

Let it be conceded that the offices of the Prayer-Book are such, in some respects, as to afford countenance to Tractarian notions; is this a reason why Protestant England is to be deprived virtually of the benefits of its Reformation, by any imperfections attaching to the Book of Common Prayer, or by any interpretations put upon that Book by men anxious to invest it with a Papistical character? If it be the imperfect thing, which some would represent it to be;—if it utters, in the same oracle, the voice of Evangelical Protestantism, and the dark and ambiguous sayings of “the Man of Sin,” it must be remodelled and purified; but our Reformation must not be frittered away, nor its glory tarnished, through the medium of an imperfect Book.

Do not say that all this reference to progress and advancement, in the right direction, is Utopian;—that many of the Nobility—that masses of the Clergy—that the Universities—will oppose all effectual reform; and that if any alteration were made in the Prayer-Book, it would unquestionably be made for the worse. This is the language of those only who have no confidence in the power of Protestant principles, and but imperfect conceptions of the elements which may be roused into action for the preservation of the light, and liberty, and glory of the Protestant Reformation. Let calm reason come to our aid, and we shall then see that it is with enlightened Englishmen themselves to determine, whether their Reformation is to be taken from them by an insidious party that has sprung up in the midst of us, during the last sixteen or eighteen years. The thing is an impossibility, if zealous and enlightened Protestants are alive to their responsibilities.

What means, then, ought to be used, in order to recover our lost ground, and to give a new impulse to all the great

principles of the Protestant Reformation? We recommend the following:—

I. THAT THE PRINCIPLES OF POPERY AND PROTESTANTISM BE MORE THOROUGHLY STUDIED AND DISCRIMINATED BY ALL THE EARNEST FRIENDS AND ADVOCATES OF THE REFORMATION.

The activity of Rome, in all quarters of the globe, to say nothing of our own sad approximations to the Romish doctrines and usages, ought to rouse every thoughtful Protestant to the task of making himself well acquainted with the character of Romanism, and with the great and vital principles involved in the Reformation of the sixteenth century. It is ignorance of Popery, and criminal indifference to Protestant truth, that prolongs the existence of Puseyism in the Establishment for a single year. We would call on every enlightened and Christian Englishman, be his station in life what it may, to make himself acquainted with Popery, doctrinally and historically. The times on which we have fallen demand this of us all. To be indifferent is to expose ourselves and our country to the greatest peril. It is not so formidable a thing, as persons may imagine, to become well informed, for all practical purposes, upon the Popish Controversy. There is, we believe, no solid hope for the safety of England, at the present moment, but in the actual progress of knowledge upon all questions relating to Popery. When our countrymen understand Popery, they will be prepared to estimate Tractarianism at its proper value,—as a *system struggling for fuller development*;—*practising upon the ignorance and forbearance of Englishmen*;—*tentative of what it may do and dare*;—*getting in the thin edge of the wedge, at first, hoping that the rest may follow*;—*and doing all, by cautious means, that can be done, to infuse the Popish spirit into the working of the Establishment, and through it into the feelings and convictions of the people.*

Our only safety, under God, will be a

thorough determination to comprehend the character of the foe we have to deal with ; and this can only be done by every Protestant fire-side, throughout Great Britain, becoming a School for the study of Protestant Principles. One *season* devoted to this exercise would so enlighten and stimulate the public mind, that no stratagem of Rome herself, or of her younger sister, Tractarianism, could stultify or bewilder the consciences of thousands and tens of thousands who had read and thought for themselves. We know full well that persons in general have not a large amount of time, in this bustling age, that they can devote to close and continuous reading ;—but there are a few Books on the Popish Controversy which, if read with care, would so fortify men's minds against this system of Priestcraft, that they would no longer be entangled by it. For the sake of aiding the process which we would recommend, we will mention three moderate-sized volumes, which would enable any one, of common understanding, to comprehend Popery, in all its bearings, and thus to be fully armed for the mighty conflict which is coming upon us :—1. "Lectures on the Principles and Institutions of the Roman Catholic Religion." By the Late Rev. Joseph Fletcher, D.D.—Cheap Edition, W. Kent, Paternoster Row. 2. "Village Lectures on Popery, exhibiting the Chief Doctrines of Romanism, and illustrating some of its Practices, by Personal Observations made during a Residence in Rome." By the Rev. William Ellis. Published by Ward and Co. 3. "Rome, its Temper and its Teachings." In Six Lectures. By George Henry Davis. Published by Houlston and Stoneman, Paternoster Row. If all who read this paper will peruse these three volumes,—and if, in every Protestant house, there shall spring up a spirit of intelligence and discrimination on the subject of Protestant truth,—we may then bid defi-

ance to the Romanizing spirit of the age. We shall then be able to meet our enemies in the gate, when we come fully to understand the ethereal weapons of heavenly truth, by which Romanism is to be encountered and overcome. *Make yourselves acquainted with Popery, and you will then see that Tractarianism is only the same system less perfectly developed.* This increased intelligence must lie at the foundation of our safety as a people, at the present moment. Puseyism will struggle for the mastery, if it is not met with a bold and intelligent opposition. Vague dreams of the horrors of Popery will not prepare us for the crisis which is coming upon us. We must quit ourselves like men ; and we can only do this by an intelligent and heart-felt conviction of the evils of the system against which we are determined to maintain a perpetual warfare.

II. A SECOND MEANS FOR THE DISLODGING OF TRACTARIANISM FROM ITS PRESENT POSITION, IS THE FORMATION OF LOCAL COMMITTEES OF EARNEST PROTESTANTS THROUGHOUT THE KINGDOM.

In the formation of such Committees, care should be taken only to enlist the energies of men animated by the sincere and heart-felt love of Protestant truth ; and of settled and strong purpose against Popery in all its forms,—especially its *Anglo-Catholic form*. It is only such men who will labour assiduously to fan the Protestant feeling of a neighbourhood, and who will be prepared to make such sacrifices of time, and effort, and property, as may be required for the accomplishment of a great national object. Such Committees should employ themselves quietly in ascertaining the exact amount of Tractarian teaching and symbolism among the clergy in a given district ;—they should provide themselves with Tracts, divested of all names, expressly defining what Tractarianism is, and warning the people against its follies and seductions ;—these Tracts should

be sent into every family in a neighbourhood, by methods calculated, as much as possible, to secure a respectful attention to them;—if there be a local press capable of being enlisted on the side of Protestantism, its best energies should be brought to bear against the crying evil of the day;—they should bring themselves into communication with the influential Laymen by whom they are surrounded, and should endeavour to propitiate their aid, in so far as it can be obtained, in promotion of their common object;—they should by correspondence, in all parts of the kingdom, with intelligent and warm-hearted Protestants, take counsel as to the wisest and most successful methods of combatting and overcoming the errors of the times;—they should employ the most leisurely and intelligent of their number in getting up, *at whatever cost of time, effort, or money, a veritable statistic of Tractarianism, in every county*, showing in actual figures, the number of Romanizing Teachers in the Establishment,—and distinguishing them into classes according to the degree in which they sympathise with the Anglo-Catholic system;—above all, they should form plans, discreet and wise, for acting on the convictions of members of both Houses of Parliament, putting them in possession of the facts they have accumulated, and endeavouring to prepare their minds for a great Parliamentary movement against the insidious plot now forming against our Protestant Liberties. We should like to see such a Committee as this formed in every parish throughout the kingdom; not, however, on a strictly parochial principle, but entirely composed of *volunteers* to the Protestant cause, without reference to sect or party, and bound by no other tie but that of Evangelical and enlightened Protestantism. We venture to say that the formation of such Committees would prove an effectual breakwater against the Romanizing spirit of the age. They would

nourish up and strengthen a healthy Protestantism; which is now the *deterioratum* of the age; they would recall the slumbering mind of Great Britain to the blessings of the Reformation;—and they would prove an effectual barrier to the growth of Popery, in its direct form, by spreading far and wide the knowledge of Bible and Protestant truth.

III. A THIRD MEANS FOR THE DIS-
LODGE-
MENT OF TRACTARIANISM FROM ITS
PRESENT POSITION, IS THE INCREASED
ACTIVITY OF THE PUBLIC PRESS.

It has been doing wonders of late. Rome little thought what a stir she would create in this country, when she ventured on her late insolent aggression. She has herself, unwittingly, been the means of producing a greater movement on the side of Protestantism than has taken place in this country for the last century. It is quite refreshing to mark the interest which all ranks of the people,—except the actually diseased,—have taken in discussions, many of which have embodied all the leading principles of the Protestant Reformation. In not a few cases, the county and other great meetings have, in their petitions to Parliament, declared, in unequivocal terms, that the Tractarianism of our own parish churches, and the secessions to Rome from the Established Church and Universities, have been the main causes of provoking the late impertinent and daring aggression of the See of Rome. Our common-sense and common observation may teach us how true is this estimate of the case. But just in so far as it is true, it becomes us to be duly affected by the alarming conviction. If all Rome is stirred by the tendencies of the Establishment towards a retrograde movement, it will ill become those of our countrymen who value the great benefits connected with Protestantism, and who look upon Popery as “the abomination that maketh desolate,” to stand still, and look on upon passing events with an air of indifference. The

aggression of Rome will soon, in some way, be disposed of;—but until our own Tractarianism is shorn of its power to corrupt the public mind of this country, through the medium of our National Pulpits, the warfare of the Public Press of this country must be continued, until by the Heads of the Church, or by the voice of Parliament itself, it shall be determined that the Pulpits of the Reformation shall not be desecrated by the doctrines and teachings of Rome, only partially disguised. What an engine is the Press of great Britain, if but once fairly enlisted in this warfare! Can Tractarianism stand before its terrific charge? If with well-concerted skill and power the press should come to direct its artillery against the common foe, must it not quit the field which it had ventured to occupy, with confusion and shame? We rejoice to think that so large a portion of that Press is enlisted on the side of truth and right. It needs but to persevere, and to become more intense in its operations, in order to achieve its grand object. If it be pleaded by some, that little power exists in the Church of England for the correction of its own abuses, then its power must be increased, and it must be called to the due exercise of it. If it be urged that the Prayer-Book is the hiding-place of the Tractarians, then that formulary must be made to speak a language by which they are condemned. The Christian Press, backed by the Christian and Protestant Public, must lift up its voice like a trumpet, acting on the great masses of the population, until we are relieved from the sad apprehension of being drawn back to Rome, by the labours of men who derive their support from funds appropriated to Protestant objects. If the heads of the Church, and the main body of the Clergy, will not give their hearty co-operation in the removal of that plague-spot which now disfigures the National Church of this land—they may assure themselves that the voice

of this great nation will wax louder and louder, until the necessary reform is accomplished.

IV. THE MOST IMPORTANT OF ALL MEANS FOR CHECKING THE RETROGRADE MOVEMENT OF OUR COUNTRY TOWARDS ROME, WILL BE THE UNITED PRAYERS OF FAITHFUL AND TRUE-HEARTED PROTESTANTS.

We may truly say that the spirit of Romanism goeth not forth, save by fasting and prayer. The priestly character of Tractarianism will prompt it to keep its hold of the Establishment as long as it possibly can. May God in infinite mercy to this land, confound its devices, and disappoint its wished-for ascendancy! The best-laid plans for its overthrow will utterly fail of success without the Divine blessing. The spirit of prayer, deeply felt and earnestly cultivated, will sanctify our coming struggle, and preserve those who engage in it from falling into their own spirit, and tarnishing a great and holy cause by the aggregations of human infirmity. We have to do with a subtle and powerful foe, fully resolved to keep his standing; and we need both the counsel and the help of Divine Wisdom and Omnipotence to succeed in our enterprise. Our early Reformers were men who had power with God to prevail. Their prayers did more, perhaps, than their sermons, and books, and influence with kings, to crown with success the labour of their hands. If the second Reformation, for which we plead, is to be triumphant, and England is to be again purged from that fearful leaven of Popery which now leavens so many of the clergy, and, through them, not a few of the people, both among the rich and the poor—the prayers of earnest and devout men will be the great and commanding element of our success. God is the conservator of his own truth; and anti-Christ is a doomed foe. We may, therefore, assure ourselves that if we ask counsel of Him, in this emergency, he will not withhold it from those

who are faithful to his truth. If it shall please God to chasten this land, by a temporary revival of the power of Antichrist, prayer will be the stay and solace of those who may be called to suffer for conscience-sake;—and if, in his infinite mercy to our father-land, Tractarianism is driven from the high places which it now unhappily occupies—prayer will enable us to bear our triumph meekly, and to render thanks to Him to whom alone the victory is due. It is only in the spirit of prayer that Christian men can hope to achieve any great and holy undertaking. That spirit alone will supply the amount of courage and fidelity necessary in a great struggle against Antichristian powers;—it alone enable us to bear the obloquy and reproach which may await us in the path of duty;—it alone will bring down upon us the aids of Divine grace by which our efforts in the cause of truth and righteousness will be rendered acceptable to God; and by which he will smile upon the work of our hands.

If the Protestant feeling of this country were in a vigorous and healthy condition, we should find concerts of prayer everywhere established at the present moment, for the purpose of beseeching God to have mercy on this land, and to preserve it from a return to those days of darkness, superstition, and will-worship, from which we have so long been delivered. Let all who believe in the efficacy of prayer, and who have confidence in the scriptural truth of evangelical Protestantism,—implore, at God's hand, the spirit of grace and supplication, that they may "continue instant in prayer," until it shall please the God of Britain to turn from our gates the spirit of Antichrist, and to restore to her the light and liberty and benediction of that reformed faith, which has been as a dew from heaven on us and on our sires; and which we are determined, by the help of God, to transmit unimpaired to our children, and to our children's children.

In conclusion: let no one imagine that a needless outcry has been made about a small and insignificant matter. It is no insignificant matter that hundreds of clergymen, in Protestant pay, should be, with all the appliances of parish priests, labouring for the downfall of our dearly purchased liberties as a Protestant people. Let them vacate their present posts, in our universities and parish churches, and we can then wage an equal warfare with them, as *heretical* voluntaries. Till they do this, we will never cease our protest; and if there are not the means at hand of dealing with their strange and anomalous case, we will approach the Legislature of our country, and with beseeching earnestness request that the means may be graciously supplied. We regard Romanism as so fatal a blight on any country, that we will not look on tamely, and see our father-land involuntarily made its victim.

We call on all who read this paper, to stand firm in our Protestant truth;—to cling to the vital principle—that the Bible, and the Bible alone, is the grand charter of our hopes;—that, so far as our fellow-creatures are concerned, every man possesses the right of private judgment;—that sacraments are not mechanical channels of priestly benediction, but means of grace depending for their efficacy upon the faith of the recipient;—that good ministers of Jesus Christ are not priests, not lords over God's heritage, but pastors of the flock of Christ, to teach and rule in the Christian Church;—that tradition, however venerable, has no binding power among Christian men;—and that all the fond conceits of altars, images, pictures, processions, prayers for the dead, confessions to a human priest, and the asceticism of conventual life, are but the cunning devices of designing ecclesiastics, to crush the spirit of humanity, and to lay the mind of man low at the feet of an artful and corrupt priesthood.

DOMESTIC PIETY THE BEST PRESERVATIVE FROM
DOMESTIC POPERY.

THE family relation was the first constituted by God; the first honoured by Christ: it is the most essential to the interests of the human race: and the first and principal one which the author of all evil endeavours to invade and corrupt in our world.

We need not wonder, therefore, to be told in these days, that the emissaries of the Man of Sin, and the teachers of Popish delusions are everywhere on the alert, and insidiously employed, in endeavouring to corrupt our households, and lead them away from the simplicity and power of the truth. As there are no means, however low, which the prince of darkness himself would not employ, and no pains, however laborious, which that malicious spirit would not take to beguile unwary souls; so there are no measures which his agents and auxiliaries would not adopt for the accomplishment of the same design. That "the end sanctifies the means," is the great maxim of the apostate Church of Rome. "Let us do evil that good may come," is a principle which all history attests they are not unwilling to approve, when the purposes of sacerdotal rule, and superstitious influence, are to be achieved. Hence the things of which we have heard in the present day. The housemaid, the scullery-girl, the milk-man, the foot-boy, but principally the female domestics of the establishment, are employed to be the vehicles of superstition, the conductors of Romish pretences, into the precincts of the family circle, that thus prepared, thus insinuated, thus unsuspected, the little leaven may leaven the whole lump: a wise, a sagacious system; well calculated, deeply laid; and savouring much of the prerogative of the "children of this world." Shall it succeed? Shall it in any instance attain its ends? On our answer to this inquiry how

much depends! It will not, if the children of light are wise in their generation. Not, if the tribes of Israel have "light in all their dwellings." "Surely in vain is the net spread in the sight of any bird."

We wonder not that the advocates of Popish rule, and the propagators of its delusions, have thus begun to seek access to the domestic circle, and to insinuate themselves thus, somewhat after the manner in which Milton represents the great Deceiver of our race to have entered into Paradise, and gained access to the ear of our first parents in the beginning; for this is to attack the very citadel of our nature, the armoury of our world. If it yields, all will be lost, and its weapons employed with proportionate diligence and zeal to take the city, and to keep it under subjection. The family constitution is at once the most interesting and important as to the welfare of mankind, the most effective for good or evil, and the most pernicious, or the most beneficial, to the cause of truth and of God. So has it been in every age. The Patriarchs well understood this. The Prophets directed much of their ministry towards it. A special messenger was sent "to turn the hearts of the fathers to the children, and the hearts of children to their fathers," to prepare the way for the new dispensation. Evangelists and Apostles were to go, and did go, from "house to house." And when the "Lord of all" came and dwelt among men, his first miracle was in honour of the family relation, to show how essential it was to the interests of his kingdom: many of his sublimest discourses were delivered in "the house:" his sympathies flowed, and his tears were most freely shed in the domestic circle: many signs and wonders did he perform whilst the household

were around: and from the families of his people he has taken more faithful servants to labour in his cause, and more "sons to glory," in his presence above, than from any other source besides.

All this is known to the abettors of that fatal system which is now attempting to spread itself like a shroud, or like a net, over the inhabitants and the destinies of this our favoured Isle. They know, they perfectly know, what an essential auxiliary to their proceedings, and their ultimate success, is the domestic constitution, and there are no probable or possible means which they will leave untried to ensnare the households of our land. By such measures they have achieved greater success in times that are past than by almost any other; and the history of every Popish country may be appealed to, to testify how largely they have employed, and how far they have succeeded in making, the dependants and members of the family instrumental to their designs. Hence their solicitude to instruct the young; to have education, as much as possible, under their power; and to employ especially female tuition, by individuals, or by associated bodies, in training the minds and the habits of the junior members of the household. It is astonishing, and it is admonitory, to observe to what an extent they have prevailed by such institutions, and by such means, to obtain an influence over the rising generation of every Papal land; and for making the subordinates of a family, always easily accessible to priestly devices, subservient to their chief ends. Probably more families have been divided, injured, and led astray, and are now kept, in part or entirely, under the influence of Romish delusions, by such proceedings and by such resorts, than by almost any other method. It is the "Catholic servant," or the young lady going to the Confessional, or the visit of the Priest, or the missal, or the rosary, lent to the house,

that first insinuates the poison, and opens the way for the spread of the more fatal errors and corrupting doctrines of the Church of Rome. This is the first assault upon our domestic citadel, and often gradually and imperceptibly leads to the surrender of the whole.

Aware of this, and conscious of the importance of the family constitution to the maintenance and spread of true religion in the world, how earnest and zealous ought all Protestant families at the present time to be, that their households should be so constituted and ordered, that there shall be no room to insinuate the fatal spell! or, if it should approach, that the antidote and destroyer shall immediately be found! Our households, in the present day, should be carefully formed, carefully guarded, and surveyed with affectionate superintendence and authority on every side. They should resemble a garrison well constituted, well armed, well watched, all whose inmates are duly exercised to the several duties and obligations of their station, so as all to unite in one common defence and firm resistance, in case of invasion or attack from the foe. In other words (for "the weapons of our warfare are not carnal but spiritual"), all the members of the household should be prepared by their acquaintance with Divine truth, and by habits of moral and spiritual discipline, so to acquit themselves in case of an assault from Rome, that the conquest may be sure, and the Establishment and its head resemble Him who said—"The Prince of this world cometh and hath nothing in me." So it will be if, like the Father of the faithful, each Christian parent and master be anxious to "command his children and his household after him to keep the way of the Lord."

For this purpose, and with this end in view, let all who are at the head of our families and households be deeply conscious, at the present time, of their

obligations, and how much will devolve upon them, and how much will be expected from them, by Him who is the "God of all the families of the earth," for the maintenance of his truth and cause in the land. Let them be especially solicitous to possess and to cherish that piety towards the Lord of hosts, and reverence for his holy name, which shall secure on their part devout homage at his footstool, and habitual attention to the dictates of his word. Let them be desirous, not merely to possess the religion of the gospel, and to be in a safe condition for eternity; but to enjoy the evidences of it, and to live under the influence of a high, decided, and vigorous tone of Christian piety, which alone will qualify and enable them to meet the peculiar circumstances in which they and their households, at the present day, are placed. "True religion," said a late excellent Minister, "is like the holy fire in the ancient Temple; it is kindled from heaven, but it must be constantly fed and supplied with fuel, or it will be in danger of expiring." This hallowed flame must be kept burning on the altar of our families with greater intensity and ardour now than ever, and with so pure and bright a flame, that its light may be reflected on all around. And for this, how much will depend on the true, the eminent, the devoted piety of the fathers and mothers, the masters and mistresses of our British Israel! The time is gone by for indifference here, for merely nominal, formal, and professional piety. There must be the "root of the matter;" the life derived from the living Vine: the branches spreading, and clusters of the fruit of righteousness appearing. Each parent, each master, should strive to walk with God, and to maintain in the secrecy of the closet habitual intercourse with the fountain of all knowledge, holiness, and love. Thus sustained, thus supplied, he would descend into the family circle, and to the active duties of life, breath-

ing the air of piety around; and though silent, and almost without design, setting the example of one who had formed the resolution of the heroic Joshua, and was determined to carry it into effect: "As for me and my house we will serve the Lord." Oh! let those who preside over our households in the present day, strive after eminent, holy, vigorous, piety: the piety that *enjoys* the exercise of religion, and finds "all her paths to be pleasantness and peace;" the piety that is habitually rising towards God, aspiring to perfection, and growing "in grace and in the knowledge of our Lord and Saviour Jesus Christ."

"Rivers to the ocean run,
Nor stay in all their course;
Fire ascending seeks the sun;—
Both speed them to their source:
So a soul that's born of God,
Pants to view his glorious face;
Upwards tends to his abode,
To rest in His embrace."

Thus qualified, thus prepared, how comparatively easy, and how delightful would it be, so to order the affairs of the household, and to superintend its proceedings, as that those means shall be employed which shall tend to promote family piety, and, under the Divine blessing, to preserve it from all those encroachments of a dangerous nature to which, in the present day, it may be exposed! Is it the spirit of the world, or the spirit of impiety, the dangers of formality, or the allurements of a Romanizing tendency, by which the household, or any of its members, may be ensnared? How adapted and how effective will such means be, to preserve from their influence, and secure from their power! For instance:—let the ordinances of Family worship be duly observed—the domestic offering of prayer and praise be rendered each morning and evening at the footstool of the Father of mercies, with all that solemnity and reverence which its importance demands—and regularity and punctuality in it will make that sacred duty a privilege and delight. Let each

member of the circle be provided with his or her copy of the inspired Volume, in order to follow, and sometimes to take part, either by reading or repetition, in that portion of sacred truth which forms the subject of meditation and instruction for the day. Let a hymn be read, or the melody of a "spiritual song" be heard. Let the service be so conducted as that all may feel an interest in the prayers offered, and the praises given: and let the whole be so managed as to diffuse an odour of sanctity and cheerfulness around, like that which escaped the alabaster box when Mary brake it in the presence of her Lord. What pleasure and power would it give to domestic piety! what a mighty influence for good would be created, and remain! and what a barrier would be formed against the entrance of evil of every kind! Where family prayer is observed, and every member of the household is present—where domestic piety reigns, "like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments,"—Romanist delusions would in vain attempt to intrude.

Not only, however, must the family offering ascend each day to the Majesty of heaven on that altar which alone sanctifieth the gift and the giver, whilst all the house are bowing in devout reverence around; there must also be the voice of instruction heard, as well as that of "rejoicing and salvation," in the tabernacles of the righteous. Our households, however highly favoured, are naturally as ignorant as others, and our children and servants, if untaught, will grow up and remain as destitute of the knowledge of the saving truths of the gospel, and even of the first principles of religion, as those who have no such privileges to enjoy. Hence that command given to ancient Israel, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and

when thou walkest in the way, and when thou liest down, and when thou risest up." There must be some mode adopted of making the great truths of our holy religion plain, familiar, and impressive, to those who are around us, and in order to this there must be "line upon line, precept upon precept, here a little, and there a little." It will not be sufficient to advert in a mere cursory manner to the glorious verities of salvation, and to "the things most assuredly believed among us," nor even to read over regularly, though in the words of inspiration, "the true sayings of God;" they must be opened up, explained, and enforced, as each one in the house may be able to receive it. The strong must bear with the weak, the parents with the children, the master with the servants, whilst the very simplest—which are always the most important truths—are re-iterated, with all interest and solemnity, over and over again. The great facts of redemption, the doctrines of the "wondrous cross," the plan of justification by faith in "the Lamb that was slain," without the merit of any other: the privilege of prayer and supplication at the foot of the throne, in the name of a Divine Mediator, without the intervention of any other, on earth or in heaven: the sole priesthood of the Lord Jesus Christ: the work and grace of the Holy Spirit: and the necessity of obedience to the whole revealed will of God: these, and such like verities, which constitute the vital truths of the Christian dispensation, must be constantly, and with all kindness and solicitude, brought before the minds, and offered to the hearts of the domestic circle. It matters not whether it be done by regular exposition, by familiar instruction, combinedly, or with each individual apart, or by the good old method of Catechetical exercise (than which as an accompaniment to others a better can scarcely be found), it must in the present day be done, it must be earnestly and affec-

tionately attempted by all who would preserve their families from the invasions of error, and faithful to "the truth as it is in Jesus." Let this be done, and we need fear nothing. We want but the determinate will, the earnest attempt, and the aptitude which persevering practice would acquire, to bring our families into a state of moral and spiritual culture, which would make them resemble a garden of the Lord. Were a tenth part of the time bestowed on the minor arrangements of the domestic economy, on attention to articles of dress, on recreations, or on the pursuits of commercial enterprise and worldly advantage, but given to the Christian instruction of our households, and the proper training of them in the "things pertaining to the kingdom of God," we might bid defiance to all the emissaries of Rome, to every lurking snare, and to all the wiles which the propagators of error may employ to divert us from the "simplicity which is in Christ." The worship of God, and the truth of the gospel,—the one devoutly performed, and the other affectionately and diligently taught in our domestic relations,—would be a wall of fire round about, and the glory in the midst of our land. As the sons of ancient Rome were required to pledge eternal enmity to Carthage, and the mother's heart, and the father's authority but nerved the arm of the

son, so now would our sons and our daughters, our servants and attendants, all be united in one indissoluble bond to oppose the delusions of modern apostate Rome, not in the spirit of rivalry or hatred, but in that of pity for the victims of error, and unswerving allegiance to the cause of truth. Strong in the strength of Israel's God, and strong in the piety, devotion, and zeal of the families of Israel, our internal might would prove invincible to every foe, and a bulwark be raised around us which all the stratagems of Popery would in vain attempt to undermine or overthrow. Then should we consistently pray (and the answer of Heaven would not be denied), "Rid me and deliver me from the hand of strange children, whose mouth speaketh vanity, and whose right hand is a right hand of falsehood: that our sons may be as plants grown up in their youth, that our daughters may be as corner-stones polished after the similitude of a palace." Our domestic piety would be our glory. The God of truth would dwell in the midst of us. And surrounding nations looking upon us would say, as they did of ancient Judea in David's time, when "every man returned to bless his household," "Happy are the people who are in such a case, yea, happy is that people whose God is the Lord."

M. C.

Review of Religious Publications.

AUTOBIOGRAPHY OF THE REV. WILLIAM WALFORD. *Edited, with a Continuation, by JOHN STOUGHTON.* 12mo., pp. 363. Jackson and Walford.

THIS is a book singularly interesting, instructive, and affecting to the heart. The Christian character of Mr. Walford, the peculiarities of his mental history, and the position he occupied in the Christian church, render this autobiography one of the most remarkable and the most touching narratives we have ever read. "My revered and much-

loved friend," says Mr. Stoughton, "made me aware, some time before his decease, that he was preparing a biographical sketch of himself, and gave me an expression of his confidence, and a pledge of his attachment, by requesting that I would undertake the editorship of the memoirs. It was not, however, till the papers were placed in my hands, after his decease, that I had any idea of their being written in the form of letters to me. The letters had been composed with such characteristic care, as greatly to lighten my edi-

torial task. The only question of importance respecting them was, whether the whole detail of my friend's distressing malady should be laid before the public as he had given it. After mature consideration and conference with his family, it was resolved to send it to the press as he had prepared it." While some readers may, perhaps, call in question the desirableness of giving so vivid and graphic a description of his mental distress, most persons will do full justice to the motives of the author in recording, and to the motives of the editor in retaining and disclosing, even the most thrilling details of the anguish of his spirit!

An unusual value attaches to this autobiography, arising from the perfect confidence which must be felt by all who knew Mr. Walford in his unimpeachable sincerity, ingenuousness, and truthfulness. His narrative gives such a delineation of his "inner man," as he himself only could have drawn, but such as all who knew him intimately will pronounce to be correct.

"A few days ago," he says, in the first of his letters, "I entered on my seventy-seventh year; and though not altogether exempt from the decay incident to such a period of life, I am not conscious of any such incapacities of mind or body as to disqualify me for my present undertaking. My progress through life has consisted of many successive changes, some of them more distressing than I can describe. Some years since, indeed, the pressure of suffering was so intense as to induce a wish that I had never lived. Happily, the wish has passed away with the sorrows that gave it birth, and I can now gratefully own that 'goodness and mercy have followed me all the days of my life.'"

After a limited education at school, in which he obtained some knowledge of Latin, he was apprenticed, for seven years, to an engraver at Birmingham. At about seventeen years of age, after many alternations of religious impressions and opposing inclinations, he appears to have been brought, by the power of Divine grace, to a knowledge of himself and of the Saviour, and to full decision of character. His inquiring mind soon had to encounter many speculative difficulties in theology, by which he was greatly harassed and perplexed. At length, however, "I was taught," he says, "to welcome, with the highest delight, a perfect and entire justification by faith—the gracious, unbought gift of God, through his only begotten Son; and to this hour I retain, with unabated confidence, the views which I then acquired; and my hope is, that when I depart hence, I shall place no affiance but in Christ; and in my last mortal utterance exclaim, 'Thanks be unto God for his unspeakable gift.'"

Mr. Walford was brought up in the bosom

of the Established Church, and all his prejudices were in its favour; so that "it was matter," he says, "of the most pungent regret, that I was restrained from continuing in it by motives altogether conscientious."

He became a member of the Congregational Church at Birmingham, of which the excellent and venerated Dr. Edward Williams was then the pastor. Feeling an earnest desire to become a minister of the gospel among the Dissenters, he was recommended by Dr. Williams to the Congregational College at Homerton, in which he was cordially received as a student, and was assiduously engaged in the prosecution of the studies prescribed, and in his own additional reading and researches, during four years and a half.

He then received and accepted an invitation to become pastor of the church at Stowmarket, where his services were very acceptable, but his stipend was not sufficient to enable him prudently to enter on married life. He left Stowmarket after a residence there of somewhat less than two years, and accepted an invitation to Great Yarmouth, where he discharged the duties of the pastoral office, with considerable encouragement and great acceptableness, during the period of fourteen years. After giving an interesting sketch of his ministry and its results in that important station, Mr. Walford enters on the affecting history of that "insidious malady" from which he was so great a sufferer. "I was attacked," he says, "by paroxysms of despondency, which, during their continuance, rendered life a burden almost intolerable. I could give no account of the reasons of such disquietude, and was at a loss to devise any probable means of relief. With almost every source of happiness open to me, I was often, for months together, more wretched than I can describe. I was thus constrained to think seriously of changing the scene, in hope that some other station of labour would, by interrupting my present habits and associations, contribute essentially to my relief. No very long interval elapsed, before I learned that the office of Resident and Classical Tutor in the College at Homerton was vacated by the demise of the Rev. Thomas Hill." In a short time Mr. Walford was invited to become his successor; and in the last week of the year 1813, he became resident at the College, having for a colleague the late lamented Dr. J. Pye Smith.

During the first years of his academic engagements he "enjoyed many remissions of his malady, which were greatly aided by the long vacations and the journeyings for which they afforded opportunity." He applied himself, with his accustomed energy and assiduity, to the conscientious performance of his duties as a tutor, although frequently with a depression of spirit which it was difficult either to

control or to conceal. "In such circumstances," he says, "I persisted in pursuing my various occupations, until near the close of my sixteenth year's residence in the college; when, by an unlooked-for and most grievous occurrence, the cup of bitterness, already filled, was made to overflow. My only daughter, now about seventeen, met with an accident, which inflicted a wound on the skull, under the effects of which she languished three or four months, when she expired." After some touching effusions of his heart, blended with submission to the will of God, Mr. Walford adds, "I should now terminate my narrative, if I were not actuated by a hope, that a perusal of what is to follow may afford some support and relief to any of its readers who may suffer from causes similar to those by which I was so long and so grievously afflicted."

For the deeply affecting story of the five years which followed, we must refer our readers to the autobiography itself. It is inexpressibly touching! "After the expiration of the first year," says the sufferer, "all my distressing symptoms increased in strength and continuance; and during the succeeding four years I was oppressed by unbroken darkness, and tortured by anguish!"

At length, however, by the great goodness of God, light returned, with a restoration to health and happiness marvellously rapid and complete! On a bright day in the cheerful month of May, he was, with extreme difficulty, persuaded to accompany Mrs. Walford and his son in a carriage. He directed the driver to take them to Epping Forest; and he thus describes the effect:—"The verdure of the grass, trees, and country, with the fineness of the weather, so affected me, that all my fears, disquietudes, and sorrows vanished as if by a miracle, and I was well; entirely relieved, and filled with a transport of delight, such as I had never before experienced. My hope and confidence in God were restored." After his recovery, in reflecting on the probable cause of his long-continued sufferings from headaches and from mental depression, he arrived at the conclusion, which was confirmed by a medical opinion, that they were the effects of an injury which he received in the head by a severe fall in infancy.

Not long after his recovery, Mr. Walford accepted an invitation to become the minister of a small congregation at Uxbridge, to which place he removed. After residing there for some time, he purchased a house, in a salubrious situation, on Uxbridge Common, with a large and beautiful garden, in which he found great delight. "In this tranquil retreat," he says, "my latter years have passed, with, I suppose, as large a measure of happiness as often falls to the lot of mortals in this sublunary condition."

All the friends of Mr. Walford will have much cause for gratification in finding, that his autobiography was entrusted by himself to Mr. Stoughton for publication. This has called forth from his heart and from his pen a "Continuation of the Memoir," worthy of one who was honoured and favoured with Mr. Walford's confidential and affectionate friendship. We rejoice that it extends to about a hundred pages, replete with additional information, and with truthful and discriminating remarks on the interesting peculiarities and idiosyncrasies of Mr. Walford's character. It is also enriched by various letters, which will greatly interest the reader.

Mr. Stoughton has admirably succeeded in delineating the characteristic habits and tendencies of Mr. Walford's vigorous mind, as they were indicated by the course of his favourite studies, by the style and structure of his published writings, by specimens of unpublished papers given in the Appendix, and by correct representations of the spirit and the charm of his conversational powers, when he felt himself happy in the hours of social intercourse with the friends he loved. The recital given of the deep depression into which he again relapsed, and in which, by the mysterious permission of his heavenly Father, he closed his earthly course, is most painfully affecting to the heart; yet it does not for one moment disturb our confident persuasion, that he lived and died in the favour and friendship of his God. "If any man ever was converted by the grace of God," says Mr. Stoughton, "in a manner such as to place the fact beyond all doubt, William Walford was. If God ever in this world showed to any mortal the path of spiritual life, it was to him." "He was, as a man and a minister—as a preacher, a tutor, and an author, good and useful; and both the characteristic elements of his goodness and the distinctive cast of his usefulness exhibited the influence of the peculiar order of mind given him by his Maker, and his providential training from youth to manhood, and onwards to the end."

Our limits forbid a more extended notice of this deeply interesting book. We anticipate for it a circulation among our readers not often surpassed.

THE MASS. By WILLIAM ANDERSON, LL.D.
Small 8vo., pp. 184.

R. Jackson, Glasgow. Ward and Co., London.

DR. ANDERSON possesses no inconsiderable share of original power, and knows well how to use it. There is a certain raciness pertaining to his modes of thought and expression which admirably qualifies him for the arena of controversy. If there be any truth in phrenology, he must have a well-developed organ of combativeness. One thing is clear from his writings and from his pulpit exer-

cises, that he has a good logical faculty, by which he knows how to seize on the main points of a given case, and to force home his conclusions with an almost resistless force.

We hail the assistance of this champion in the present struggle against Antichrist. He brings heavy artillery with him into the field, and will do great execution against the common foe. His total disregard of the *fastidious*, and his determined love of the *substantial*, in an argument, fit him peculiarly for popular contest with Rome and her agents. With far greater powers of public address and eloquent appeal, he reminds us of the late Mr. McGavin, with this exception, that he would withhold from Papists none of their popular rights. Like that noble champion of Protestant truth, he knows how to place Popish dogma in direct and absolute antagonism to the living oracles; and thus to brand it as the foe of God and man. Except Atheism, he finds nothing equally hostile to the character of God, or the interests of humanity.

The origin of this volume, as described by the author, is very interesting. The Lecture entitled "The Man of Sin," was delivered "in Dr. Wardlaw's church, on the evening of Sabbath, December 8, 1850; and the rest on the three subsequent Monday evenings, in the City-hall, to an assembly of not fewer than *four thousand persons*, chiefly of the operative class; and never was a speaker more encouraged in his exertions by the expressed appreciation of his arguments and illustrations, protracted for more than two hours on each occasion. The fear of no man's mocking shall make me suppress that boast. I boast of my fellow-citizens. Let the hierarchy of England discipline and educate their aristocracy for the discernment of a scriptural argument, as we have done with our Scottish artisans and operatives, and there will be no reason for fearing Popery, except as it threatens us through the flood of ignorance from miserable Ireland, misgoverned by statesmen, and abused by priests: but *now* more abused than misgoverned, far!"

The two Lectures entitled "The Man of Sin," and "The Genius and Power of Popery," are very able and elaborate essays, of strictly popular character; the first, an exposition of Paul's "Man of Sin," and the other, an acute investigation of the principal causes which have secured for Popery its prolonged and wide-spread dominion. We strongly recommend the careful study of this powerful discourse.

But our author wishes his readers to understand that he has put forth his strength in his attempt to demolish the frightful superstition and idolatry of the Mass. We know of no such exposure of it in the English language. In *SIX SECTIONS*, he has set forth its hideous deformity. I. Its Priest and Altar.—II. Its

Consecration.—III. Its Elevation of the Host and Chalice for Adoration.—IV. Its Oblation as an Expiatory Sacrifice.—V. Its Sacramental Communion by the Priest.—VI. Its Communion by the People.

As we have read this volume, we have felt deeply that it is not only well calculated to establish the faith of Protestants, but to make even Romanists themselves hesitate as to the validity of their system. There is hope of some of the Roman Catholic laity, that they may yet read and think for themselves.

Dr. Anderson has done his work with the hand of a master. He may defy Dr. Wiseman and all the Papal hierarchy to refute his arguments against the Mass.

1. VILLAGE LECTURES ON POPEERY; *Exhibiting the Chief Doctrines of Romanism, and illustrating some of its Practices by Personal Observations made during a Residence in Rome.* By the Rev. WILLIAM ELLIS, Author of "Polymesian Researches," &c.

Ward and Co.

2. ROME, ITS TEMPER AND ITS TEACHINGS; in *Six Lectures.* By GEORGE HENRY DAVIS. 12mo. pp. 184.

Houlston and Stoneham.

THE Protestant world, we would fain hope, is beginning to awake from its slumbers. We have been lulled to rest by vague declamations on the improved spirit of the age, in which it has been rashly assumed that Popery has felt the ameliorating process. The late doings, however, of the Pope, and the spirit in which the Irish Catholics have responded to them, abundantly prove that Popery is still what it has always been, an anomalous power thirsting for dominion; and always repaying concession by more exorbitant demands. Our statesmen have continually told us that a liberal policy pursued towards Romanists would be sure to win their confidence and to conciliate their esteem; but facts are stubborn things, and we would ask any thoughtful man whether they have been conciliated; and whether anything will satisfy them but ecclesiastical pre-eminence in this country? If a stand is not made now against the insolence of the Bishop of Rome, our firm belief is that we shall have reason to rue the folly which yielded to the dictation of Tractarians and liberals so-called, in the House of Commons. We must rather retrace our steps than make any fresh concessions to a power, which gathers confidence from the effect of its own Jesuitical influence in the midst of this free Protestant country. Until the grants to Maynooth are withdrawn, and all other grants of a similar character, we cannot purge ourselves of the crying *national* sin of supporting the papal power.

Amidst the dark portends which surround us, we are thankful to find such a vigorous publication of Protestant doctrine. The press is literally teeming with able exposures of Antichristianism in all its forms. The Pope will gain nothing practically by his rescript, even if statesmen should fail to maintain the independence of our country, and the supremacy of our beloved sovereign. Lord John Russell will place himself on a lofty eminence, if he will but fearlessly maintain his ground. And if, at no distant day, he will come forward in his place and move the abandonment of the Maynooth grant, he will be the most popular statesman in all Europe.

The two works announced at the head of this article, are by highly competent writers; and they are both got up with that care and literary merit which the subject demands. Mr. Ellis has been long known as an author of considerable skill and power. His residence in Rome, with such an observant mind as his, has given him many facilities for the task which he has undertaken, and has so well executed. His "Village Lectures on Popery" was a happy thought; and we must say that, with most abundant proof of accurate research, his lectures will be read with intelligence and advantage by the humblest peasant. They are addressed *ad populum*. The ground he takes in describing Popish doctrines and usages, is always constitutional, and such as a Romanist cannot reject; and his arguments against the Papal system are conducted with that calmness and conclusiveness which cannot fail, in many instances, to convince.

The lectures are six in number:—I. Popery, its Claims and Credentials. II. On the Popish Doctrine of Sin, Merit, Confession, Penance, Absolution, Purgatory, and Indulgences. III. Transubstantiation and the Sacrifice of the Mass. IV. The Sacraments of Popery. V. The Canonization of Saints; the Invocation of Saints and Angels; and the Use of Images and Relics. VI. The History and Character of Popery.

These topics are all handled with great spirit and with a masterly acquaintance with the facts of history. Altogether the book is one to be put into the hands of any inquirer anxious to know the real character of the Papacy. Some of the scenes depicted are vivid and impressive in a high degree. We refer our readers to the author's description of a Christmas day (1843) spent in Saint Peter's, as a fair specimen of his dramatic power in setting forth to the life, the sensualism and idolatry of Romish worship on high days, with the Pope at its head. The entire volume we commend with much earnestness to the reading public, as one of the best preservatives against Romish in-

fluence which has come into our hands. It is a cheap and accurate delineation of what Popery is, and has been, and must ever be, while it remains Popery.

Mr. Davis's work is a fit companion to Mr. Ellis's. Indeed, if combined with Dr. Fletcher's "Lectures on the Principles and Institutions of the Roman Catholic Religion," we should say that the three would form a good Protestant library, for persons of ordinary intelligence, and of but slender time for close and continuous reading.

Mr. Davis's plan is ingenious, and affords him much scope for the due treatment of the Roman Catholic controversy. His 1st lecture is entitled, "ABSOLUTISM," which is very forcibly handled. His 2nd and 3rd lectures are on "PRIESTISM," in which he has dealt a deadly blow at priestcraft, in all its modifications. His 4th lecture is on "DÆMONOLATRY," in which the Pagan origin of Popery is forcibly traced. His 5th lecture is on "ASCETICISM," which is proved to be abhorrent to reason and Scripture. And his 6th lecture is entitled, "HARMONY OF PROPHECY AND HISTORY, AS TO THE DEVELOPMENT OF THE PAPAL SYSTEM." This volume ought to be in every Protestant family.

PASTORAL RECOLLECTIONS. By JOHN CLAYTON, *late of the Poultry Chapel*. Vol. I. containing *Miscellaneous Discourses*. Small 8vo. pp. 242.

Arthur Hall, Virtue, and Co.

OUR reminiscences of the venerable and truly respected author of these "Pastoral Recollections," *forty years ago*, when we arrived in the metropolis, are among the most grateful and refreshing of our early associations, connected with this part of the kingdom. We were young, inexperienced, unknown; and, with a gentlemanly frankness and generosity never to be forgotten, he took us by the hand, invited us to his happy home, and gave us counsel such as any theological student might greatly value from the lips of matured wisdom. His whole bearing towards the rising ministry of that day was such as to entitle him to their warmest regard; and, while memory holds her seat, there are not a few of them who will think of the pastor of Camomile-street with blended feelings of respect and affection. Mr. Clayton was, at that time, and for very many years after, one of the most successful and influential pastors in the metropolis. No man had larger congregations, preached more useful sermons, or lived more entirely in the affections of his flock. We speak these things of our knowledge; and it is because we are in a position to do so, that we rejoice to welcome these "Pastoral Recollections." From August, 1811, to August,

1812, we attended stately on Mr. C.'s ministry; and we are reminded, in these excellent discourses, of the fine fresh Christian teaching to which we then listened. The author speaks of the publication of this volume as an "humble attempt at autumnal usefulness;" and we can assure our readers that the *twelve sermons* included in the volume are ripe fruits gracing the autumnal period.

The texts, which are well handled in point of Christian doctrine and practical appeal, will show our readers who may turn to them, that the topics are well selected as fitting themes for a volume of "Pastoral Recollections." I. Luke xviii. 1. II. Matt. ix. 21. III. Col. ii. 5. IV. Rom. viii. 19. V. 1 Sam. ii. 17. VI. Matt. xi. 19. VII. Luke ii. 25. VIII. Eccles. ii. 20. IX. Lam. i. 7. X. Matt. vi. 13. XI. Exod. xxii. 29. XII. Psalm cxxvi. 1—3.

This series of discourses will be very precious to the surviving friends of Mr. Clayton, at the Poultry Chapel. They will remind them of their late pastor in his best days; and will be transmitted, as an heirloom, to children and to children's children. But the sermons will be generally prized as able and faithful expositions of the word of God, distinguished by no mean share of ingenuity of thought and force of diction, and full of evangelical piety and pathos.

HILDEBRAND (Pope Gregory VII.), AND THE EXCOMMUNICATED EMPEROR. A Tale. By JOSEPH SORTAIN, A.B., Trinity College, Dublin. Small 8vo. pp. 336. Longman and Co.

WE fully justify the author, who can write such a book as this, for clothing it in the garb of fiction. It is only puerile fiction, and ill-constructed tales, that we are disposed to condemn. As the Tractarian writers have endeavoured by a series of plausible stories, to make young people converts to their more than *semi-popish* notions, it is quite fair that the great hero of Romanism, who fully developed its formidable powers, should have the events of his extraordinary history dramatized, that it may be seen how the great actors on the stage of the Papacy conducted themselves, in the palmiest days of the Popedom; and that thus we may learn, at our English firesides, what may be expected if Popery were again to be in the ascendant.

Mr. Sortain has not only produced a most readable book, which is saying much for an historical tale; but he has furnished one of the ablest exposures of the tyranny of the Popedom, in the height of its fearful ambition, that has seen the light in modern times. He has adhered with a scrupulous exactness to the outline of historical fact; but in doing so he has contrived to embody the story of Gre-

gory VII., in a series of touching personal narratives, which exhibit, in a most baleful but yet truthful light the oppressions which were practised by that Pontiff under the most sacred sanctions of religion. The horrors connected with Hildebrand's edict for the celibacy of the clergy are drawn to the life; and are so worked up with the actual struggles of virtuous men and women of the day, that they are well calculated to fix the deep brand of execration on Rome, for perpetuating the tyrannous and unnatural exaction of this greatest of ecclesiastical despots.

The striking portrait here drawn by our author of the man who invested Romanism with some of its most fearful attributes, and who sought to trample on the necks of kings, will render the volume a cherished classic in many a Protestant circle.

At a time when Rome is urging her claims afresh, and ventures to dictate to this free Protestant country so as she dare not to any Catholic state in Europe, it is high time that our popular literature should be imbued with an anti-Popish spirit.

Mr. Sortain, with the help of his intelligent and highly cultivated companion, has produced a volume which will outlive the occasion and the circumstances which gave it birth.

POPERY IN POWER; or, The Spirit of the Vatican; to which is added, Priestcraft, or The Monarch of the Middle Ages; A Drama. By JOSEPH TURNLEY. Illustrated with Engravings on Wood, by Eminent Artists. 8vo. pp. 400.

Effingham Wilson.

THIS volume is calculated to do good service in the present struggle with foreign and domestic Popery. Its pictorial illustrations alone, so admirably executed and with such spirit, will produce a powerful effect.

In the first part of his work, Mr. Turnley has depicted Romanism when in the zenith of its power. He has shown, by historical fact, that it has been the enemy of all civil power and good government; that by its secret energies and mystic spell it has sought to crush every opposing force; that cruelty and rapacity have been the demons that have attended its path; that it has embittered all the springs of social and domestic life; and that, by its proselyting spirit, it has sought to corrupt and enthrall the whole human family.

Our author, in tracing the doings of Popery in this country, does not tread lightly on the toes of the Tractarians; nor does he spare that liberalism which would profess to treat the aggressive spirit of Rome as a trifle not worth consideration.

In the second part of the volume we have

"The Spirit of the Vatican" during the unsettled reign of the wild and chivalrous Richard, the Crusader. Our author vividly describes the state of England and Europe at that time. He draws a horrible picture of the influence exerted by the Vatican in the butchery of the Albigenses. The Inquisition is set forth in its true colours, as embodying the worst elements of human nature, and bordering on the malice and wickedness of the infernal world. The delusion and vanity of Tractarianism are depicted in their true colours.

The drama, which is full of incident, and written with no little vigour of thought and expression, is intended to portray the private and domestic actions of our second Henry, and the baneful influence of the doctrines of Romanism in private life.

The author observes that "Popery in power will be found the same in every king's reign; a rebel to Protestant sovereigns, and a pernicious element in society; and, therefore, the recent circumstances which have engaged and will engage so much notice, have not induced the author to depart from his original purpose, viz., to refer to historical principles, and to show Popery in antagonism with monarchy, during the reign of one of the most renowned and noble of England's sovereigns, viz., the first Plantagenet, Henry II. The reigns of Henry II. and his son Richard I. most fully confirm the allegation that the love of power is ever stimulating the Vatican; and that to increase such power it uses physical force conjoined with intrigue and cruelty."

FRAGMENTS OF COLLEGE AND PASTORAL LIFE: A Memoir of the late Rev. JOHN CLARK, of Glasgow. With Selections from his Essays, Lectures, and Sermons. By the Rev. JOHN CAIRNS, A.M., Minister of the United Presbyterian Church, Berwick. Small 8vo. pp. 228.

William Oliphant and Sons.

THIS is a touching and truthful record of a most talented and devoted minister, whose death was a great loss to the Christian church. From the specimens given of his compositions on metaphysical and other kindred subjects, and also of his pulpit exercises, we are led to form a high estimate of his powers of mind, and of his moral and religious qualities. His biographer has well used the materials confided to his care.

THE FEMALE JESUIT; OR, THE SPY IN THE FAMILY. With Portrait. Crown 8vo., pp. 448.

Partridge and Oakley.

THIS is no tale of romance, but a veritable page in human history. Such a tissue of complicated falsehood, we have never met with in the course of our critical labours.

We can scarcely persuade ourselves that the unhappy woman who practised such a series of horrible deceptions could be without some grave accomplices. We vouch for the truth of nothing said or written by Miss M. L. G., who appears to have carried the infernal act of ingenious fabrication and falsehood beyond all ordinary human limits; but we are in a condition to pledge ourselves for the strict historical accuracy of the narrative supplied by Mr. and Mrs. L., whose benevolent efforts to rescue her, as they supposed, from the detested restraints of conventual life, have been sadly squandered upon a most flagrant hypocrite, whose *alkanes* and *personations* furnish an almost unique page in human history.

The portrait of this mysterious lady, and the narrative with which it is connected, will, it is hoped, lead to the complete discovery of the actual connexions of this mendacious creature. If she is an agent of Rome—a thing quite possible—we trust that the agents and instigators of so frightful a conspiracy, will, in due time, be dragged forth to the light. With all that is now disclosed, there still hangs a great mystery over the motives by which this professed convert from conventual life was influenced.

As it is suspected, by her most unsuspecting *quondam* friends, that she is now in the position of a governess in some Protestant family in the West end of the Town, we cannot but believe that the likeness which fronts this volume, and the details which the volume itself contains, will spoil her audacious efforts to practise upon the credulity of benevolent Protestants.

This most remarkable book will have an extensive sale. It surpasses all romance in its details. And if it should have the effect of warning earnest Protestants against the sleepless manœuvres everywhere practised at the present moment by the agents of Rome, it will have rendered noble service to the Protestant cause.

THE TENDERNESS OF JESUS ILLUSTRATED.

By the Rev. J. W. RICHARDSON, of Tottenham-court Chapel, London.

London: J. Snow.

THIS very touching and beautiful illustration of what may be regarded as the most distinguishing characteristic of the life of Jesus is founded on the restoration of the widow's son, at the gate of the city of Nain. It is not, however, confined to an enumeration or amplification of the details of that deeply affecting scene, but embraces a very comprehensive exposition of the tenderness of the Redeemer, as extending to all the existing exigencies of suffering and tempted humanity. It is divided into two parts—the first illustrating the reality, the depth, and practical character of the tenderness of Jesus;

and the second, unfolding its unchangeableness, and adaptedness to encourage, to console, and to comfort, amid the endless variety of fears, temptations, and sufferings, to which the penitent and believing are exposed. The entire tone of the little book is eminently sound and healthy; and its special illustrations of the tenderness of Jesus are oftentimes singularly beautiful and instructive. To all who take delight in "looking unto Jesus," it must be welcome, as a happy exposition of an element in his character, which has often inspired them with joy; and to the desponding and fearful it cannot fail to be grateful, as light to the benighted traveller, or the voice of peace and friendship to the stricken and wounded spirit.

REPENTANCE: ITS NATURE, GROUNDS, NECESSITY, AND INFINITE IMPORTANCE. By the Rev. CHARLES G. FINNEY. 32mo., pp. 54.

J. Snow.

THIS discourse is one of Mr. Finney's happiest efforts. It has some of his peculiarities embodied in it; but it is full of precious truth, and could not but be deeply impressive on the minds of those who listened to it. We need not wonder that the man who could deliver such sentiments, in such an affecting and convincing manner, should be popular and useful.

INDIA AND THE GOSPEL; OR, AN EMPIRE FOR THE MESSIAH. By the Rev. WM. CLARKSON, *Missionary in Western India.* With Prefatory Remarks, by the Rev. T. ARCHER, D.D. Third edition.

London : J. Snow.

WE cannot but regard it as a proof that the spirit of missionary enterprise is receiving a fresh impulse among the British Churches, as well as a testimony to the superior excellence of this volume, that it has already reached a third edition. The amount, indeed, of moral benefit and sacred stimulus in reference to the momentous subject of Missions, likely to arise from the publication of such volumes as that now before us, can scarcely be estimated. In Mr. Clarkson's book there is such freshness, enthusiasm, and breadth of view, combined with such force of argument and eloquence of appeal, that its perusal cannot fail to enlist the sympathies of the heart, and command the suffrages of the understanding on behalf of India, as an important field for Christian missions. The past history, and present moral and spiritual condition of that great Continent, are so vividly sketched; and the exclusive adaptedness of the gospel to raise it from its deep debasement, is so justly and eloquently pleaded for, that we repeat the wish which we have

already expressed—that this volume may be circulated by tens of thousands.

THE BEREAVED CHURCH'S CONSOLATION, AND THE FAITHFUL SERVANT'S REWARD; being Two Sermons, preached on Sunday, November 17th, 1850, occasioned by the Decease of the beloved Pastor of that Church, the Rev. WILLIAM FERNIE. The Morning Sermon, by the Rev. J. TYNDALE, Oxford; the Evening Sermon, by the Rev. J. FERNIE, Farnham.

Frome : Published by Langford and Butler.

THE late pastor of the church assembling in Zion Chapel, Frome, the Rev. William Fernie, was one of the most promising young ministers of his day. Talented, zealous, public-spirited, and devoted to the cause of God and souls, his early removal by death must be regarded as a great public loss.

The friends of the deceased, and many beyond that circle, will be thankful to peruse the two excellent discourses preached on occasion of his decease,—the first by Mr. Tyndale, of Oxford, and the second by the brother of our lamented friend. Both the sermons are full of edifying matter; while that by Mr. Fernie, of Farnham, contains a very touching biographical sketch of the deceased, which even strangers to our departed brother will not be able to read without emotion. We hope, at no distant day, to insert the sketch in our columns. Meanwhile, we recommend the discourses before us to our readers generally, as well worthy of their attentive perusal.

1. **THE HALLELUJAH; or, Devotional Psalmody: being a Collection of Choice and Standard Tunes, Ancient and Modern, with Chants, Sanctuses, Doxologies, &c. The Work arranged in Four Parts, with Organ and Pianoforte Accompaniments, and adapted for use in Divine Worship in the Family and in the Sanctuary. Part I. Selected, Composed, Arranged, and Edited by the Rev. J. J. WAITE, and HENRY JOHN GAUNTLETT, Mus. Doc.**
2. **THE HALLELUJAH; or, Devotional Psalmody. Part II. Composed, Arranged, and Edited by the Rev. J. J. WAITE and HENRY JOHN GAUNTLETT, Mus. Doc.** Imperial 8vo. pp. 256.

John Snow.

WE are glad, beyond what we can express, to see Mr. Waite's church music in so beautiful a garb, and so much enlarged and improved. Part I. of Hallelujah contains 110 Tunes, 15 Chants, and 2 Sanctuses. Parts I. and II., together, contain 196 Tunes, 63 Chants, 4 Sanctuses, 2 Doxologies, and an Anthem. The Tunes include 27 S. M.; 57 C. M.; 43 L. M.; and 69 P. M. The New Part I. contains 16 S. M.; 40 C. M.; 30 L. M.; and 24 P. M. Several

fresh varieties of P. M. are supplied, including the old 50th and new 50th. Moreover, some fine old tunes, not in the original Hallelujah, have been introduced. A glance at these new tunes will show their *superior* quality; and, in twelve evenings, the largest class that could be contained in any place of worship in London would sing through the book.

The introduction contains a very interesting account of Mr. Waite's indefatigable and successful labours for the improvement of our national Psalmody, and embodies many facts which will be very interesting to those who, like ourselves, look on with delight upon *Mr. Waite's Reformation*. Much has been done, but very much yet remains to be accomplished. The original Hallelujah has done good service; and, in its improved form, is destined to do greater service still. May the life of our friend be long spared to carry forward that important work which Divine Providence has obviously assigned to him! The churches owe him a debt of gratitude.

WORKS RECENTLY PUBLISHED.

1. Sermons. By the Rev. George Smith, Minister of Trinity Chapel, Poplar, London. 8vo., pp. 460. J. Snow.
2. The History of Church Laws in England, from A. D. 602 to A. D. 1850. By Edward Muscatt, Author of "The History and Power of Ecclesiastical Courts." 8vo., pp. 258. Charles Gilpin, Bishopsgate-street.
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7. The Mary-Worship of Rome. By the Rev. Andrew Gray, Perth. Small 8vo., pp. 44. Nisbet.

Obituary.

THE LATE REV. DR. PYE SMITH.

It may be mentioned that Dr. Pye Smith was born on the 25th of May, 1774 (not 1775, as stated in our last).

When Dr. Smith was at Rotherham College, he frequently went to preach in the neighbouring towns and villages; and the venerable James Montgomery, of Sheffield, was sometimes his companion, as the poet mentioned with great interest at the meeting of the Congregational Union in Sheffield, in 1849. The circumstances of the commencement of Dr. Smith's ministerial labours at Homerton were as follows.—

Soon after he entered upon his tutorship in the Old Homerton Academy, he established regular divine service in the hall of that institution, for the nonconforming residents of the village, a populous division of the parish of Hackney, and inconveniently far

from the only dissenting place of worship (St. Thomas's-square chapel) then in that parish. From the attendants upon Mr. Smith's ministry in the Academy hall, a church was formed, to the pastorate of which Mr. Smith was ordained at the meeting-house in Broad-street, London, on the 11th of April, 1804. The service was rendered peculiarly interesting by the repetition of the *solemn covenant* which this infant society had adopted; during the reading of which, the members signified their ratification of it by standing up.

Early in 1811, the Old Gravel-Pit Meeting-house, Hackney, in which Dr. Price, Dr. Priestley, and their successors, Arians and Unitarians, had preached for many years, was vacated by the removal of the congregation to a new chapel in the neighbourhood. It was taken for the church and congregation

under Dr. Pye Smith's pastorship, and rendered a most commodious and agreeable place of worship. On Lord's day, March 10th, 1811, it was opened. Three sermons were preached by ministers, all of whom are gone to their reward, from texts of most significant appropriateness. The Rev. John Clayton, Sen., preached in the morning from the 3rd verse of the epistle of Jude, "Earnestly contend for the faith which was once delivered to the saints;" the Rev. George Collinson in the afternoon, from Psalm lxxii. 17, "His name shall endure for ever; his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed;" and in the evening by the Rev. Dr. Winter, from Ezek. xlviii. 35, "The name of the city from that day shall be, **THE LORD IS THERE.**"—*Leeds Mercury, Feb. 15th, 1851.*

BRIEF MEMOIR OF THE LATE THOMAS HITCHCOCK CLARK, ESQ., OF CLIFFE HOUSE, DRONFIELD, DERBYSHIRE.

"Seu dives auro ea, sive opibus potens,
Seu marite parta clarus adorea,
Agnosce nomen gratius, et huc refer
Quæcunque lætum ducis ad exitum."
Psalm xxix. verse 1.—
Buchanan's Translation.

THE above sentiment is selected, as affording, at a glance, the general mental complexion of the late Mr. Clark. It was his *fashion* to see God in every thing; and both to trace his beneficence and the working out of his designs, in the intellectual and other differences that everywhere exist.

It was not upon *himself* that his reflections terminated. It is true, he thought both *for* and *of* himself; but, though surrounded by all that usually fascinates and carries captive the *world's eye*—though heir to a large earthly inheritance—with a mind graced with polish, and stored both with useful and classic literature, he preferred to subordinate the world's openings to higher pursuits, and to link to the cross of the Nazarene his best affections.

To be able to record so much is pleasurable to our feelings; while the removal of one so young, and withal so promising, just throws us back on the wisdom of Him who, in withdrawing from our sight and fellowship any of the friends of His church, still retains the character of the church's *Guardian*. The subject of the present sketch was born on the 21st of January, 1819, at Dronfield, in Derbyshire, and from his earliest days was nurtured and schooled amid religious influences. His father was the late Rev. David Clark, who, from a principle of Christian charity and love to souls, continued to preach the gospel at Dronfield, until increasing infirmities, rather than age, constrained him to give up his beloved employment. Nor was there less of pious influence on the maternal side.

The widowed mother, who still survives the twofold stroke—the loss of an affectionate husband, and a most amiable son—will, no doubt, derive her best consolation from knowing that the latter had become, through grace, all that a mother's heart could desire; and though sorrow may well be supposed to dim her cheek at "the recall" of images so dear to her feelings, she can yet take hold of the blessed hope of a re-union with them in heaven.

But to proceed with our sketch. It appears that Mr. Thomas Clark evinced from his boyhood a taste for the medical profession, which, as he grew up, developed itself the more; and having concluded the usual studies at school, he was placed under the care of Mr. Gibson, a respectable surgeon in Derby, from whom he acquired a professional initiative. He subsequently studied, through several sessions, in Edinburgh, with increasing credit; and, finally, with equal credit, passed the Surgeons' Hall in London. As yet, however, there were no indications of decided piety. Always amiable, always a respecter of good in any shape, there yet wanted, in order to the completing of his moral loveliness, the charm which the religion of Jesus only can give to any character. Up to this time, indeed, he was an object of general esteem, and quite an ornament to the family circle. A sister, to whom he was much attached, thus speaks of this period of his life:—"Prior to the time when my dear brother became decidedly pious, his solicitude for the happiness and well-being of those connected with him, gained for him the love and esteem of all around."

It was not, however, until the commencement of the year 1844 that his mind appeared to be *really* impressed with the importance of spiritual things. It was now, that, to use his own words, "he began to love what he once did not thoroughly relish." Hence a change, obvious to all his friends, in his pursuits, and even in his *mannerism*, as if "the pearl of great price" was a thing not only to be looked at, but *grasped*. And without staying to give a minute analysis of his feelings, suffice it to say that he *did* grasp it. In 1845, he joined the church at Dronfield, then under the pastoral care of the Rev. J. P. Davison. His views of membership, and his reasons for preferring our Congregational constitution and discipline, which he presented to the pastor and church in writing, betrayed the independent *thinker*, as well as the Christian convert.

There was, in every part of this interesting document a beautiful transparency—the convictions of the mind clearly and tersely expressed. His was no hasty profession—no fire that sought a vent only to scorch, but "the outward and visible sign" of a deep, in-

wrought love—a love that branched in two directions, both Christ-ward and man-ward—a love that in its dialect *spoke*, and in its actings *evinced*, the dignity of its origin.

From this period, the most common objects were invested with new relations. It was the light of eternity reflected on the shadows of time. It was *man* walking with God. It was a young man rejecting the fascinations of the world for the holier pleasures of piety. It was a *rich* young man forbidding his riches to become a snare, that he might “glory” in the cross of Christ.

The writer of this is in possession of his later memoranda, which Mr. Clark himself has entitled “Scraps and Patches of Thought, Incident, Travel, and Observation.” The motto prefixed to these memoranda is given in the beautiful words of Moore:—

“Thus shall Memory often, in dreams sublime,
Catch a glimpse of the days that are over;
Thus sighing, look through the waves of time,
For the long-faded glories they cover.”

Our departed friend had an eye for the beauties of nature. He could fasten with rapture on the charms seen in the landscape—could muse “to profit” by the side of the streamlet; nor did he less delight to mark the majestic in his wanderings by the sea. Under the date of August 31st, 1846, when on a visit at Redcar, we have the following graphic description:—“This morning broke beautifully—not a cloud was to be seen in the heavens; and on reaching the shore, we found the ocean partook of the pervading spirit of repose. The drowsy wave came rippling softly upon the beach, and the glassy smoothness of the vast expanse of water irresistibly impelled us upon its surface. We had a delightful sail, and were out about two hours. One circumstance connected with the day’s adventures I cannot help recording, as it brought up a train of serious reflection. While our little boat put off from shore, all the appearances I have described were present, and we fully calculated upon enjoying the pleasures of a long, calm summer’s day. Nor were we disappointed to the extent of *our* sail. But others, calculating as we had done upon the continuance of the calm, had been tempted to greater distances, and were surprised in the midst of their enjoyment by the sudden appearance of dark, portentous clouds, succeeded by heavy rain, a rising sea, and beating wind, which continued to increase through the whole of the day. In the evening we learnt that some of the parties had returned exhausted from the buffeting of a tempestuous sea, and that others had been put on shore at some distance, to return by land on the following day.

“Had we consulted any one acquainted with the sudden changes peculiar to coast districts, we might have learnt that this very

calm was the prelude to a coming tempest. But no: our suspicions being lulled to sleep by the specious appearances around, we never dreamt of danger, until the storm broke. And is not such the unhappy state of many a deluded *soul*? Alas! are there not many who, satisfied with an outward change, or, at *most*, with some faint emotions of sorrow on account of sin, cherish the fatal delusion, that their peace is made with God, and their souls safe for eternity? and, resting in this belief, they go on and on, until they are overtaken by the storm of death, and the discovery comes too late!”

This true picture of man and things is closed with the words—

“For more the treach’rous calm I dread
Than tempests bursting o’er my head!”

From this “treacherous calm,” the subject of this memoir was happily delivered. There was no sudden or vivid transition. His previous habits did not require that there should have been; but a transition there *was*, notwithstanding, his former complexion being now radiated with light “from the Lord.” There was now a “spiritual-mindedness” by the side of natural gentleness; and if science and abstruser studies were not given up, nor, in any sense, *abandoned*, they were always subordinate, to higher objects. Everything was *looked at*, and enjoyed, *through God*. This was the principle that regulated his occasional medical doings, as the following interesting extract will show:—

“I have, by education, a knowledge of the *healing art*; and although not actively engaged in the duties of my profession, I am not unfrequently employed among the sick poor of my own immediate locality. In this way, I believe, I have been instrumental in alleviating much human misery—in relieving the body of many a painful malady, and in rendering less agonising the progress of irremediable disease—in dissipating the anxiety of the desponding heart under long and accumulated affliction, and of infusing into the drooping spirit the hope and consciousness of returning life. But, oh! when I compare the duration of time with eternity! when I think of the value of the soul,—*one soul*!—when I contrast the sufferings incident to brief mortality, agonising and aggravated as they sometimes are, with the *eternal gnawing* of “the worm that dieth not, and the fire that is not quenched,”—methinks my efforts of benevolence, and acts of mercy, performed in the exercise of my professional knowledge, of no account, when compared with efforts put forth, and blessed of God, in the rescue of one soul from the pains of eternal death! Oh! may my spirit be more imbued with the Spirit of my blessed Lord, who, during his sojourn on earth, while he plied and healed the sick and

afflicted in body, gave his *life* a ransom for the *soul*!"

The above is dated March, 1847.

In May of the following year, we find Mr. Clark at Beaumaris, "much out of health." Here, and in the neighbourhood, he employed himself in walking and riding as much as he was able; and there are memoranda in reference to these excursions, which furnish some of the most interesting descriptions of Welsh character and Welsh scenery.

His physical eye and mental vision had alike a relish for the works of God, while he was far from being indifferent to the doings and the enterprises of men. During his stay at Beaumaris, he "made an engagement with Mr. Griffith, to visit the Slate Quarries at Cal Braich-y-Cefn, a name eminently worthy of the Welsh vocabulary: as to *pronouncing* it, that is out of the question." Such are his own words; but farther on, he says—"I find, on referring to a glossary, that it will dissect thus:—

Cal Braich y Cefn
an inclosure, an arm of a ridge,
and which, I conclude, from the natural features of the situation, to mean, an inclosure, or settlement, upon a mountain-ridge; or simply, a mountain-side inclosure. After this, we have a most graphic description of the quarries themselves, and of the way in which they are worked; also a sketch of Penrhyn Castle, which he pictures as "a modern structure of noble and commanding aspect, combining the Norman and Saxon styles of castellated architecture, highly elaborate."

Other scenic descriptions the writer passes over; for however our friend might be interested in nature, and in exploring her secrets, it was now painfully evident that his system was radically diseased; and, as the sequel proved, he was "appointed unto death."

"This day, May 31st,—Did not feel well—kept to the house. The weather has changed from warm and sunny to cold and wet. What a world of change is this! sunshine and gloom, storm and calm.

"A little sun, a little rain,
And then night sweeps along the plain,
And all things pass away."

It was hoped that the advance of summer might do something for him, which induced him to prolong his stay in the delightful country referred to; and the more so, as he was attended, in all his rambles and in all his illnesses, by his elder sister, to whom he was strongly attached.¹

But the following will show how the summer opened upon him:—"The whole of June has been passed in the chamber of affliction. A relapse in my complaint, and the unfavourable state of the weather, have obliged me to keep within doors for nearly five weeks. It

is over now, and I am once more permitted to breathe the fresh air, and to look on the beautiful world without. And, oh! it is reviving to the spirits to drink in nature with all the senses, and to feel her magic influence over the sinking powers of life. I may now think of my imprisonment as a circumstance of the past; and, in humble gratitude to my heavenly Father, I desire to record my sense of his gracious dealings with me, in removing me, for a season, from the active duties which attend my residence at home, and preparing my heart, by the subduing hand of affliction, to receive the gracious influences of his Spirit. O happy affliction! that has given me such gracious views of my Saviour!—of the fullness, the freeness, the sufficiency of the redemption that is in Him—that has brought me a willing captive to his love, and enabled me to repose upon Him the happiness of my immortal soul, being fully persuaded that He is able to keep that which I have committed to his charge against that day."

In keeping with the above sentiments are the following, written from Beaumaris to Miss Rebecca Clark, his younger sister:—"I am far from regretting my imprisonment, since it has afforded me a delightful opportunity of increasing my knowledge of divine things. I have been reading, with great care, Fawcett's 'Christ precious to those that believe;' and I never before experienced such a sense of the fulness and sufficiency of the Saviour, and of his fitness for the sinner's every want, for time and for eternity. Let us but realise his presence in our hearts, and we shall find him *all and in all to us*. I have groped about, and read a great deal upon the evidences of regeneration, and my investigations and meditations, and reasonings have come to This—the evidence of the *Heart* is the only source of dependence, or with which we ought to rest satisfied. Have we *joy and peace* in believing? If we cannot answer this question emphatically, then let us ask ourselves—Is our faith in the work and justifying righteousness of Christ of that lively, satisfying character which constitutes *saving faith*, in contradistinction to mere acquiescence, or consent? Do we love the Lord Jesus Christ in *sincerity*?

"I know, my dear Rebecca, you have had very similar feelings upon this subject with myself. Ever since we began to love spiritual things, and to observe the outward ordinances of religion, we have desired to have our hearts conformed to the image of our Maker, and to live under a satisfying proof of his favour; and I apprehend the reason we have not attained to that eminent privilege of the believer is, because we have not been careful to hold close and regular communion with God our Saviour. It is in the exercise of this communion that our faith is strength-

ened, and our love increased and perfected. As we learn more of Him, of his great love, and of his *infinite* perfections—our own righteousness is cast away, and we are led to rely solely upon Christ, who is made unto the believer “wisdom, and righteousness, and sanctification, and redemption.”

Let us, then, seek frequent opportunities of prayer and communion with Christ; and let us not rest satisfied until we feel that inward peace which “the world can neither give nor take away.”

It was thus that our friend examined into his religion, and watched its growth—and thus did he embrace *entirely* the wrought-out salvation of the cross. Nor did he fail to give evidence, that the piety of the heart throws a portion of its spirit over everything else. On the 11th of July, 1848, he left Beaumaria, on his return to Dronfield, and “through mercy arrived safe at home.” And here we may notice some of his musings on *home*! We do so for their chasteness and *sanctified* beauty:—

“There is a deep meaning in the word HOME. To those especially who love domestic life, it has a *charm*, an influence over all the tender passions and gushing springs of the heart. A temporary absence, *under the most favourable circumstances*, is often sufficient to rouse our sympathies; while under the *reverse* of these, our hearts are doubly touched with the sacred fire of attachment—we long to be at home. Thus it was with the *noble* poet, who, having wilfully severed all domestic ties, became a voluntary wanderer in foreign lands. His *seared* heart was still susceptible of a native influence, which he had not the power entirely to subdue; and so he exclaimed—

“How sweet to hear the watch-dog’s howl and bark
Bay deep-mouth’d welcome as we draw near home!
How sweet to know there is an eye will mark
Our coming, and grow brighter when we come!”

But, oh! there is a still higher sense in which the word HOME has an attractive sound; and that is, when it falls upon the ear of the Christian. To *him* it implies the end of all his cares—the realisation of all his hopes. His spirit is constantly aspiring after it, for his affections are there; his treasure is there; the object of his soul’s desire, his Saviour, is there; and in anticipation of the joys that await him when he shall reach his inheritance, he welcomes each period which lessens the distance, while he exclaims—

“Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my roving tent
A day’s march nearer home.”

These closing sentiments were now becoming literally his own; for it was evident

that his decline had fully set in, while his longings after his heavenly home became more ardent and pure. Rich and sweet, from this time was his fellowship with God; and, as embodying the current thoughts of his mind, we may here offer his musings on the 103rd Psalm:—“Bless the Lord, O my soul.”

Bless Him for life and being.

Bless Him for sense and reason, and all the faculties of the mind.

Bless Him for the immortal, the imperishable part of thy nature—the germ of thy eternal life.

Bless Him for birth in a Christian land, under the Christian dispensation.

Bless Him for Christian parentage, whose are the promises—“To them, and to their children.”

Bless Him for the word of eternal life, “which is able to make thee wise unto salvation, through faith which is in Christ Jesus.”

Bless Him for the fellowship of the saints, and the comforts of Christian communion.

Bless Him for the unrestricted exercise of thy conscience in matters relating to thy soul.

Bless Him for the privilege of worshipping thy God under thine own vine and fig-tree, none daring to make thee afraid.

Bless Him for the gift of gifts—the highest, noblest, fairest gift; even the Lord and Saviour Jesus Christ—“in whom thou hast redemption through his blood, the forgiveness of thy sins.”

Bless Him for “a good hope, through grace, of an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven.”

It is thus that the brief but interesting journal of our friend closes; but, with a heart overflowing with gratitude, he still sought, through various media, to minister to the wants of others. It was his pleasure to do this—his highest pleasure, next to fellowship with God, and a more direct preparation for heaven.

On one occasion, a friend was speaking to him of his liberality, when he replied—“Have you forgotten? It is ‘Occupy till I come.’” Even to the last day of his life he was engaged in devising means whereby he could benefit his fellow-creatures; and there are many who, on this ground, live to bless his name.

For some time prior to his decease, his intercourse was almost entirely confined to his family circle; and to them it was increasingly evident that he was fast meeting for the skies. On a friend inquiring how he was, he gave this reply—“Pretty well; I was just contemplating the foundation of the believer’s hope. Oh! what a *sure* foundation it is!” On the same inquiry being put

on a later occasion, the answer was—"My heavenly Father is, *one by one*, taking out the pins of the tabernacle."

During the whole of his affliction he was never heard to murmur. His confidence in God was unshaken. He often spoke of the happiness he felt, resulting from a clear knowledge of his acceptance with God; and delighted to dwell on his title to "the inheritance of the saints in light." The glories of the New Jerusalem, and the perfect happiness of the redeemed, formed a theme, on which he *chose* to muse; while, on the other hand, warnings and encouragements were addressed to all who approached him. The night preceding his dissolution, on being asked if he thought he should rest, he replied, "Rest! I am looking forward to an *eternal* rest!"

Little was it thought that that rest was so near at hand. Yet it was so: the last words he was heard to utter, a few hours before the spirit took its flight, being, "All is well!"

Thus died, in comparatively early youth, the subject of this memoir—rich in this world's goods, but richer in grace—a Christian—the *deacon* of a Christian church, who, though young, "used the office of a deacon well;" and who to a most exemplary life has added the testimony of a triumphant death.

His remains were followed to the family vault in Dronfield Church on Saturday, the 1st of December, 1849; and on Sabbath evening, the 9th, his funeral sermon was preached to a large and deeply affected audience, by the Rev. J. H. Muir, of Queen-street Chapel, Sheffield, from the words in Matthew, 16th chapter and 25th verse: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

There is much to be gathered from the history of one removed at the age of thirty from the highest worldly prospects; but to the Christian who ponders this same brief history, another Voice speaks, and turns the dying exclamation into a living one—"All is well!"

J. H. M.

Sheffield, 1850.

MRS. COLES.

THE much-loved subject of the following brief memorial was once Annie M'Turk, a beloved dutiful daughter; a loving and affectionate sister; a sincere and warm-hearted friend.

Her pious mother's care and holy training were early blessed, if not to the decision of her character, yet to the thoughtfulness of her mind, which was remarkably matured in the year 1839. When many holy men of God met in Birmingham to hold a series of

solemn revival meetings (Mr. Kirk, from America, being one of them), Annie M'Turk was one of the twenty-five young people who were added to the church under the pastoral care of the Rev. J. A. James, in Carr's lane, as the joyous results of those extra ministerial efforts.

This beloved daughter was born in Birmingham, June 12, 1817. Nature had gifted her with a lovely exterior, she was beautiful to look upon, and grace had rendered her, as the sequel of her history may testify, a "polished stone, both useful and brilliant!" Her character while it partook much of what was modest, retiring, and unpretending, was marked for activity, sprightliness, and promptness, in whatever was useful, benevolent, or desirable to be attained; and with these qualities it may be truly added, that she ever cultivated humble thoughts of herself. She was an early riser; an untiring Sunday-school teacher; and was ever ready to aid in every good work within her own sphere. She was one of that little circle of young people who were instrumental in carrying instruction to boatmen and their wretched, poor, neglected wives and children, at the waterside of one of the canals in Birmingham. This labour of love led eventually to the erection of the "Boatman's Chapel," where schools are nobly supported, and the glad tidings of the gospel of Jesus Christ are preached to an attentive and interesting class of people in that neighbourhood every Sabbath day.

May it not be written of Miss M'Turk—she was "diligent in business—serving the Lord?" and may it not be inferred that such a vigilant cultivation of these active and passive Christian graces were eminently calculated to fit her for that honourable position which God, in his overruling providence, had destined her to occupy? In the year 1843 she became the wife of the Rev. J. B. Coles, and on that auspicious day when smiles and tears so mingled in the family group, did she quit her parents' roof, and with her devoted, pious husband (self-consecrated *both*) for that glorious enterprise, the missionary work. As soon as circumstances permitted, they sailed for India. There this interesting, happy couple laboured devotedly, successfully, and consistently in three different cities. They were first located at Mysore, but very shortly the Directors of the "London Missionary Society," finding Mr. and Mrs. Coles so efficient in the work, removed them to Bangalore, and from thence, after a few years, to Bellary. And now follows the mournful catastrophe which happened so soon after their residence at Bellary. Climate, and intensely fatiguing travelling, with an unusually hot season, made sad and disastrous inroads upon Mrs. Coles's delicate

frame. To her anxious mother, and to friends, she had from time to time given intimations of chest affections, hemorrhage of the lungs, &c., so that fever and debility found in her an easy prey. But here her bereaved and weeping husband shall, in his own touching manner, take up the thread of the narrative, and portray the death-bed scene of his "beloved Annie."

From an early period of Mrs. Coles's last illness she had a strong impression that she should not recover; and she frequently intimated to her husband, and other friends, that such was her opinion. However, for a time she seemed to be improving, and great hopes were entertained that the power of the disease was subdued. But it soon manifested itself again with increased force. Suitable measures being promptly adopted, a speedy and favourable issue of her sickness was looked for; but her strength was by this time greatly reduced, and the mind sympathised with the body in its weakness.

On the evening of Saturday, June 22nd, she fully expected that her end was near; she desired to see and embrace her dear children, which wish was gratified; she gave them what she supposed to be her last blessing; she also spoke to some of those who were near her, and sent messages to others, as she then thought, for the last time. She said she was very desirous to see Mr. Enoch, the native pastor, in the morning, and to send by him her last message to the native church, especially the female part of it. The whole of that night seemed to be one of severe conflict. Satan appeared to have taken advantage of her extreme weakness to distress her soul. Through the hours of that night how earnestly did she wrestle with God in prayer, for the light of His countenance, and the comfort of His presence! She also fervently besought the Lord to bless her husband, to prosper his work, to be the God and Father of her children. During the ensuing week she continued in a similar state, and often spoke of her expected death, though occasionally she spoke of the probability of her recovery. She frequently expressed her anxiety that her patience might not fail under this affliction, and said she hoped that if she should be raised up again it would be for greater usefulness. Her anxiety that the discipline of her heavenly Father might be sanctified to herself and her husband was very apparent. She said on one occasion, "If I should be spared, we *must* live more entirely to the glory of God than we have done." She frequently requested her husband to read portions of Scripture to her, and pray with her. At her desire Mr. Wardlaw also visited her for the same purpose. These devotional exercises seemed to afford her great comfort; the more so, as, from

extreme debility, she said she was often unable to pray herself.

Her friends had not been led to suppose there was any imminent danger in her case till Lord's day, June 30th. On the forenoon of that day she seemed to her husband, who was sitting by her bedside, to be rapidly sinking. Mr. and Mrs. Wardlaw were soon in attendance, and it was thought by all present that the hour of her departure was at hand. Under this impression Mr. Wardlaw asked her, "Do you, dear sister, enjoy peace of mind?" "Yes, oh yes!" was the reply. "Is Jesus precious to your soul?" "Yes, he is precious, he is very precious, without him I should have no—" She would have added hope. Catching the word, Mr. Wardlaw said, "True, none of us could have any hope but for Jesus and his precious blood; but you find," he continued, "that that does give you hope—*good* hope?" She replied, "Yes, all my trust is in Jesus: he is all in all to me."

Being asked whether she had any anxiety as to the issue of her illness, she said, "None at all:" she could quite leave it with God; she was willing either to depart or remain, and would not wish to choose for herself. She added, "God is too wise to err, too good to be unkind."

She subsequently revived, and on the following day, Monday, seemed much better than she had been for some time. She spoke of her dear relatives in England, and entertained the idea of being able before long to seek a restoration of health in a temporary change of climate; but her heavenly Father had determined otherwise. He had already designed her removal to a better country, that is, a heavenly, where sickness and sorrow are unknown.

Very dangerous symptoms soon began to show themselves. On Tuesday evening the medical gentleman then attending her said there was no hope of her recovery, and for some time every moment was expected to be the last. Her strength reviving a little, she proposed that a hymn should be sung; and those who watched around her, joined, as well as their feelings would allow them, in singing—

"Glory, honour, praise, and power," &c.;

which she had been accustomed to sing frequently with her dear children.

Some time afterwards her husband asked her, "Have you any fear in the prospect of death?" She replied, "No, none at all."

"Have you peace through the blood of Jesus?" "Oh yes! perfect peace." "Are you able to resign yourself and all that is dear to you into the Lord's hands?" "Yes, all is right." "Are you quite satisfied with the Lord's dealings with you, or do you wish

that anything in your circumstances had been ordered otherwise?" "I am quite satisfied, because I know that all has been done in infinite wisdom and love." "Do you realise the comforting presence of the Saviour?" "Yes, Jesus is with me, and supports me." "He will be with you through the dark valley; he has said, he will never leave nor forsake those who trust in him." "I know it; he will be with me to the end."

On being asked by her husband if she had any reluctance to leave him and the children, she said, "No; you have been very dear to me, but I can trust you in the hands of the Saviour."

That night passed away, and the hope was not altogether abandoned that she might yet be raised up again; but as the following day advanced, it became increasingly apparent that the hour of her departure could not be far distant. She, however, seemed for a time to suppose that she might perhaps recover. Her husband said to her, "Although with God nothing is impossible, and therefore, if it is his will, he can raise you up again, yet the doctor says there is no hope of it; but I trust that this does not alarm you." "No," she said, "I have no fear of death." "What, then, is the ground on which you can look at death without fear?" it was asked. "Because, though I am a sinner, I know that the atonement of Christ is sufficient to remove all my sins, even if they were much greater than they are," was her reply. "Are you looking to Jesus?" she was asked. "Yes, to him alone," was her answer.

Having, at her own request, received some personal attentions which conduced much to her comfort, she said, "Now, since everything is prepared for me to die in comfort, I wish to have nothing to distract me;" and she appeared as if fully prepared to meet the summons. She desired her husband to offer prayer, in which she joined with intelligence and correctness. Subsequently, Mr. Wardlaw besought the presence and blessing of the Lord for the dying saint. She seemed to be much refreshed and benefited by these exercises of devotion; and again and again did she lift her heart to God, and pour forth her supplications for herself, her husband, her children, and her relatives. After a brief interval of repose she said, "I am now longing to be gone; heaven seems very near, and I wish to be there." She then appeared to have a vision of expected glory, which she was not able fully to describe, though she attempted to do so. As she expressed a wish to see her children again, they were brought to her: she addressed a few words of counsel to the two elder, and took leave of them. When asked if she wished to send any message to her relatives in England, she

said, "All I wish is that you should give my love to them, and tell them I hope they will meet me in heaven." She added, "Give my love to Mr. James (formerly her pastor); and tell the ladies of the Working Society that they are engaged in the same—" She was unable to finish what she had begun to say; but the purport seemed to be an exhortation to perseverance in their efforts for the aid of missions.

She wished that a hymn should be sung, and herself began that very appropriate one—

"Rock of ages, cleft for me."

Her voice trembled, through physical weakness, and she could not proceed far with it. She clearly recognised the few friends around her; and looking at her husband, begged him to take a little rest. She said to him, "Do not be cast down on my account. I am going now to heaven, and you will follow me before long." Her strength gradually diminished—she was already treading on the banks of Jordan. When asked if she felt any pain, she replied, "None at all. I am very comfortable—quite happy, quite happy!" Thus she fell asleep in Jesus on the morning of July 4th, in the assured hope of everlasting life. Let me also die the death of the righteous, and let my last end be like hers. Her remains were interred the same evening in the mission burying-ground. On the evening of the following Lord's day the Rev. J. S. Wardlaw preached a discourse, adapted both to console and to edify, from Psalm cxvi. 15, "Precious in the sight of the Lord is the death of his saints."

Mrs. Coles, although she had become the mother—the fond and watchful mother—of three interesting children, and with her own health so delicate, was nevertheless one of the most devoted missionaries' wives in the native schools. Wherever they resided, she never lost sight of this—the very work whereunto she considered God had called her. There are not wanting proofs of this, sent by her to her native town, and in the possession of a friend, of specimens of fancy and plain needlework, done, under her immediate superintendence, by little sable fingers, so exquisitely wrought that they might vie with any performance of any well taught juvenile sempstresses in favoured Britain! So that Mrs. Coles did all in her power energetically to help forward that most desirable scheme of raising a *natives agency* for India's conversion to God. In the strictest sense it may, indeed, be said, "For this she lived, and for this she died;" and this she was never more ardently seeking to promote than when death overtook her. She then seemed more busy at her post, as if some vivid presentiment of her approaching death were secretly whisper-

ing to her those words from wisdom's page, "Whatsoever thy hand findeth to do, do it with all thy might," &c. Her last letters appeared to evince this remarkably. One addressed to a society of working ladies for her, and the missionary cause at Carr's-lane, and to a friend also, were written by her on the 9th of May, 1850; followed, alas! on the 4th of July, by those heart-rending epistles from the pen of her sorrowing husband, of "lamentations, and mourning, and woe," that his beloved Annie was no more.

It will never be forgotten that this beloved Mrs. Coles was the originator of the "Carr's-lane Missionary Working Society,"* by her urgent appeal, now nearly six years ago, on behalf of the orphans of India, and more especially on the finding of the twin brothers,

* This Society sends out annually a box of articles to India, the produce of which, by sale, amounts to seventy or eighty pounds.

whose history and portraits appear in the "Missionary Chronicle," with this memoir. And who shall tell the pleasing and happy and useful results of that *one* organised sisterhood? Other united efforts, sacred friendships, and youthful members added to the church, are among some of the good things which have grown out of this once *seeming* "day of small things."

Such was Mrs. Coles!—beloved, lamented, remembered. "Blessed are the dead which die in the Lord, for they rest from their labours, and their works do follow them."

REV. INGRAM COBBIN, M.A.

THIS excellent and devoted servant of Christ, who has rendered such vast service to our Biblical literature, was called to his heavenly rest on March the 10th, at his own residence, Camberwell, in the 74th year of his age.

Home Chronicle.

EDUCATION.

THE following resolution has been passed by the Committee of the Congregational Union of England and Wales, recommending Congregational collections on behalf of the Board of Education.

We understand that an appeal will soon be made to the churches of our denomination for assistance to carry on the training of pious young persons for teachers, who shall be able, by a sound and scriptural education, to fortify the minds of the young for withstanding the various forms of error and superstitious observances with which they may be assailed.

"That the Committee of the Congregational Union, anxious that the Churches of our denomination should take their full share in the work of popular education, views the efficient training of young persons of both sexes, by the Congregational Board of Education, with much interest, and trusts that it will speedily obtain an annual income commensurate with its requirements. At the present juncture of its history, Congregational collections are strongly recommended, as affording a favourable opportunity for bringing the subject of education before the members of our churches; and as the Board has retained its original constitution, agreeably to the feeling expressed at the last autumnal meeting of the Union, it is hoped that the plan proposed will be generally and cordially responded to."

SCHOOL FOR THE SONS OF MISSIONARIES.

SEVERAL years since a proposal was made to provide a Home, with suitable Education, for the Children of Missionaries. That Appeal met with a liberal response; and, as the result, two Schools were successively established at Walthamstow—one for Girls, the other for Boys.

For several years these Institutions were adequately supported; but the time came when the Boys' School had to encounter difficulties and embarrassments. Unforeseen circumstances, chiefly connected with the tenure of the premises, at length compelled the Committee, most reluctantly, to break up the Establishment, and to place the youths in different schools near London, but this was regarded as a temporary expedient only; and the Committee believe that the period has now arrived for the RE-ESTABLISHMENT of the School upon a more permanent basis. Such is the object of the present Appeal.

This, however, cannot be regarded as a case of Charity. The parents of these Children, having to perform arduous public duties, are unable to devote adequate attention to the education of their families; and the baneful influence of the heathen amongst whom they dwell, renders the establishment of such an Institution in England an obvious duty.

The tomb of many a missionary parent is on a foreign shore, and surely their Orphan children have a *special* claim.

The Committee are anxious vigorously to

carry out this work ; but for its accomplishment a considerable sum will be required. The purchase of a house, with furniture, and other preliminary expenses, will have to be met *at once*; and subsequently the Institution must be sustained by an adequate amount of Annual Subscriptions. They feel assured, however, that this Appeal cannot be in vain, but that it will be cheerfully and liberally met by the Christian public, under a deep sense of obligation to their common Lord, combined with a generous desire to relieve our faithful missionaries of this pressing care, and thus to enable them to devote their undivided energies to the sacred cause in which they are engaged.

PLAN.

I. To provide, in a suitable locality, a HOME FOR THE SONS AND ORPHAN BOYS OF CHRISTIAN MISSIONARIES.

II. To unite, under the management of a competent Principal and Matron, thorough Domestic Comfort, with suitable Elementary Instruction and Religious Training.

III. To afford to the elder Boys, while resident in this Home, a Superior Education in some Collegiate or other eligible Institution.

* * The great advantages of the above Plan will be the combination of a sound and liberal education, with kind and Christian oversight.

Contributions will be thankfully received by the several Members of the Committee, as under:—

Committee.—Rev. Thomas Aveling, Stoke Newington; Rev. S. B. Bergne, Upper Clapton; Rev. R. Machray, M.A., Walthamstow; Rev. Edward Mannering, 27, Kingsland-crescent; Rev. Ebenezer Prout, Champion-grove, Camberwell; Rev. J. E. Richards, Limehouse; Rev. Arthur Tidman, D.D., London Missionary Society; Rev. Frederick Trestrail, Baptist Mission House; Rev. William Tyler, Holloway; Rev. George Wilkins, King-street, Finsbury; Mr. James Carter, Upper Homerton; Mr. Samuel Edwards, Champion Hill; Mr. Charles Reed, Hackney; Mr. J. Scrutton, Clapton-square; Mr. Joseph Soul, Islington; Mr. George Tyler, Holloway; Mr. Underhill, Baptist Mission House.

Secretary.—Rev. J. J. Freeman, Mission House, Blomfield-street.

Ladies' Committee.—Miss Benham, Mrs. Fletcher, Miss Freeman, *Miss Peek, *Miss Reed, Mrs. Tredgold.

Bankers.—Messrs. Hankey, Fenchurch-street.

N.B.—It is proposed, in May or June, to hold a Fancy-Sale in aid of the above contemplated Institution. Those Ladies who are disposed to countenance this effort may correspond with Miss Harrison, Abercorn-

* These ladies act as Secretaries.

place, St. John's Wood; Miss Freeman, 4, Douglas-road, Highbury; Miss Peek, 8, Finsbury-square. We hope that a great interest will be excited on behalf of this object. A £1000 may be raised, if sufficient zeal and energy are put forth.

Contributions of Useful and Ornamental Work, Clothing for the Poor, Irish Knitting, Paintings, Drawings, Music, Prints, Books, Autographs, Minerals, Shells, Flowers, Fruit, Botanical Specimens, or any light Articles of manufactured Goods, forwarded either to the London Missionary Society, Blomfield-street; or to the Baptist Missionary Society, Moor-gate-street, addressed, "For the Boys' Mission School," will be thankfully acknowledged; as will also PECUNIARY ASSISTANCE, which may be sent, directed to either of the Secretaries.

PROPOSALS FOR PUBLISHING THE ENTIRE WORKS OF THE REV. JOHN ROBINSON, LEYDEN.

THIS undertaking is highly creditable to the Congregational Union of England and Wales. A complete edition of the works of a man who did so much to revive the knowledge of the great principles of primitive Christianity, and who, for conscience' sake, was prepared to suffer the loss of all things, is assuredly a desideratum. If Congregationalists should be lax in patronising such an undertaking, it will be infinitely to their discredit. We will not suspect them of so grievous an injustice to the memory of departed worth and moral heroism. Under the supervision of Dr. Campbell, and the editorship of Mr. Ashton, there will be every possible guarantee that the Edition of Robinson's Works will be such as it ought to be in care and accuracy.

It is proposed that the whole of Robinson's works should be included in three volumes post octavo, at *Nine Shillings* to subscribers, and *Eighteen Shillings* to non-subscribers. We fear the privilege to subscribers is almost expired. But six shillings a volume, of 500 pages each, octavo, is so reasonable a price, that we cannot doubt the successful issue of the project.

There will be an Introductory Sketch, a Memoir, and a copious Index. Mr. Snow will be the publisher of the work.

HAMPSHIRE ASSOCIATION.

THE Half-yearly Meeting of this Association will be held at St. James's Chapel, Newport, Isle of Wight, on Wednesday, April 23rd, when the Rev. H. Kiddle, of Crondall, will preach on "The distinguishing doctrines of the Reformation, and its Tendencies."

ST. HELIER'S, JERSEY.

THE Members of the Rev. H. J. Chancellor's Bible-Class, Providence-street, St. Helier's, Jersey, have presented him with a handsomely bound copy of Bagster's miniature Quarto Bible, and with elegant copies of Watts's Hymns and the Congregational Hymn Book, with appropriate inscriptions. This Bible-Class is large and promising.

REMOVAL.

THE Rev. Joseph W. Wyld, of Bridport, Dorset, has accepted the hearty and unanimous call of the Church assembling at Albion Chapel, Southampton; and purposes (D.v.) entering on this enlarged sphere of pastoral labour during the present month.

EVENTS OF THE MONTH IN REFERENCE TO POPERY.

WE write on the 12th of March; and the all-absorbing topic of discussion, in private and public circles, is the return to office of Lord John Russell and his colleagues, after a fruitless effort, first to form a *Whig-Peelite* Government, and then a *Pro-Protection* one. Lord Aberdeen, Sir James Graham, and Mr. Gladstone, saw, after the majority of the Commons for bringing in Lord John Russell's Anti-Papal Bill, that something must be done with the Pope's Bull. They were disposed to do nothing or next to nothing, and, therefore, could not take office. Lord Stanley would have put off the evil day, and kept up Protestant and Popish agitation for some couple of years to come; but his materials for a Protectionist Government were so thoroughly meager and unsatisfactory, that he could not face Parliament with the shadow of a hope of keeping place, or carrying on the public business of the country. In these circumstances, Her Majesty, aided by the counsel of the Duke of Wellington, recalled her former ministers, and Lord John Russell is again Prime Minister of Great Britain. To him and his colleagues this is assuredly a triumph; but such is the state of party, that all will be done that can be done to convert the triumph into a defeat. The Graham party will fight against his Ecclesiastical Titles Bill, Lord Stanley will oppose his Free-Trade measures, and Irish Roman Catholics will vote against everything that emanates from the minister who has dared to rebuke the presumption of the court of Rome. We confess to a strong sympathy with Lord John Russell, in these circumstances; though we could have wished that he had stood firm to his Ecclesiastical Titles Bill, and left Providence to direct his future course. The country is undoubtedly with him for a much stronger measure than he ventured to propose; and though the

extreme Liberals, some of the Free-Trade Leaders, and the Irish Roman Catholics, will join to oppose all legislation to repel an aggression, which they well know could not have been perpetrated with impunity in any Roman Catholic country in Europe—with an overwhelming majority of his countrymen with him, both Churchmen and Dissenters, he had nothing to fear. We suspect, from the aspect of affairs both at home and abroad, that Romanism will require a more formidable check than any it has yet realised. We can never bring ourselves, as Britons, to think that the dignity or safety of our country will be consulted by suffering the Pope, as a Foreign Prince, to exercise territorial jurisdiction in this Protestant realm. That he has done so is a fact which history will attest; and all the bluster of Liberals, Romanists, and Tractarians, will not be able to efface it from our national records. In a more advanced stage of Protestant opinion and feeling—and we believe it is fast approaching—those only will appear to have been true patriots who did their best to repel the insolence of the Roman Pontiff, and to frustrate the efforts of his dangerous allies, the Puseyite Clergy and Laity of the Church of England.

To us, one of the most ominous facts connected with the late movement against Rome has been the strange course pursued by certain Leaders of the Free-Trade policy. They have miserably misrepresented, probably through ignorance, the great body of Evangelical Dissenters, and in so far they have damaged their legitimate influence in Parliament and with the country. Millions are advocates of Free Trade, like ourselves, who will never consent to put that question on a par with the one which these patriots would utterly ignore.

THE
Missionary Magazine
AND
CHRONICLE.



THE POOR CHILD'S NITE.

THE POOR CHILDREN'S MITE.

IN accordance with the leading design of our Magazine, it has been our ordinary practice to give prominence to the correspondence of the Missionaries, illustrative of the state and progress of the great work of evangelization among the heathen. But the Missionary enterprise itself is indebted for its birth and its continued support to the piety of the churches *at home*; and it is occasion for devout thanksgiving, that, while the messengers of our churches are devoting themselves to the service of Christ in the high places of idolatry, multitudes of the people of God in the private walks of life are helping forward the work by their prayers, their influence, and their contributions.

The pecuniary *offerings of the pious poor*, both with respect to their aggregate amount and the sacrifices they involve, ought to be regarded as the most precious portion of the funds raised for the spread of the gospel among the heathen. The simple scene described in the following letter is so far from being uncommon, that we are happy to know it has its parallel in many of the towns and villages throughout our favoured land; but we desire, by giving it insertion, to evince the high value we attach to the co-operation of the pious poor, and especially the youthful members of their families, and at the same time to present an example of real self-denial, which, if emulated by the more opulent classes of the Christian community, would give a powerful impetus to the progress of Missions.

An esteemed and devoted pastor of an Independent church and congregation, in an agricultural district, writes, under date January 8th, ult., as follows :—

"On Monday, I had a pleasing little occurrence, showing how much interest the pious poor take in the Missionary cause. I went to visit a poor man lying on the bed of affliction, when two of his little boys, one seven and the other five years old, came up to the sick room, anxious to bring me, as the elder said, "the *farthings* they had been saving up for the poor heathen children," which amounted to 1s. 1½d. This, though but a few pence, I account an offering of no small value. It would have done you good to have seen the delight of the sick, and I may say dying, father's countenance, as the children presented their little offering;—ah! and the glowing delight of the mother, soon to be a widow, with four small children. (See Engraving, page 65.)

These are instances worth recording—of deep interest for the Missionary cause. Oh that the wealthy felt the same, and acted up to it! You would not then have so much cause of complaint for the want of funds.

Excuse this detail. I am an old friend to the great and good cause; and the interest for it has rather increased than diminished with my years.

EAST INDIES.

BELLARY.

THOUGH our Missionary brethren in this portion of the field of labour have not recently been privileged to witness any remarkable manifestation of the Divine power and grace in calling sinners out of darkness into the marvellous light of the Gospel, and the Native Christian community is still, as compared with the mass of heathenism by which they are surrounded, but a little band,—we are happy to learn that several young persons who had long enjoyed the advantage of Christian instruction, have been led to abandon the idolatrous system of their forefathers, and to cast in their lot with the people of God. With reference to these interesting cases, and also to the death of an aged believer, the Rev. J. S. Wardlaw writes as follows, under date 7th December ult. :—

“I had the satisfaction, some months ago, of baptizing *Philip* and *Matthew Connell*, two youths brought up in our orphan school. They have both, I trust, received the truth in the love of it, and are sincerely desirous of serving the Lord. They are engaged as compositors in the printing-office, and give me every satisfaction. The Lord keep them steadfast in the faith, and enable them to adorn the doctrine of God their Saviour in all things! Each of them, after their baptism, gave me a short statement regarding himself: these statements I have translated, and now forward to you. Though they contain nothing of a remarkable nature, they are still in many respects interesting,—they breathe a very pleasing spirit.

“Shortly after the time referred to, we had the pleasure of admitting into the fellowship of the church the son of our late esteemed and much-loved brother, Samuel Flavel, and another youth, the son also of Christian parents. They, too, go on steadily and well; may they ‘grow in grace!’

“Not long since, Brother Coles had the further pleasure of baptizing *Elizabeth Boyle*. She has been for a number of years in the orphan school, has received much instruction, and has been with others the subject of many prayers. Mrs. Thompson took great interest

in her; and to that dear departed one she is deeply indebted. I trust she has felt the power of a Saviour’s love, and in making a profession of his name, is acting in sincerity of heart. Since her baptism, she has become the wife of Catechist *John Reid*.

“I should mention, that old *Moses*, of whose baptism I formerly sent you an account, has gone to his rest. He died two or three months ago, after a very short illness. There was, I regret to say, no Christian friend with him in the hour of his departure; but those persons who were near him—one of them an *inquirer* after the truth—say that he spoke frequently of Jesus, recommending those around to put their trust in Him; of his willingness to leave the world, and of his desire to go to heaven, and be with his God and Saviour. I cannot entertain a doubt that with the departed spirit of this aged believer all is well—that, ‘absent from the body,’ he is ‘present with the Lord,’—free from sin and free from sorrow. Mary, the female convert in the same village, continues firm in the faith, and exemplary in her deportment. She happened to be at Bellary when *Moses* died, and so did not witness his last moments. I am now on my way to *Raya-lacheruru*, and hope to hear a little more respecting the old man’s death. May it prove to have been the means of blessing to others!”

Autobiography of “*Matthew Connell*,” one of the youths referred to in Mr. Wardlaw’s Letter; the account of the other, *Philip Connell*, being omitted for want of room :—

“By the mercy of God our Father, and our Lord Jesus Christ, I am permitted to write

the following brief account of myself :—My parents were heathens, and I was born in

heathenism. My name was *Soobanapooree*. In my childhood I was ignorant of the true God, and of the Lord Jesus our Saviour, without any knowledge of my own sinfulness. I was taught to worship idola, and to attend to idolatrous rites, till I was ten years of age. At this time Major McCarthy arrived at the place where I lived, and erected a school, appointing a Catechist to teach the Canarese and Mahratta languages, and to superintend it. Mahratta being my native tongue, I was soon enabled to learn it. I was also taught Tamil, and in about six months could read the Gospel of Luke. The Catechist conducted Divine service on every Sunday with those Christians who belonged to the battalion. I also attended; but regret to say I could not understand what the teacher said, and of whom he was talking. Though light is shown to a blind man, yet he cannot perceive it: thus I was spiritually blind, and could not see the light of the word of God. Shortly after, my mother was attacked with disease, and died. The Catechist knowing that I was poor and destitute, pitied me, and took me to his house, and protected me as his own son. Shortly after this, he also died; in consequence of which his wife, accompanied with her son and myself, proceeded to Bellary. After her arrival at this place, the Rev. Mr. Thompson kindly admitted me into the Orphan Asylum. I praise God for the dealings of His providence, for if I had not been put into this institution I should have been poor and destitute, without any true knowledge of Christ. He in his mercy has brought me to see the evil state of my heart; has released me from the bonds and snares of Satan, and rescued me from darkness and from eternal death. When I entered the Orphan School I was twelve years of age, from which time I was brought, through Mr. Thompson's kindness, to read the

Canarese, Telugu, and English languages. He took much interest in me, could not bear to see me going astray, and corrected me, by punishing me for my faults. He also gave me good advice, and sought to teach me to walk in the fear of God; and his labours, I trust, have not been altogether in vain. He cared for me, also, giving me food and clothing, and latterly put me in the printing-office, by which I have been enabled to support myself. Mrs. Thompson having fallen very ill, it was necessary that Mr. Thompson should leave for his native land. He at that time gave me, with tears, very affectionate counsel. For all his kindness towards me, temporally and spiritually, I praise God, and pray that he may be rewarded in a tenfold increase.

"Mr. Wardlaw remained in the Mission, and was my protector and friend. He has given me great assistance in every way, and has cared for me up to this present time. He also married me to the daughter of one of the catechists, for which I am very thankful. But above all, I am happy to say, I was by his instrumentality led to seek baptism, and admitted into church-fellowship. To God I render humble thanksgiving for bringing my soul from darkness, and from the shadow of death, to the light of eternal life. And may he assist me by his Holy Spirit to walk steadfastly in the good way, and in the exercise of firm faith in Jesus Christ! To that God, who is able to bring many souls to his fold, be glory, praise, and power. May the darkness of heathenism be dispelled from the nations, and the kingdom of Satan, and all that is contrary to the religion of God, be abolished! and may the kingdom of Christ Jesus prevail! Let all people praise and magnify his holy name. Amen.

(Signed)

"MATTHEW CONNELL."

ANNIVERSARY SERVICES OF THE BENGAL AUXILIARY TO THE LONDON MISSIONARY SOCIETY.

THIS Auxiliary, which is sustained by Christian friends in the city of Calcutta, and has been in operation many years, continues to prosecute its Evangelical labours with great energy. Under the Divine blessing, by means of an efficient organization, it has rendered very valuable service, more particularly in Calcutta and its immediate vicinity,

by diffusing authentic information in regard to the objects and claims of Christian Missions, by enlisting the sympathies and active co-operation of many excellent persons among the Anglo-Indian community, and by the liberality of its contributions in aid of the objects of the parent society. To the members of the Ladies' Society in connexion with the church and congregation at Union Chapel, under the pastoral charge of the Rev. Dr. Boaz, the Directors are in an especial manner indebted, for the persevering zeal and activity with which they have devoted themselves to this work of faith and labour of love.

We have the pleasure to announce, that the anniversary services of this Auxiliary were held at Union Chapel, Calcutta, in December last. They commenced on Sunday, the 15th, by the delivery of two impressive sermons: that in the morning by the Rev. Dr. Boaz, from Zechariah iv. 6, 7; and that in the evening by the Rev. J. Mullens, from Isaiah lxii. 6, 7.

The Public Meeting was held the following Wednesday, at Union Chapel, under the presidency of A. Grant, Esq. The edifice was well filled; several effective addresses were delivered, and the attention and interest of the audience sustained throughout. "We have seldom," adds the reporter, "attended a more instructive or interesting meeting of the kind in India."

The financial statement read at the meeting gave the following gratifying results:—The income realized by the Auxiliary during the year amounted to 9312*r.* 6*a.* 9*p.* (931*l.* 4*s.* 10*d.*) Expenditure, 8712*r.* 2*a.* 2*p.* (871*l.* 4*s.* 3*d.*) Balance in hand, 660*r.* 4*a.* 7*p.* (66*l.* 0*s.* 7*d.*)

Of the total income the Ladies' Society has collected 3362*r.* 1*a.* 3*p.* (336*l.* 4*s.* 2*d.*) The balance in hand was further augmented by the collections after the sermons and the meeting, which produced the liberal sum of 1100*r.* (110*l.*)

ITINERANCY UP THE RIVER ISAMATTI, IN BENGAL.

(Concluded from page 29.)

MR. PARKER'S JOURNAL.

"NATIVE SCHOOL.

"*Taki*, Tuesday, the 8th.—Early in the morning, Chandra, Kailas, and myself went on shore to reconnoitre. This is an important and populous village, one of the largest in this part of the country. Formerly there was a very flourishing English school here, supported chiefly by Babu Kalinath Ray, the principal Zemindar of the place, and under the general superintendence of the Scotch Missionaries. After the death of the Babu it was shut up, and so remained for a long time. I was glad, however, to find on making inquiry that it had been re-opened a few months ago,

though not in connexion with any of the missionary bodies. In our early walk we met with some members of the Zemindar's family with whom I talked about the school, and proposed to come and visit it, to which they readily agreed. We returned to the marketplace, and there made known the word of God; and afterwards went back to our boat for breakfast. About half-past ten we proceeded to the school, and spent a couple of hours examining the different classes. The number of pupils at present is not more than about sixty; and as the teachers are all native, and the superintendence and management of the school is entirely in native hands, I was not surprised to find that it was not in a very flourishing

state. I hope our visit and the books we left behind us, may serve as a wholesome stimulus. The present Zemindar (brother to the deceased Babu) was away from home: but a younger brother—an intelligent young man—with several other members of the family, were present, and appeared to be much pleased with our visit, and begged that if we came that way again, we would not fail to repeat it. With their approval, after examining all the classes, I proceeded to give books to a few in each class who appeared the most deserving; three boys in the first class received each a Bengali New Testament; to the other classes I gave in the same way the Four Gospels, or a single Gospel, or Genesis, or some tracts, according to their several capacities. It was perfectly well understood that these books were portions of our Scriptures: but the proprietors of the school appeared not to have the slightest objection, on that account, to their being given. May the blessing of God rest upon them, that they may result in good!

"PREACHING IN THE MARKET.

"*Hitchindia*, the 12th.—A large market is held at this place on the Saturday afternoon. We, therefore, left Bagundi, where we had been for the last two days, after leaving Taki, and came here, where we had a very excellent congregation. Immediately on our arrival, about mid-day, my two native friends went ashore to examine the place and converse with the people; and in the afternoon, when the market people were assembled, we all went together, and took up a good position, a short distance from the bustle of the crowd, on the ruins of an old native house. Being thus raised above the level of the crowd, we could address them with advantage. About 200 persons assembled, and listened with much attention, while Kailas, Chandra, and myself explained to them the message of the gospel. And here, I may remark, that it was the *gospel* that we preached, both there and elsewhere. I was glad to see that my native brethren took care to make this the prominent subject. Whatever the topic with which they started, they did not fail to show before they closed that all their hearers were sinful, and in danger of perdition, and that Jesus Christ is able and willing, and he alone, to save them all. We continued our work till it was quite dark, the

people still willing to hear what we had to say. Some men, in order to hear the better, climbed up a tree beneath which we were standing, and sat very quietly for a long time on the branches. I thought of the account Luke gives us of Zaccheus, and prayed that to some of these people, as to Zaccheus, salvation might indeed come.

"*Balkia*, Sunday, the 13th.—We came with the night-tide to this place, a large village on the western bank of the river, and having a market on Sunday and Thursday. Went on shore early in the morning, and in an open space, in the centre of the village, soon collected a number of people together. About sixty or seventy, nearly all intelligent and respectable persons, came around us, and with them discussion was kept up for a long time, till we began to feel tired, and in want of refreshment and rest. So we gave them some books, and told them we should remain all the day, and would again come ashore, to preach to them, in the afternoon—they might come, if they wished, to converse with us in the boat.

"CONTROVERSIES WITH MOHAMMEDANS.

"The Musulmans are very numerous at this place. We were told that more than half the population belong to that creed, and here, as usual, they were bitter against the truth. Chandra went out for some time alone, and began to converse with the people. A Musulman Zemindar came up (a tall man, rather advanced in years, who paid us a visit on board next day), and addressed him in a very angry tone, ordering him to go away, and not preach there, or he *would beat him*. After a while, by the advice of some other persons, they went together to the principal Maulavi, who had some conversation with Chandra, and very sagely proposed that each of them should *throw his sacred book* (himself the Koran, and Chandra the Bible) *into the fire*, and that whichever survived the ordeal, *that* they should both regard as true! Chandra more wisely suggested that they should first of all examine well which of the two books was the true one, and then, having done this, commit the false one to the flames. The Maulavi professed himself quite ready to enter into such investigation—not with Chandra, but with the

Missionary, who was to go to him for that purpose, as it would be beneath the dignity of such a great man as he to come to the boat. I did not hear of this proposal till the following day, when we left the place.

"When Kailas and I went out to join Chandra, we found him surrounded by a crowd of people, near to the market-place, engaged in discussion with another Musulman, about the punishment due to various kinds of sin. The discussion was maintained with much animation on both sides, and the opponent was strengthened by the co-operation of one or two of his co-religionists, as zealous and bigoted as himself. They soon got deeply engaged on various points of the Mohammedan controversy, which, while of course interesting to that portion of the audience who held that faith, was rather impatiently endured by the Hindoo portion. I afterwards endeavoured to gain their attention to subjects of general importance, affecting all of every creed and every land,—the moral law of God as contained in the ten commandments—the guilt of all man-

kind as breakers of this law—and the Divinely appointed remedy, the blood and righteousness of Jesus. But after addressing them for some time, I found that an unkindly feeling had been excited. They were not in a condition to hear more just then. It was moreover beginning to get dark; and as many of them showed a disposition to become noisy and riotous, I determined to return at once to the boat, and not then give away any more books, lest we should have a repetition of the scene we had witnessed at Taki. We got back again as quietly as we could, but not without being saluted by a few handfuls of dirt, as we descended the bank of the river. After dark, we had several visitors come to us for books, and in particular four or five Musulmans, who were much better behaved than many of their brethren, received our books with thankfulness, and remained on board for a long time, conversing about them. From these men we got information that was of much use to us respecting our journey.

SOUTH AFRICA.

KAFFIR WAR.

It must have been with inexpressible pain and anxiety that the friends of Missions in South Africa have perused the intelligence recently received from that part of the world, on the subject of another Kaffir War.

The Directors have not yet received letters from any of the Missionaries in the locality where war has broken out, and which they account for by the numerous and pressing engagements of their brethren in those parts, amidst the alarming circumstances into which they have so unexpectedly been thrown. They anxiously await the arrival of the next vessels from the Cape, which they trust will bring letters and details, although possibly not intelligence of a later date than that already received. All the information at present possessed by the Directors has been derived from the colonial newspapers, and from which they gather that, under intimations of approaching disturbances, Sir Harry Smith, the Governor, proceeded, at the close of last year, to British Kaffraria, and having, as he supposed, adjusted affairs, he returned into the Colony; but was soon again summoned into the

field of action. Sandilla, the chief of the Gaiki tribes, had been deposed by the Governor, who had deemed it necessary to send a military force, with the view of arresting him. This, combined with some other circumstances, brought affairs with the Kaffirs and the Government to a crisis. The Kaffirs obtained some advantages over the British troops. The Governor himself had been exposed to danger, but had effected his escape to King William's Town, where, when the last despatches had been sent off, he was waiting for re-inforcements. These were collecting in great strength, and it is probable that Sir Harry would soon be in a position to strike a decisive blow, and, though perhaps with much loss of blood on both sides, close the tragedy *for the present*.

Meantime the Missions of our Society, and those of other Societies in British Kaffraria, must suffer great damage, or possibly be entirely ruined. The Colonial press states that Mr. Birt's Station at Peelton has been totally destroyed, in the presence of the Missionary. Mr. Birt and his family were safe. Mr. Kayser and his family have been obliged to remove from Knapp's Hope, and that station it is also feared is laid in ruins. Of Mr. Brownlee, of King William's Town, no information has been received, nor of Mr. Gill, of Fort Beaufort; though the latter place has suffered somewhat from the attack of the Kaffirs. Mr. Niven (Scotch Mission) has been compelled to leave his station, and was robbed on his way towards the Colony. Fresh disturbances appear to have existed also in the neighbourhood of Blinkwater or Tidmanton. The Kaffir chief Hermanus, residing there, has been killed, his people routed, and his lands, with some exceptions, forfeited. The Hottentots generally are displaying their usual loyalty, fidelity, and courage, for the protection of the Colony. Some uneasiness prevailed among them, not without serious causes, which, if impartially examined, may go far to account for their dissatisfaction, though not to justify any measures of disloyalty. The whole affair, which is extremely calamitous, will demand prompt attention on the part of all the friends of the native tribes, and especially of the devoted friends of Christian Missions. While appeals may become necessary to statesmen and governments, urging them to investigate the causes of these disasters, it is to Him who supremely rules over the affairs of men and nations that we must look, with fervent prayer and devout confidence. "He maketh the wrath of man to praise Him, and the remainder thereof he restrains."

JOS. JOHN FREEMAN.

CONVERSIONS IN KAFFIRLAND.

THERE had at one time been too much reason to apprehend that the war of 1846, which inflicted such disasters upon the Kaffir nation, would also, in its consequences, have brought irretrievable ruin upon the Missions

established among that people. It was indeed a season of great anxiety and severe suffering to our devoted brethren; but it has been so ordered, in the gracious providence of God, that, on the resumption of their labours, the preaching of the word has in not a few instances been attended with more powerful effect in impressing the hearts and consciences of sinners, than at any former period. The statements in the following Letter, written shortly before the fresh outbreak of hostilities, afford proof that, among Kaffirs as well as Hottentots, the Lord was bearing testimony to the power and efficacy of his word.

Under date King William's Town, 21st October, 1850, the Rev. Wm. Brownlee writes :—

"I am happy to say there has been in the course of the year an advance in the cause of God, and an extension of religious influence greater than at any former period of the Mission. I will first refer to our Kaffir congregation.

"The place of worship, on Sabbath, is generally filled with attentive hearers. Of the thirteen individuals, most of whom are young persons, received into church-fellowship, we have cause for thankfulness that their conduct has been consistent with their Christian profession. Some information respecting them may prove acceptable. The first, a widow, and mother of a young man received in the former year, has been long connected with us, but showed little regard to the word of God, and was in every respect a rude heathen; but she was struck by lightning, and for a length of time suffered severe pain from the effects of the stroke. Yet, amidst pain and weakness, she began to inquire after God; and since my return here, she has been a constant worshipper, and has made a credible profession of her faith in Christ. The contrast between her present and former character is very great.

"The second case is that of a woman about the same age. Previous to the war she had been among the inquirers, but for some time was absent from the neighbourhood. Since her return she has been a constant and attentive hearer. Her conduct has given general satisfaction to the church-members. She is now the eighth person connected with a family who are church-members. While the aged father still remains in ignorance, and attached to heathen customs, the young women have been brought under religious instruction, and taught to read.

"The men who have been admitted to church-fellowship are heads of families. The first is a brother of one of our church-members; and though often in contact with his brother, and at times in attendance on public worship, yet when I visited him there was evidently no interest in hearing about the great salvation. At a subsequent period, on my remonstrating with him on his general conduct, and the account he must give to God for all his actions, he allowed the truth of what I said, and evinced a seriousness that engaged my attention; and from that time till now he has been, I may say, clothed and in his right mind. He used formerly to be naked, with his body painted; he is now a constant worshipper, and a Sunday-school scholar; and being a headman at the kraal, he will exert an influence on those living with him. Another man belonging to the same kraal came forward shortly afterwards, but he belonging to another tribe, I had little knowledge of his former character. Yet, from his former ignorance, the change in his whole deportment, and his growing acquaintance with Divine truth, are strikingly manifest. This man's mother is also in a promising state, and has been for some time among the inquirers. The next person to be referred to is a young man. His mother and two of his brothers are church-members. He was formerly careless, living like other Kaffir youth. When I spoke to him, he allowed that his conduct was without excuse. At length, under convictions of sin, he came forward as an inquirer, has since learnt to read the Scriptures; and, his brothers being in the habit of instructing him at their kraal, he is now making progress in writing. The next and last person to be named had been living for a time at the Birkland's Sta-

tion; and since his return here, more than three years ago, he came forward as an inquirer. His attainments in divine knowledge have been considerable. I may say he is able to give a reason of the hope he possesses. He is a sensible, judicious, and industrious man. He is the owner of a wagon, and has made an attempt at improvement in building a house, the largest I have seen erected by a native.

"I may now refer to the *Hottentot* congregation, mostly composed of persons belonging to the Cape Mounted Rifles. The two companies formerly here have left; one company has gone to Fort Beaufort, and the other is stationed at Fort Grey. The last is still connected with us, although twenty-seven miles distant; no other missionary visiting them.

"There has been for some time past a gradual increase of religious feeling among this class; and its moral influence has extended over the entire community, with but few exceptions; so that our religious meetings on the Sunday and week evenings are well attended; the soldiers being marched to worship on Sunday mornings. I may give you some idea of their former character, showing that prayers long offered have been heard, and that religious instruction and parental admonitions have not been in vain. A number of these admitted to the privileges of the church are children of pious parents, connected with missionary stations, and, in most cases, left their families to get rid of moral restraint. Some left when young, and afterwards entered the service. The first case is that of a sergeant, nearly twenty years in the service, who in his youth had received religious instruction; yet, from his own confession, he lived so unconcerned, that he thought when man died there was an end to him, or he was like the inferior animals. The next, also a sergeant, though he felt at times a transient conviction that he was an accountable creature, yet felt no desire to abandon his sinful courses. He at length began to apprehend the truth, and both he and the former are now giving evidence of a delight in the service of God, and are calculated to be useful among their companions. The next are those of two men formerly belonging to Theopolis, where they had received pious instruction in their youth. After leaving that station they followed their

own pleasure, and neglected to hear the Gospel. The one who had enjoyed the best instruction appeared the most hopeless, being a confirmed drunkard, and, except when marched in company on Sunday, never attended worship; yet he is now temperate, and an attentive hearer of the Gospel. His companion did not go to the same extent of evil, being at times alarmed and uneasy on account of sin. He had sometimes endeavoured to pray, yet he never sought the Lord earnestly till he came here. When he prayed formerly, he did not want to forsake all his sins.

"The last example I shall give is that of a young man connected with the wagon department. He was brought up under the hearing of the Gospel, and better instructed in youth than any of the preceding. His convictions gave him great uneasiness. He wished to live in sin, and out of the reach of the Gospel; but wherever he went some pious person met him—he got no rest; and while here, he at length made a surrender of himself to God, no more to flee from him, but humbly to rest upon him.

"Some of the women have not gone to the same excess as others, yet they were nearly all drunkards, living in malice, and without God; and some who had been taught in youth had nearly forgotten the art of reading. As to the character of the females, it has been in most cases more depraved than that of the men. There are a few exceptions, of which I give you the following cases:—A married woman, about thirty years of age; her parents are both pious, and she was able to see something in their character that commended itself to her judgment. Their admonitions had so great an effect upon her, that she was deterred from entering on a course of sin, and her outward character had been correct; yet from her own confession she never felt her guilt as a sinner before God, and need of a Saviour.

"There are two or three young persons who have been correct in their outward conduct, although never till lately gave evidence of repentance, or a delight in the service of God. I give two cases of former character. The first, A., belonging to Kat River, well instructed, yet left her parents when young; she was a drunkard, profane, swearer, hated and persecuted those who feared God, took pleasure

in exciting discord ; a married woman, yet having no regard to the marriage covenant. Her companion, *B.*, had enjoyed similar advantages in youth ; and in a course of sinning they seemed to be united. They were prominent as the most bold in the ranks of Satan. They are now both attentive hearers, and we hope devout worshippers of God. They are now humble, and peacemakers ; in them the world has seen the change, and this has produced an influence on the minds of others.

The inference was, If these persons have found mercy, we may find the same ; and there must be something powerful in the word of God to produce such a change.

" In visiting the barracks all is quiet and orderly ; and the testimony of the officer in command is, that the men are now well conducted, and that no case of drunkenness has been brought to his notice for months, connected with the Hottentots. This influence extends, and is increasing at Fort Grey."

ARRIVAL AND DEPARTURE OF MISSIONARIES.

Rev. James Scott sailed from Southampton, in the mail steamer, for Demerara, 17th Nov., arrived at George Town 26th December, having been unavoidably detained for nine days at the Island of St. Thomas.

Rev. F. Baylis and Mrs. Baylis arrived at Madras, 20th December.

Rev. W. Clarkson and Mrs. Clarkson, Rev. A. Corbold and Mrs. Corbold, arrived at Bombay, 9th January.

Rev. J. F. Cleland and family arrived in London from Canton, 21st February.

SACRAMENTAL OFFERING TO THE NECESSITOUS WIDOWS AND CHILDREN OF DECEASED MISSIONARIES.

(Continued from last month.)

	£	s.	d.
Amount already acknowledged.	1387	15	3

LONDON AND ITS VICINITY.

Abney Chapel (additional)	0	11	0
Hanover Chapel, Peckham	14	0	0
Lewisham	6	0	0
R. T.	1	0	0
Union Chapel, Islington	20	0	0
York-street, Walworth	26	5	9
Bridgnorth	2	5	0
Carlisle—Lowther-street	1	5	6
Dundee—Ward Chapel	21	10	0
Edinburgh—			
Albany-street	5	0	0
Mrs. Smith	1	0	0
Elie, Fife	2	0	0
Falmouth	3	14	6
Halstead—High-street	3	11	7
Harrold	0	10	0
Havant	2	1	0
Hull—Holborn-street	0	10	0
Lauriston, near Falkirk—			
Misses M. and E. Buchanan, per Rev. Dr. Bates	20	0	0

	£	s.	d.
Leeds—			
A Friend, per Rev. G. W. Conder	1	0	0
Ditto	0	2	6
Milverton	0	15	0
Newport, Monmouth—			
Hope Chapel	2	7	10
Newton, Devon	1	10	0
Sheerness	2	0	0
Shrewsbury—Castle Gate	1	0	0
Thaxted	2	6	0
Thorne and Hatfield	1	3	6
West Bromwich—			
Ebenezer Chapel	2	7	6
Wellingborough—			
Cheese-lane	0	10	0
West End	1	3	3
	1535	5	2

Erratum last month.—For Pembroke Chapel, Hackney, read Pembury Grove Chapel, Hackney.

N.B.—The Contribution from Wolverhampton, acknowledged last month, was from the church at *Snow Hill*.

MISSIONARY CONTRIBUTIONS

FOR THE OUTFIT AND REPAIRS OF THE MISSIONARY SHIP, "JOHN WILLIAMS."

From the 13th February to the 12th March, 1851, inclusive.

£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Messrs. Wimbale and Allport, being the amount of their charges, as brokers of the Ship ..	6	17	7	Marlborough Chapel, Special Juvenile Collection ..	8	0	9	Miss Godwin's Children ..	0	0	6
Collected by Master Davis ..	0	3	4	New Court Chapel, Juvenile Offerings, By Cards—				Collected in Boxes.			
Promise ..	1	0	0	Henry R. Judd ..	0	13	0	M. Panton ..	0	0	3
Miss Gardner's School, Stauhope-street ..	0	8	6	Catherine Buchanan ..	0	5	0	Jane Lockhart ..	0	0	11
Capt. and Mrs. Morgan ..	2	2	0	Henry Johnson ..	0	6	3	Georgiana Sadler ..	0	0	11
Barbican Chapel, Collected by Misses A. and L. Leech ..	1	7	0	Charles Perry ..	0	7	4	Louisa Faulkner ..	0	0	10
Barabury Chapel Sabbath School ..	4	4	4	Robert Johns ..	0	3	8	Sarah Clements ..	0	0	10
Bishopgate Chapel Sabbath School ..	8	16	9	Jane Polley ..	0	5	6	Jane Hook ..	0	1	3
Craven Chapel, Youthful Branch, Collected by—				Mary Ann Alford ..	0	3	0	Jane Gribble, denied herself sugar to obtain Subscrip- tion ..	0	1	7
Miss E. Edwards ..	0	4	6	M. Marshall ..	0	2	6	Julia Phillips ..	0	2	3
Miss Harrison ..	1	1	0	From the Children in three Classes ..	0	2	3	Charlotte Lloyd ..	0	0	4
Miss M. Machen ..	0	9	0	Old Gravel Pit, Homerton, Collected by Willie Parsons ..	2	0	0	Charlotte Newell ..	0	0	3
Miss B. Reid ..	0	6	6	Mr. Walker's Family ..	0	16	0	Thomas Johnson ..	0	0	6
Miss M. Sewell ..	0	8	8	Orange Street, Girls' Sabbath-School ..	5	4	5	John Lowe ..	0	0	5
Miss Snow ..	0	1	8	Boys' ditto ..	3	4	6	Three little Boys, 1d. each ..	0	0	3
Miss E. Snow ..	0	1	7	Park Crescent Chapel, Clapham, by the Children ..	2	7	6	Six little Girls, 1d. each ..	0	0	6
Miss Threlkeld ..	0	3	6	Poultry Chapel, Juvenile Society, Collections and Donations.				Twelve little Girls, Halfpenny each ..	0	0	6
Miss Webber ..	0	2	0	Miss Bailey ..	0	10	0	Fourteen little Boys, Halfpenny each ..	0	0	7
Master E. Wilson ..	0	13	4	Miss Fanny Board ..	0	8	0	Fifteen little Boys and Girls, in Farthing Subscriptions, &c. ..	0	1	0
Boys' Sabbath-School ..	6	1	6	Miss Brown ..	0	15	0	Friends in the Schools ..	0	3	1
Girls' ditto ..	7	8	9	A Friend ..	1	0	0	Fractions ..	0	2	1
Crown Court, Juvenile Society, per Mr. Muir ..	3	0	0	Master R. Gandy ..	0	8	6	2s. 12s. 7d.			
Ebenezer Chapel, Bermondsey, Juvenile Collection ..	2	14	9	Miss Gilbert ..	0	10	0	Union Chapel, Brickton Hill, Sabbath-school ..	2	7	6
Horion, Master J. J. Cross ..	1	4	6	Miss E. Jenkins ..	0	13	0	Wells-street, Juvenile Collection ..	6	9	9
Thomas Edmunds ..	0	3	8	Miss Johnston ..	1	1	0	Westminster Chapel, Auxiliary ..	24	8	6
Master A. King ..	0	3	6	Miss L. Johnston ..	0	13	0	BERKSHIRE.			
Alice May ..	0	8	6	Misses A. and R. Johnston ..	0	10	0	Abingdon, Sabbath-school, Children, less 6d. expenses ..	7	15	6
Miss M. A. Monkton ..	0	9	3	Miss H. Peck ..	1	11	6	CAMBRIDGESHIRE.			
Sabbath-School Girls ..	5	11	1	Miss H. Perry ..	0	14	0	Thorpfield, Collected by—			
Islington Chapel, Collected by Master Carley ..	0	8	0	Miss Read ..	0	18	6	Benjamin Batt ..	0	3	1
Jamaica Row, Sunday-School Children ..	3	0	0	Master W. Sabine ..	0	14	6	Joseph and Albert Trigg ..	0	16	3
Collected after Mr. Bateman's Lecture ..	1	16	2	Master J. F. Sabine ..	0	9	0	Miss Elizabeth Bird ..	0	6	0
Collected by—				Miss Sealey ..	1	0	0	Miss White ..	0	5	0
Miss E. Greir ..	1	1	6	Miss Emma Smith ..	0	11	5	Miss S. E. Albon ..	0	7	0
Miss S. Greir ..	0	17	0	Masters S. and J. Smith ..	11	19	0	Miss H. Albon ..	0	11	0
Miss Randall ..	1	0	0	Miss Youngman ..	0	16	0	H. Groom ..	0	6	10
Miss Rebecca Randall ..	0	6	6	Girls' Day-School ..	1	13	8	2s. 12s. 7d.			
Misses E. Trump and E. Sharp ..	0	18	3	Sunday-School Missionary Accts. ..	2	9	3	Melbourn, Congregational Sabbath-school ..	1	1	0
Miss Walter ..	0	6	11	Surrey Chapel, J. E. Huntingdon, being the promised gift of 1d. per ton on Coals ..	0	16	7	CHESTER.			
Miss Clara Walter ..	0	6	11	Mint Street, Sabbath-School.				Nantwich, Juvenile Collection ..	4	7	6
Miss Jackson ..	0	7	0	Ann Roper ..	0	1	0	CORNWALL.			
Miss Wallbridge ..	0	4	6	John Hooper ..	0	1	0	St. Columb, Collected by—			
Miss Cisek ..	0	8	2	E. Gardener ..	0	1	0	Mr. J. Nicholls ..	0	5	0
Miss Harding ..	0	13	6	A few Friends ..	0	2	9	Miss E. Harris ..	0	3	0
Miss Gaywood ..	0	9	11	James Newell ..	0	1	6	Independent Sabbath-school ..	0	11	2
Miss Rose Gaywood ..	0	3	6	Mr. Tatum and his Children ..	0	5	8	18s. 3d.			
Miss Asender ..	0	14	6	her Children ..	0	5	8	CUMBERLAND.			
Miss Simmonds ..	0	9	0	E. Houlding ..	0	0	6	Carlisle, Lowther-street ..	2	7	8
Miss Cooper ..	0	1	0	T. Fenwick ..	0	2	0	DERBYSHIRE.			
Miss Hall ..	0	3	6	Miss Dando's Children ..	0	1	0	Chatterfield, Soreby-street, Collected by—			
Master Postleney ..	0	9	6	W. Tucker ..	0	0	7	Misses and Masters Manlove ..	0	8	9
Master Walter ..	0	9	11	Mrs. Hoare's Children ..	0	0	6	Stock, Collected by—			
Master Finly ..	0	12	2	Elizabeth Hoare ..	0	1	3	Miss Turner ..	0	9	
Master Talbot ..	0	3	2	Miss Halford's Children ..	0	0	9	Miss Glyfield ..	0	8	
Master Jas. Trump ..	0	3	8					13s. 4s. 4d.			
Mr. Wood, Jun. ..	0	1	0								

Miss Moss	£ s. d.	0 3 7	LEICESTERSHIRE.	Richard Mountain ..	£ s. d.	0 3 11	William Penton	£ s. d.	0 5 8		
Ellen Taylor	0 1 0		Uthorpe.	Eliza Simmonds	0 2 6		William Page	0 4 1			
Mrs. Isaac	0 6 9		Miss E. Wakefield ..	Ruth Fritchard	0 2 3		Henry Crispin	0 3 10			
12. 6s.			Miss Mason	George Dando	0 1 3		Eliza Henden	0 3 0			
Gloucestershire.			Miss Booton	Thomas Young	0 1 1		Mary Ann Gask	0 3 0			
Kingswood.			Miss Wells	Isaac Garland	0 0 6		Sarah Ann Smith ..	0 2 6			
Collected by—			Miss Nichols	St. 11s. 11d.			School Children	0 5 5			
Master Long	0 16 0		Master A. Mayne ..	Overknight, near			9s. 2s. 6d.				
A. Andrews	0 11 9		Master G. C. Mial ..	Gloucestershire.			Leamington.				
A Friend	0 2 7		Master W. C. Mial ..	Collected by Master			Holly-walk Sabbath-schools.				
Master Walker	0 8 3		2l. 2s. 2d.		John Alfred Simp-	0 14 3	Collected by—				
12. 18s. 7d.			MIDDLESEX.		son		Elizabeth Gardner ..	0 3 0			
Palford, Miss Dove ..	0 16 4		Chinrick.		Collected in Far-	0 3 0	Harriet Hudson	0 3 0			
Hampshire.			Collected by—		things		M. A. Goodenough ..	0 1 0			
Alton.			Miss Page	0 3 9	Collected by—		Sarah Ann Harper ..	0 3 6			
Collected by—			Miss Holmes	0 1 6	Martha Horwood	0 4 0	H. E. Bellamy	0 15 3			
Master Frederick	0 7 0		Miss Hobbs	0 2 1	William Kiddie	0 3 4	Elizabeth Buckley ..	0 4 7			
Miss L. Newland	0 10 3		Miss Cooke	0 16 6	Sidney Bartlett	0 4 3	Emily Fairfax	0 5 6			
Miss M. E. Shaw	0 10 3		Miss Bright	0 2 6	George Harding	0 3 10	Betsy Talbot	0 1 0			
Miss M. Hollis, sec.	0 4 4		Miss Hubbuck	0 1 6	Somerton, Miss E.	Cosins	Betsy Goodwin	0 6 11			
Jane Alderslade	0 4 3		Miss E. Miller	0 10 8	Collected in—		E. Billingham	0 0 1			
Elizabeth Brown	0 4 2		Mr. M. Miller	0 4 7	Less Postage		R. Bartholomew ..	0 1 3			
Richard W. Row	0 8 8		Mr. M. McMillan ..	1 0 6	Wincanton, Sab-		James Bond	0 3 9			
12. 8s. 8d.			Mr. Baverstock	0 1 6	bath-school, addi-		Louisa Buckle	0 3 0			
Peterfield, Congre-	gational Sabbath-	Miss Tilling	0 0 8	tional		0 16 6	Louisa Dickens	0 1 0			
school, per Mr. T.		Mr. Harris	0 1 6	Collected by—		Emma Robinson	0 1 2				
Digg	3 5 7	2s. 10s. 2d.		STAFFORDSHIRE.			Mary Abbott	0 2 0			
Suffolk.			Eating additional ..	0 7 6	Burton-on-Trent.		E. Dunckley	0 1 0			
Eldon Chapel	2 3 10	Will Hill, Collected		by Miss Dumble-	Collected by—		Jane Robinson	0 1 4			
Hertfordshire.			Tottenham, Collected		F. B. Nunneley	0 5 3	Susan Robinson	0 1 0			
Buntingford, Sab-	bath-school	by Theodora and	Ferry Johnson ..		Ellen Nunneley	0 4 4	Elizabeth Cox	0 3 6			
St. Albans, Collected		Totteridge.		Walsall.		Mary Smeeton	0 3 2				
by Master Fredrick	Henry Cherry	Collected by—		Bridge-street Sab-		R. H. Smeeton	0 3 6				
10. 14. 0		Misses Stuchbery ..		bath-		Mary Berry	0 2 6				
Cambridgeshire.		Mr. Golding		school.		Sarah Butler	0 1 0				
Casterbury, Guild-	hall-street Chap-	Miss Kipping		Girls		2 5 3	Mrs. Cochran	0 4 9			
el, Collected by		Alfred Marsom		Boys		2 7 8	Eliza Grant	0 1 2			
the Teacher	10 4 1	Miss Reynolds		West Bromwich.			Louisa King	0 0 6			
Chatham.			James Ford	0 8 0	Ebenezer Chapel,	Collected by the	Ann Palmer	0 3 1			
By Sale of Articles	made by the Ju-	Frederic W. Joynes ..		0 8 1	Sabbath-school		Jane Spraxson	0 1 6			
venile Working		Party	Anonymous		0 8 6	Children		Eliza Mason	0 1 0		
Party	3 0 0		Monmouthshire.		Collected by—		Anne Noon	0 1 6			
Collected by E. J.	Mullinger		Newport, Hope		M. A. Stevens		0 16 6	Sarah Lowe	0 1 0		
2s. 16s.		Chapel		Lucy Pearsons		0 13 10	Mary Fair	0 3 0			
Down, Sabbath-	school, by Mr.	Chace-lane Chapel ..		1 6 6	Lucy Francis	0 3 6	Elizabeth Pearson ..	0 2 7			
Harding		West End Juvenile		Society	John Hartley	0 10 8	Sarah Reid	0 1 1			
Grassland.		Society		3 0 0	Thomas Jackson	0 1 4	Eliza Timms	0 1 6			
Princess-street Sab-	bath-	Society		3 0 0	William Langton ..	0 0 3	John Gibbs	0 3 1			
school.		2s. 6d.		John Hartley		0 10 8	William Clarke	0 2 4			
John Martin	0 14 6	Collected by—		Gainsborough D.		Brown's Mission-	William Testington ..	0 1 9			
Edward Bayly	0 2 6	Master George E.		0 10 0	ary Box		Thomas Allen	0 1 0			
Wm. Kirby	0 2 6	James		0 10 0	Stowmarket, Sun-		Charles Robinson ..	0 1 9			
Henry Smith	0 3 5	Master Thomas T.		0 16 0	day-school		James Gardner	0 1 0			
Thomas Collins	0 6 9	Norton		0 16 0	Hagley, Sunday-		George Simmons	0 0 6			
Joseph Beal	0 9 3	Miss Norton		0 7 0	school		Joseph Bennet	0 0 6			
Henry Kirby	0 8 8	Miss Haygate		0 5 0	Collected by—		John Hartley	0 0 6			
Thomas Wilson	0 1 6	2s. 7s.		P. A.		1 0 0	John Mallard	0 1 0			
Ellen Cooper	0 6 6	Nottinghamshire.		Miss Brooks's Pu-		pils	John Neal	0 0 7			
John Cooper	0 14 11	Nottingham.		Miss Davis		0 10 0	James Price	0 8 0			
Jane Cooper	0 8 6	Friar-lane.		Misses E. and H.		Franks	Thomas Gurney	0 1 2			
Peter Unwin	0 16 0	Collected by Master		A young Brother		and Sister, West-	John Gallamore	0 0 8			
William Hodge	0 2 10	Willie Cripps		1 0 0	cot Hill		William Hayes	0 0 4			
E. Smith	0 1 4	Sabbath-school, ad-		0 2 0	Norwood.		William Moore	0 0 7			
Elizabeth Smith	0 6 0	ditional		1 10 0	Including St.		Thomas Simmonds ..	0 0 9			
Edina Beal	0 6 1	Oxfordshire.			Collected by—		P. A.	Henry Rogers	0 0 10		
Henry Fellgate	0 9 0	Thame, Sabbath-			Miss Brooks's Pu-		pils	Richard Feasey	0 1 5		
E. Chambers	0 2 0	school		1 5 0	Miss Davis		William Hewins	0 1 9			
6s. 2s.			Sherborne.		Misses E. and H.		Joseph Feasey	0 1 6			
Lancashire.			Wellington		A young Brother		Joseph Powell	0 3 1			
Bolton, Mawdaley-			Collected by the		and Sister, West-		Henry Fairclough ..	0 6 0			
street Sabbath-			Young People		cot Hill		Louisa West	0 1 0			
school			2 1 2		Collected by—		Ann Spraxson	0 1 0			
Boyle.			White's Hill Sab-		Charles Clipping ..		Harriet Tranter	0 1 3			
Collected by—			bath-school.		Eliza Grayson		John Bartholomew ..	0 1 4			
Miss Paine	2 0 0	Miriam Young		0 10 1	Helen Laybank		James Arthur	0 3 1			
Miss Butler and	Shaw	Robert Rowland ..		0 3 4	Emma Sheppard ..		Harriet Locke	0 2 0			
The Widow of		E. A. Simmonds ..		0 3 8	Hannah and Jem-		Miss Hunter	0 5 3			
Missionary and	young Friends ..	Mary Reed		0 3 1	ma Bates		William Sully	0 7 0			
5s.		Henry Tanner		0 3 8	Infant-school, in		Ann Bosworth	0 1 2			
Salford, Richmond	Chapel Sabbath-	Collected by the		2 1 2	Farthings		Jane Jeffrey	0 10 0			
school		Young People		2 1 2	Collected by—		Ellen Hutchinson ..	0 1 5			
Theodora, Inde-		pendent Sabbath-	White's Hill Sab-		bath-school.	Collected by—		Elizabeth Gills	0 1 1		
school			Miriam Young			Collected by—		Catherine Smeeton ..	0 2 0		
0 8 0			Robert Rowland ..			Charles Moutou		Richard Gibbs	0 2 0		
0 10 0			E. A. Simmonds ..			Miss Hant		Edward Weaver	0 1 0		
0 10 0		Mary Reed		0 3 1	Collected by—		Mary Ann Hyslop ..	0 10 0			
0 10 0		Henry Tanner		0 3 8	Collected by—		Collected by—				

William Wright	£ 0 6	Miss Abbs	£ 0 10	Miss E. Herriott	£ 0 6	Kinsir	£ 0 6
George Gilbert	0 0 3	Miss Booth	0 15 6	Master G. Williams	0 0 9	Brace of Garry	0 0 0
Samuel Daniels	0 0 8	Miss Tetley	3 3 0	Master James Fugh	0 1 9	41 12s. 6d.	
James Brown	0 0 11	Miss Lee	0 0 8	Master S. Teague	0 1 9	Dorward's Spynary	
Henry Singleton	0 0 7	Miss Pickard	0 1 8	Miss Ellen Earle	0 0 3	Sabbath-school.	
Henry Endors	0 1 7	Miss Aked	0 17 0	Master H. Powell	0 0 5	Collected by—	
Robert Weller	0 0 10	Miss Hasle	0 4 0	Master M. Jervis	0 0 8	C. Hutchison	0 0 6
Mary May	0 2 1	Miss McClellan	0 9 3	Master John Beavm	0 1 8	Alexander Baird	0 0 8
Mary Shearby	0 1 0	St. 11s. 6d.		Master W. Price	0 0 11	Mary Lawson	0 0 3
Emma Douglas	0 4 6	Collection after ad-		Miss Gwynne	0 1 0	J. Timpon	0 0 10
Ellen Jones	0 1 0	dresses to the Sab-		Master W. Norman	0 1 2	William Baird	0 0 7
Phoebe Franklin	0 1 7	bath-school Chil-		Miss E. Jones	0 0 3	John Anderson	0 0 4
Rebecca Neal	0 1 8	dren, in the three		Master S. Williams	0 1 3	John Lawson	0 1 0
Hannah Sparrow	0 1 7	Chapels, by the		Miss A. Williams	0 2 6	George Forbes	0 1 0
John Hudson	0 0 3	Rev. W. Harbutt.	8 1 8	St. 12s. 6d.		Isabella Japp	0 0 3
Harriet Appleford	0 0 8	27 7 11		Pembroke Dock, Ta-		Margaret Alexander	0 0 7
Emily Appleford	0 0 8	Less Expenses	3 5 0	bernacle Sabbath-		Elizabeth Young	0 1 8
Ann Sabin	0 1 0	35 2 11		School	1 6 0	Christina Smith	0 0 8
Mary Ann Handley	0 0 3			Gower.		Sarah Anderson	0 0 6
Box, Miss Ann				Collected by—		Robert Young	0 0 6
Keeley's School	0 2 0	Hopton.		A. Bevan	0 2 2	Mary Baird	0 0 6
Fractions	0 0 4	Juvenile Contributions and		George Fry	0 1 3	James Mollison	0 0 7
10s. 6s.		Collections.		Mary Ann Eason	0 1 4	James Anderson	0 0 4
WILTSHIRE.		Collected by—		William and John	0 1 0	Joseph Anderson	0 1 1
Salisbury, Endless-		Master Charles Ellis	0 1 6	Button		Order	0 13 7
street, Juvenile		Miss H. Wooler	0 13 0	Eleanor, Edward,			0 13 4
Collection	3 2 6	Miss Webster	0 5 0	and Elizabeth			
WORCESTERSHIRE.		Miss Anne Sharp	0 13 0	Button	0 9 4		
Hales Owen, Col-		Miss Emma Ellis	0 6 0	George Curtis	0 2 4		
lected by Mary		Miss E. Stanciliffe	0 6 0	SCOTLAND.			
Hannah Harris	1 0 0	Miss Mitchell	0 2 0	Collected by Rev. W.			
Worcester, Angel-		Miss Paulis	0 17 0	Harbutt.			
street Sabbath-		Miss Marjott	0 5 0	Kirkcaldy, Juvenile			
school	5 10 0	Miss Atkinson	0 9 0	Meeting	1 13 9		
YORKSHIRE.		Miss M. J. Mitchell	0 1 0	Falkland.			
Bradford.		Miss Fanny Wilson	0 5 0	Congregational Church.			
Horton-lane Chapel.		Miss Maria Barker	0 12 0	Sabbath-school Children.			
Sabbath-school.		Miss Caroline Eli	0 6 0	Thomas Mendes	0 3 1		
Collected by—		Miss E. C. Stanciliffe	0 6 0	John Rodger	0 3 3		
James Speight	0 1 1	Miss Mary White	0 4 7	Jane Miller	0 1 1		
Eleanor Green	0 3 6	Master John Shaw	0 3 0	Andrew Charlis	0 8 7		
M. A. E. Foster	0 3 6	Master William H.		Henry H. Paterson	0 9 1		
W. Sutcliffe	0 1 6	Atkinson	0 8 7	Mary A. Ross	0 3 8		
Emma Moore	0 7 3	Master Edward	0 3 0	Christina Johnston	0 6 6		
Joseph Hignson	0 1 10	Master L. Bateman	0 3 0	Margaret Pride	0 6 6		
Hannah Lord	0 6 6	Master W. Bateman	0 2 0	James Arnot	0 6 0		
Lydia Sutcliffe	0 6 6	Miss Mary Smith	0 1 3	Thomas Reckie	0 1 8		
A. Kershaw	0 9 1	Collection	0 3 8	Elizabeth Murdoch	0 1 0		
R. A. Busby	0 5 0	St. 10s. 6d.		Margaret A. Muck-			
D. Moulson	0 8 11	Hull.		ersle	0 10 2		
B. Drake	0 0 4	Holborn-street Chapel.		St. 11s. 6d.			
J. Kershaw	0 0 7	Collected by—		Elie, Congregational			
Ezra Booth	0 7 1	Miss Clark	0 3 4	Chapel	1 7 0		
Probationary Class,		Miss Clarkson	0 3 0	Man's School	2 14 6		
Girls	0 3 8	Master Eckles	0 2 0	Grenock	1 0 0		
John Hudson	0 3 0	The Misses Garton	0 10 0	Port Glasgow, Free			
James Crabtree	0 10 0	Miss L. Morley	0 6 0	Church	1 5 0		
Aun Humphries	0 7 6	Miss Stubbs	0 6 6	11s. 12s. 9d.			
Leah Laycock	0 1 4	Miss Tomlinson	0 2 6	Blair, Dalry Sab-			
Robert Morrall	0 1 4	Sunday-school		bath-school Chil-			
Jane Robinson	0 5 6	Scholars	0 8 2	dren	0 12 9		
Joseph Kershaw	0 1 2	Leeds, East Parade,		Crieff, Robby's Box	0 3 0		
Fanny Bell	0 5 5	George's-street		Glasgow, Grey			
A. Cudworth	0 6 0	Brace's-school	0 19 11	Friars' Session			
John Ackroyd	0 2 0	WALKER.		House Class	1 0 0		
Benjamin Armitage	0 3 0	Hay.		Congregational Chapel.			
Joseph Meadows	0 0 8	Collected by the Children		Sabbath-schools	2 15 9		
Sundries	0 18 10	of the British and Sun-		Bible Class	0 6 0		
Miss Emily Dale	1 7 3	day-schools		Schools, Drumbul-			
St. 7s. 3d.		Master J. Conner	0 4 3	gue and Tilla-			
Miss Smith	1 10 0			throwle	0 13 0		
Miss B. E. Garnett	1 11 0			Wetherburn and			
Adam Todd	0 4 6			Drumdoil	0 6 8		
Salem Chapel.							
Sabbath-school	3 5 2						
Collected by—							
Miss Mills	1 0 3						

FOR GENERAL PURPOSES.

From 16th January to 12th March, 1851, inclusive.

John Thurston, Esq., deceased, per C. T. Gabriel, Esq.	50 0 0	A Friend to Missions	0 1 0	Teacher, John Hicks	10 0 0	Miss Harris, Cambridge-heath, per Rev. J. Glanville	2 0 0
Arthur Morley, Esq., per Rev. George Smith	25 0 0	John Moore, Esq. (A.)	5 0 0	Miss S. Moore, for the Native Girl, Catherine Lovell	3 0 0	Missary Boxes of Killamsh Sabbath-school	0 4 4
Joseph Sharp, Esq., A. M. K. W., per the Record	2 0 0	Miss Moore (A.)	1 1 0	A Friend (A.)	5 0 0	Rev. I. V. Mummery	0 5 0
Mr. G. Noor, for the Chapel at Parachale	1 0 0	John Moore, Esq. for the Native Teacher, Joseph Moore	10 0 0	Ditto, for the Native Teachers, Richard Baxter and Gerhard Tersteegen	20 0 0	The Dowager Lady Weston, for Rect. at Kat River	15 0 0
Offering from G. H.	0 5 6	Miss S. Moore, Esq. for the Native					

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
Premise for the		Miss Rome	2 10 0	Native Teacher,		The Misses Cochran	4 17 0
Kuruman Station		Miss Thompson	2 3 0	James Sherman	10 0 0	Mrs. Henry Brown	0 16 4
Ditto, for the Chapel	1 0 0	Miss E. Scott	4 3 2	20s. 12s. 1d.		The Misses Stannard	0 16 0
at Moka	1 0 0	Miss Naisb. (A.)	1 0 0	Tabernacle, Juve-		Miss Brown	0 8 2
A friend, by Rev.		Miss Downer. (A.)	1 0 0	nile Auxiliary		Miss C. Higgins	0 8 2
J. J. Freeman,		Miss Teed. (A.)	2 0 0	per Mr. Waghorn	3 19 8	Mr. Jesse Fooks	0 6 6
for ditto	1 3 0	Boxes.		Tottenham Court Road.		Miss Odell	0 4 2
Sir C. E. Eardley,		Master Merry	0 18 8	Mrs. A. C. Bla-		Miss Milward	0 4 1
Hart, towards the		Miss Fleming's		grove, for the		Sabbath-school Chil-	
expenses of Dr.		Scholars	0 8 6	Theological Seminary		dren	0 4 1
Livingston's pro-		Master Carley	0 3 1	Hong-Kong 30 0 0		Miss Ann Brown	0 11 1
posed visit to the		Miss Gault	0 5 6	Ditto, for Chan		Mrs. Martindale	0 4 6
Lake Gnaml	20 0 0	Miss Springfield	0 6 1	Wing Kwong, a		John Pettit	0 0 8
For Chinese Mission.		Miss E. Spicers	0 3 0	Student in the		Box, Brickhill, Box	0 10 0
R. a Thank-offering	1 1 0	Miss Hewett	0 3 11	above Institution	25 0 0	Exs. 3s. 6d.;	
A Friend	1 0 0	Miss Havelock	0 5 1	Juvenile Society,		12s. 18s. 8d.	
		18s. 10s. 6d.		per R. C. Puckett	11 7 10	BRACKEN-	
		John-street, Bedford-row.		65s. 7s. 10d.		Warfield. Mr. and	
		Missionary Associa-		Trinity Chapel, Brighton.		Mrs. J. Rose (A.)	2 3 0
		tion, per Marcus		Subscribers	7 8 0		
		Martin, Esq.,	76 0 2	Donations.			
		Including the following,		A Friend	2 0 0		
		specially subscribed—		Mr. Carile	0 10 0		
		Mr. John Anderson	0 10 0	Boxes, &c.			
		Mr. Blackmore	0 10 0	S. Clark	1 8 2		
		Leat, Blackmore	0 10 0	Miss Cook	0 16 0		
		Lady Louisa Boyie	0 10 6	Miss Glanville	1 3 11		
		Mr. Fisher	0 10 6	A. Holmes	0 15 11		
		Mr. and Mrs. God-		Master Leigh	0 8 6		
		win	1 1 0	Miss Payne	1 3 7		
		Mrs. Haddy. (Col.)	0 13 6	E. Portlock	0 3 7		
		Mr. H. Brown, 3s. 1d.		Miss Taylor	0 2 0		
		collection, 3s. 6d.	0 4 8	Miss Taunton	0 9 0		
		Mr. Martin	1 0 0	Mr. Crab and Fa-			
		Misses S. and E.		mily, (per week	2 3 1		
		Martin	0 10 0	Mrs. Eldridge, in-			
		Miss H. Martin	0 5 0	cluding 10s. from			
		Mr. Sherman	0 2 0	Samuel John H.,			
		Miss Thompson	0 2 0	Mary, and Han-			
		Mr. Tristram	1 1 0	nah	1 0 0		
		Lady Troubridge	1 1 0	Sabbath-schools	4 0 7		
		Mr. Tucker	1 1 0	Collection, &c.	10 6 2		
		Miss Haskell, for		Exs. 12s. 8d.;			
		Amoy (also		33s. 2s. 6d.			
		Fancy Articles)	0 13 9	Trinity Chapel, Poplar.			
		Oceanic Chapel.		Sunday-schools,			
		Missionary Associa-		Per Mr. Morris, jun.			
		tion	30 0 0	Boys	0 17 6		
		Sabbath-school		Girls	1 16 4		
		Juvenile Associa-		Cripp-street, Sun-			
		tion, less 1s. 10s. 10d.		day-school Boys,			
		for Magazine	7 7 6	per Mr. Tuplin	3 1 8		
		Poultry Chapel.		5s. 12s. 6d.			
		Collection for Moka		Union Chapel, Is-			
		Chapel, at Public		lington, Auxiliary			
		Meeting on the		Society, per J.			
		return of Mr.		Trueman, Esq., ..	52 13 3		
		Freeman	20 3 10	Walthamstow.			
		Queen-street, Ratcliffe.		Collection (less Exp.			
		Subscriptions	5 3 0	5s.)	10 14 0		
		Boxes.		Wedge House, Part			
		Sabbath-schools	1 15 0	of a Subscription			
		Mrs. Legg	0 3 2	for Christian Suf-			
		Miss Bayley	0 5 5	ferers by the Chole-			
		Family of Mr. W.		ra, among the			
		P. Laah	1 9 1	Mission Churches			
		Donations.		and Stations in			
		Mr. Butcher	1 1 0	Jamaica	51 4 6		
		Mr. Fossey	0 2 6	York-street, Wal-			
		A Friend	0 2 0	worth, Collection			
		Ditto	0 5 0	at Public Meeting			
		8s. 6s. 8d.		for Missions in			
		Robert-street, Grosvenor-		Africa	13 1 7		
		square.		REDFORDSHIRE.			
		For Mr. Clarkson's		Luton, per Rev R.			
		Station	1 0 0	Robinson, for Rev.			
		W. Cullum, Esq.,		E. Porter's Chapel,			
		for a Native		Chindinopolis ..	7 12 0		
		Teacher	10 0 0	London.			
		11s.		Missionary Sermon			
		St. Thomas's Square,		and Meeting	6 7 4		
		Hackney, Auxiliary		Collected by W.			
		Society, on acc't 4 4		Barringer, E. Ja-			
		Stegons, Miss		ons, Ann Abbott,			
		Scrutton, Esq., on		& Sunday-school			
		account	28 0 0	Missionary Boxes			
		Stockwell, Auxiliary		Miss F. Metcalfe,			
		Society, per H.		by weekly Carl.	1 1 9		
		Watts, Esq., on		J. W. Wilkerson ..	1 0 0		
		account	60 0 0	Exs. 5s. 6d.;			
		Surrey Chapel.		9s. 4s. 1d.			
		Auxiliary Society,		Woburn.			
		per E. Howard,		Collected at Ser-			
		Esq., on account.	20 15 1	mons and Public			
		Ladies' Working		Meeting	4 12 9		
		Society, for the		Collected by Miss			
				Hill	2 1 4		
				Missionary Boxes of—			
				Miss Gascoven ..	1 11		
				Miss Sarah Wright	1 0 6		

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
For Mrs. Maul's School, Nagore.		Sabbath-school		Cheltenham, Mrs. Roberts		Thornaby.	
For West India Schools		Public Meeting		(A)		Missionary Boxes	
Weekly Subscriptions		Exs. 4s. 8d., 1l. 10s.		By Rev. B. Parsons		Sunday-school	
Sunday-schools		DEVONSHIRE.		10 0 0		Mrs. Wall	
Collection		E. R. Devon		100 0 0		Mrs. Mercer	
62l. 15s. 4d.		Arminster.		Collected by Mrs. Hollis		Miss Strange	
Subscriptions		Miss Dean		110 0 0		R. Webb	
Collection		Miss Bowdage		10 12 0		H. Witta	
6l. 11s. 7d.		Miss Willmott		2l. 2s.		W. Jolcham	
Grampound.		Miss Cross		Madonr.		Mrs. Cosham	
Subscriptions and Collections, 1849 and 1850		Mrs. Hanley and Family		Lower Forest Green.		R. Tilley	
5 12 7		Mrs. Edwards		Mr. Bird		J. Spencer	
Lawncroft.		Mrs. Annan		(A) 1 0 0		A. Palmer	
Subscriptions and Donations		Mrs. James Row.		Collected by		R. Heyward	
11 16 0		Mrs. Willmott's Box		Miss Rotton		H. Smith	
Weekly ditto		Public Meeting, by Mr. Bozack		Miss Wicks		H. Thomas	
Sabbath-schools		1 11 3		9 7 0		H. Hall	
Missionary Boxes		Subscribers.		Wotton-under-Edg. District.		W. Summers	
Collection		Miss Symes		Rev. E. O. Bendall, Secretary.		M. James	
34l. 2s. 4d.		Mr. T. Edwards		North.		E. Leythorn	
Loos.		Mr. Penman		Collection		Mrs. Coe	
Subscriptions		Mr. James Wills		Miss Owen's Box		Mr. J. Salter	
Sabbath-schools		Exs. 7s. 8d.; 7l. 4s. 9d.		1 10 0		T. S. Child, Esq.	
Collection		Braunton, Collection (less Expenses 10s.)		Major Biddle (two years)		Mrs. Feaston	
6l. 5s. 7d.		Exs. per Bd.		3 2 0		Rev. J. T. Feaston	
Linkard.		Bristol		Sabbath-school for the Orphan Boy, Joseph, Rider (8th payment)		Dr. Bailey	
Subscriptions		Lagford		2 10 0		Mr. Strange	
Collection		Newton.		Thornbury, Collection		Miss Hill	
3l. 13s.		Collections		3 0 0		Fractions	
Messingley.		For Widows and Orphans		Haverbury, Upton.		2l. 8s. 10d.	
Collection		For the Ship		3 12 0		Field.	
7l. 7s. 10d.		Exs. 8s. 10d.		A Missionary Box		Missionary Boxes.	
Pennance.		Plymouth, Devonport, &c. Auxiliary, per W. Stuart, Esq.		1 10 0		S. Gingsel	
Subscriptions and Donations		60 0 0		Mr. Bletchley (3 years)		D. Hopkin	
For the Master, Teacher, John Foxell.		Stidbury.		3 2 0		Miss Daniell	
Missionary Boxes		Mrs. Baker		2 12 10d.		W. Young's Children	
Sabbath-schools		Rev. C. Howell		Neupert.		Mrs. C. Bennet	
Collection		Collection		Missionary Boxes.		The Sabbath-school Miss Ford, of Eastwood	
47l. 2s. 8d.		Collected by Miss Wells		Misses Fowler		Miss Dove, for Missionary Ship and China	
Penryn.		1 18 10		0 5 0		Mrs. Dove's Family	
Subscriptions		Sabbath-school Children		0 4 6		Box	
Weakly ditto		Exs. 4s. 3d.; 4l. 1s.		0 5 8		M. J. C. Morton	
Sabbath-school		Torquay, Abbey-road Chapel		0 2 7		A Friend	
Collection		22 11 2		0 4 5		Mrs. Cave	
14l. 9s. 8d.		Uffculme		0 3 1		E. Shipway	
St. Agnes.		7 11 0		W. F. G. Berry		Tortworth School	
Subscriptions		DOBBINSBUR.		Mrs. Croome		H. Harcombe	
Collection		Weymouth.		0 1 6		Kesia Osborne	
3l. 16s. 9d.		Nicholas-street.		0 2 7		Half the Produce of Thornbury	
Subscriptions		Ladies' Association.		0 1 8		Mrs. Dove's Family	
Collection		Mr. Blackmore, from friends at Hodgepole		0 12 8		Missionary Basket	
St. Ives.		1 0 0		1 0 0		Mr. Bennet, of Buckover	
St. Mawes.		Miss Bartlett		0 2 3		H. Howard	
Subscriptions		Admiral Ferris		0 10 0		Mr. Cobbin	
Collection		F. Parnell, Esq.		0 10 0		Thornbury	
3l. 10s. 6d.		Mrs. Parnell		0 6 1		Fractions	
Trevar.		A Friend, for China		0 1 9		25l. 12s. 9d.	
Subscriptions		Miss Roberts's Box		0 1 9		Less Expenses	
Ladies' Association.		E. Emery's Box		0 2 3		1 7 6	
Missionary Boxes		Collections		0 2 3		104 13 6	
Collected by Cards and Sabbath-schools, for the Missionary Ship.		Public Meeting		0 5 2		HAMPSHIRE.	
Collection		For Sons of Missionaries, Admiral Ferris		0 10 2		Alton.	
79 13 5		Exs. 1l. 7s.		3l. 11s. 7d.		Collection	
69l. 6s. 1d.		Wickhampton, Mrs. Bert and Family, for the sufferers in Jamaica, in consequence of the Cholera		Wickwar, Collected and Missionary Boxes		Subscriptions	
Tregoney.		3 5 0		1 18 8		Collected by Miss M. E. Shaw	
Collection		BERKELEY.		Berkley, Collected by Mrs. Bendall		For the Ship	
For Missionary Ship		16l. 7s. 3d.		1 18 8		Exs. 4s.; 6l. 2s. 9d.	
Subscription		Wickhampton, Mrs. Bert and Family, for the sufferers in Jamaica, in consequence of the Cholera		1 18 8		For the Sufferers by Cholera in Jamaica.	
1l. 14s. 2d.		3 5 0		Missionary Boxes.		Answer, Secretan Collection	
Wadebridge, Missionary Boxes		3 5 0		Master Long		Havant, Mr. D. Coldwell	
0 13 0		32s. 2 0		Miss Nicholls		(D.)	
Less Expenses		8 13 0		0 12 2		2l. 2s.	
336 10 0		850 0 0		0 8 0		JERSEY.	
* Including 150l. previously acknowledged.		11s. 4s. 7d.		0 11 6		Auxiliary Society, per Lieut. Saint-Mill, on account	
DERBYSHIRE.		11 2 4		0 11 6		31 5 3	
Ashbourne, per Mr. T. Harrison		11 2 4		0 11 6		HEARTFORTH.	
19 2 4		11 2 4		0 11 6		Buckley.	
Drayfield.		11 2 4		0 11 6		Subscriptions	
Subscriptions		17l. 2s. 4d.		0 11 6		Offerings of a Family, per Mr. G. Tidcombe	
3 11 2		0 11 6		0 11 6		The Father's Thanksgiving	

S. S. d.		S. S. d.		S. S. d.		S. S. d.	
Missionary Boxes .. 1 13 6		Sandwich.		Sunday - scholars,		NORTHAMPTONSHIRE.	
Collected by—		Collected by—		for Ship.....		Creaton, on account 5 0 0	
Miss Hawkins.....		Miss Southern.....		Mr. Smith (D.).....		Dawson, Independent	
Miss S. Tidcombe ..		Miss E. Pamaris.....		Mr. Fray (D.).....		Sunday-school	
For Widows and		Miss Atkin.....		Collected by—		Juvenile Society... 6 13 9	
Orphans' Fund ..		Mrs. Tapley.....		Mrs. Cook.....		Northampton, Rev.	
Collections after Ser-		Juvenile Working		Mrs. Sills.....		E. T. Trust, in me-	
mon and Public		Society, for Na-		Mrs. Stroyan.....		mory of his Father,	
Meeting.....		tive Teacher, T.		Mrs. Wright.....		the late Stephen	
Exs. 10s; 32l.		Rowson.....		Bank Interest.....		Trust, Esq., of	
NOTTINGHAMSHIRE.		Ditto, for Native		Exs. 7l. 6s. 10d.; 60l. 3s.		Bristol.....	
Auxiliary Society, per		Girl, to be called		Wigan.		Wellborough.	
Mr. T. Coote.		Mary Rose.....		Hope Chapel.		Salem Chapel.	
Blunthorpe.		Missionary Boxes.		Society for Ba-		Collected by—	
Moleky.....		William Marsh.....		ligions Purposes,		Mrs. Holson.....	
Ditto.....		David Epps.....		per Rev. W. Mar-		Mrs. Mayer.....	
Ramsay, ditto.....		Sunday-school Chi-		shall.....		Miss Kincaid.....	
Spaulwick, ditto.....		dren.....		10 0 0		Subscriptions.....	
Houghton, ditto ..		Collection.....		LICHFIELDSHIRE.		Missionary Boxes.	
Huntingdon, ditto ..		Public Meeting.....		St. Paul's.		Mrs. Murden.....	
St. Neos, ditto.....		J. Ash.		Public Meeting.....		Eleanor Beeby.....	
Collection.....		Collection.....		5 11 1		Widow Hacklesley ..	
For Mary Soie and		Public Meeting.....		Collected by—		Sarah A. Newman ..	
Martha Bedella,		Exs. 26s. 4d.; 21l. 7s. 6d.		Miss Hunt.....		Miss Freeman.....	
in Mrs. Maul's		Greenwood, by 13		Miss Buxington ..		A Friend.....	
School.....		Poor Children.....		Mrs. Muston.....		Henry Curtis.....	
For Sol. Native		Graveland, by Mr.		Exs. 31s.; 14l. 3s. 1d.		Boys' School.....	
Teacher, W. R.		School, by Mr.		Bryce, Ladies'		Girls' ditto.....	
Lewis.....		Gauldridge, for Two		Working Society,		Fractions.....	
For South Sea		Maidstone, for Two		per Mrs. Brad-		Collection.....	
Schools, Sunday-		Native Girls,		ford, for the Native		For Widows' Fund... 1 10 0	
Children.....		Mary Maidstone,		Teacher, William		24l. 11s. 7d.	
Sabbath-class Girls ..		and Sarah Jink-		Martin (half-year) 5 0 0		Cheshire-lane.	
Mary Jackson's Box		age, at Madras &		MYDDLESEX.		Collection.....	
Box of Three Chil-		H. for the School.. 7 0 0		Ealing.		Missionary Boxes ..	
dren.....		LANGSHIRE.		Subscription.....		For Ship.....	
Missionary Boxes for		East Auxiliary So-		Missionary Boxes.		Benjamin West, Esq. 5 0 0	
China.....		ciety, per S. Fle-		Mrs. Bruce.....		For the Widows'	
Mrs. Lyon.....		tcher, Esq., on ac-		Mr. Chapman.....		Fund.....	
Mr. Sabin.....		count.....		Mr. Fountain.....		22l. 16s. 6d.	
Martha Pearson ..		23 13 11		Mrs. Lambert.....		West End.	
St. Ives.		West Auxiliary So-		Public Meeting.....		Collection.....	
Moleky Collections.		ciety, per S. Job,		For the Ship.....		Subscriptions.....	
Ditto, 2d. Meeting		Eq., on account. 500 0 0		For Widows and		Missionary Boxes and	
Ladies' Bazaar.....		Farnsworth, Messrs.		Orphans.....		Cards.....	
Mr. Potts Brown ..		J. and R. Lord.....		20l. 16s. 3d.		For the Ship.....	
A Friend to Mis-		Manchester, Hulme		Hounslow.		United Public Meet-	
sions.....		Juvenile Society,		Mrs. W. Ashby (A.)		ing, less Expenses 2 6 0	
A Friend.....		per Miss E. Kerr,		The Misses Ashby,		For Widow's Fund 1 3 3	
Mr. T. Coote.....		for the Native		for Native Girl,		14l. 11s. 9d.	
Mr. Allen.....		Girl at Madras,		Caroline Ashby ..		Yelceast.	
Miss Chapman's		called Margaret		47l. 1s.		Subscriptions.....	
Class.....		Montgomery.....		MUHL.		Collection.....	
A Sunday - school		2 13 0		Collection.....		Missionary Boxes.	
Teacher.....		Middleton.		Young Gentlemen		Mrs. James.....	
Misses Constable and		Mrs. Ashton (A.)		at the Grammar		Mrs. Heygate.....	
Johnson.....		Ditto, for Native		School, collected		Mrs. Hall.....	
Exs. 12l. 1s. 6d.; 190l. 19s. 6d.		Teacher, James		by Stancomb,		Miss Bray.....	
TALS OF WIGT.		Ashton.....		Trestrail, Bull,		Miss Unniff.....	
East Cowes.		Mrs. J. D. Burton ..		and Buntion.....		For the Ship.....	
Per Mrs. Hill.		For Native Girl,		A Friend.....		15l. 9s. 3d.	
Collection at Chapel		Ann Ashton.....		Rev. S. S. England		NOTTINGHAMSHIRE.	
Bethel School.....		1 0 0		Mrs. Warman.....		Keyworth.	
Chapel Box.....		1 0 0		Widows & Orphans		Missionary Prayer	
Subscriptions.....		1 19 4		2 0 0		Meetings.....	
Sunday-school ..		1 2 7		For the Ship.....		For the Ship.....	
For School as		15l.		Exs. 12s.; 17l. 14s. 3d.		For Widows' Fund 1 8 9	
Newcor.....		Ulverston.		Poyle, Percy Ibot-		2l. 16s. 3d.	
Ditto, Sunday-		Sabbath-school ..		son, Esq. (A.).....		OXFORDSHIRE.	
School.....		1 14 4		Uxbridge.		Thame.	
For the Ship.....		Infant-school.....		Per Rev. T. G. Stamper.		Miss Cox.....	
For Widows and		Master J. Crosswell		Totteridge Park ..		William Cox, Esq.	
Orphans.....		Robert Casson.....		Mr. Wilkinson's		Scotch-grove.....	
Exs. 17l. 12s. 6d.		Collected by—		Family.....		Mr. and Mrs. De-	
Yarmouth.		Mrs. John Salmon ..		Young Gentlemen		verill, Sydenham. 1 5 0	
Afton		Miss Butler.....		at Totteridge		George Wakeman ..	
House, Mrs. Co-		Mrs. Crosswell ..		Park, for the		Collected by Miss	
ton.....		Public Collection ..		Native Teacher,		Umfrey.....	
0 10 0		Exs. 80s. 8l. 16s. 10d.		Robert Wilkinson ..		Mrs. Bradley (D.) ..	
KEWT.		Wigan.		12l. 18s. 6d.		Mrs. Elrick's Ser-	
Comestbury, Lady		Auxiliary.		NONPOLL.		vants' Bible-class	
Huntingdon's		T. Cook, Esq., Treasurer.		Mundesley, Mrs. W.		Missionary Boxes.	
Chapel.....		Mr. James Marsh, Secretary.		Fletcher, for the		Miss Bradford.....	
6 6 0		Ashton.....		Fletcher School ..		Mrs. Deverill.....	
Eastern District, per		Golborne, per Mr.		Kat River.....		Mrs. Loosley.....	
Rev. S. E. Toomer.		Travis.....		Norwich, J. Ven-		Miss Nichols.....	
Dover.		Hindley, St. Paul's		ning, Esq., for		Robert Newitt.....	
Russell-street Chapel.		Chapel.....		Moka Chapel.....		Mrs. George Hunt ..	
Collected after Ser-		8 12 10		For Mrs. Manly's School.		Sunday School Chil-	
mon.....		Hindley, Bridge		Miss Davey, Nor-		dren.....	
Public Meeting.....		Croft Chapel.....		wich.....		A dying Sunday-	
2 11 10		2 15 7		2 5 0		school.....	
Missionary Boxes.		Horwich.		The Dorcas Society,		For the Ship.....	
Miss Lee.....		Lee Chapel.....		Yarmouth.....		Public Meeting, &c.	
Miss Worfold.....		New Chapel.....		4l. 10s.		Exs. 10s. 10d.; 14l.	
0 11 7		Rainford.....					
Collected by—		West Oughton.....					
Miss Newton.....		St. Paul's Chapel.					
0 4 6		Sermons.....					
Miss Gould.....		Box : Tom and					
0 2 6		Agnes Cook.....					
Sunday-school ..		For Ship, from ditto 0 2 6					
0 3 6							

SHERBORN.		E. Port, Burton....		G. and F. Smith ..		Collected by Miss		
<i>Ludlow.</i>		For the Ship		Miss Stanbridge ...		Allies for the Chi-		
Missionary Boxes ..		64. 15s. 3d.		Miss Brewer		nese Mission		
Collections.		Leet.		Master J. Brewer ..		1 6 0		
<i>Wigmore</i>		Subscriptions		187. 16s. 3d.		YORKSHIRE.		
<i>Leintwardine</i>		Donations by two		BIRMINGHAM.		West Riding Aux-		
<i>Burrington</i>		Friends		Birmingham.		iliary Society, per		
<i>Ludlow</i>		Ladies' Association		B		J. Crossley, Esq.		
<i>Mrs. H. Jones</i>		Juvenile Missionary		WESTMORELAND.		Halifax.		
<i>Exs. 32s. 5d.</i>		Boxes		<i>Kendal.</i>		Square Chapel, for		
101. 16s. 7d.		Public Meeting		Auxiliary Society.		the Ship.....		
SOMERSETSHIRE.		For the Ship		Per B. Benson, Esq.		Sion Chapel, ditto.		
Bath.		For Widows and		Subscriptions		Leeds, from W. Was-		
Auxiliary Society, by		Orphan		Collections.		leyan, through		
W. T. Blair, Esq., 100		Exs. 17s. 6d.		Public Meeting		the Leeds Mercury		
Mrs. Smith, by Rev.		447. 12s. 10d.		Presbytery Chapel		Collection at the		
J. Owen		West Bromwich.		Independent Chapel		United Commu-		
1501.		Ebenezer Chapel.		Zion Chapel		nion, held in East		
<i>Bishop's Hull.</i>		Collections		John Thompson ..		Parade Chapel, per		
Collection		Mrs. W. Whitehouse		Collected by—		J. Wade, Esq., for		
Sabbath-school		Mrs. Nock		Mrs. Somervell		the sufferers by		
Two Sisters		M. Horton, for a		Collected by Miss		Cholera in Jami-		
From a Friend ..		Girl in India,		Greenhow		caica		
Thank-offering to		named E. Horton		Mrs. E. Wakefield		MIXED.		
the Lord, for life		The late W. White-		Mrs. Hewitson		Collection		
spared and support		house, Esq., for		Mrs. Proudfoot ..		Missionary Boxes,		
under trials		the Native		Misses Greenhow ..		Ex.		
Three Children's Bags		Teacher, Granger		For Native Schools,		Wakefield, Balance		
of Half-pence and		Whitehouse		Mrs. W. Whit-		of Juvenile Asso-		
Farthings		Missionary Boxes.		well		ciation, as per fol-		
31. 10s. 2d.		W. Whitehouse ..		Mrs. J. Braithwaite		lowing list		
Glastonbury.		Jane Neale		Mrs. N. Wilson		101. 16s. 9d.		
Juvenile Collections		Mary Reeves		Ladies at Kent-ter-		Zion Chapel.		
per Mr. B. Giblett		John Morris		race, for Travan-		Juvenile Association.		
7 10 0		E. Whitehouse ..		core School		Missionary Boxes.		
MILVERTON.		Smaller Sons		Mrs. Crosthwaite,		Master Wharton		
Collections, &c.		For the <i>Juan Wil-</i>		at Stainon		Stocks		
Collected by—		lams		C. J. Garrett		Miss Georgina Tun-		
Miss Jane Richards		For the Widows of		Kirby Stephen		ncliffe		
For Widows' Fund		Missionaries		Ravenstonedale ..		Miss Jane Perkins		
Exs. 8d.; 84. 14s.		Exs. 2s.; 117. 15s. 3d.		Ditto, Public Meet-		Master J. H. and		
Fulwood, per Rev.		SUFFOLK.		ing		Mrs. Buckley		
J. Taylor		Lavenham, Miss		Zion Chapel, Sab-		Misses Dawkins ..		
27 15 2		Foulton		bath-school		Misses Shaw		
South Petherton.		SURREY.		91 14 9		Misses Hurst		
Subscribers		Champion Hill.		Less Expenses...		Miss and Master		
Collected by—		Young Ladies at the		• 88 12 6		Skidman		
Miss Anstace		Misses Anstace's		Including 701. acknow-		Mrs. M. Glover ..		
Miss Daniel		Establishment, for		led in F.bruary.		Misses Jagger and		
Mrs. S. Hebditch ..		a Native Girl		WILTSHIRE.		Jackson		
Miss Hebditch		under the care of		Chippenham.		Mrs. E. Walker ..		
Mrs. Patridge		Mr. and Mrs.		Mr. E. Bradbury ..		Miss C. P. Walker		
Mrs. Terrell		Clarkson, Baroda		Holt, Collection ..		Miss F. E. Owen ..		
Miss Tyley		3 0 0		Market Lavington.		Miss Harnew		
Missionary Boxes.		Dennark Hill, the		Subscriptions and		Mrs. Pickard		
Mrs. John Daniel ..		Young Ladies at		Collection at Pub-		Mr. L. Childs		
Miss Dohie		Mrs. Rawlings'		lic Meeting	7 2 6	Miss Oakes		
Master E. Hebditch		Establishment ..		Collected by—		Miss F. W. Exley ..		
For the Missionary		Dorling, on account		Emma and Jane		Masters W. and J.		
Ship		Epsom, for the		Hobbs		A. Dean		
Collection		Native Boy,		Master Hood's Box		Miss Hishop		
Exs. 5s. 9d.		Thomas Lee		0 4 4		Miss Morley		
211. 2s. 3d.		Kingston, on account		For the Ship		Miss Macintosh ..		
Taunton.		8 12 0		Exs. 5s. 8d.		Master Oliver Horne		
Paul's Meeting, in		REIGATE.		• 131. 16s. 10d.		Sisters Association		
addition to 34. 12s.		Collected after Ser-		Including 71. previously		Mr. Mountain ..		
3d. previously ac-		mons		acknowledged.		Mrs. G. W. Har-		
knowl-dgd		Less Expenses...		Salisbury.		rison		
21 2 10		7 1 3		Scott's-lane.		Mrs. Wainwright ..		
North-street Inde-		Missionary Boxes.		Mr. C. Payne		Mr. J. Horner		
pendent Sabbath-		Miss Elliott		Mrs. J. C. Wheeler		Mr. Hishop		
school		0 3 1		Mrs. J. C. Wheeler		Subscriptions and		
3 0 0		0 13 4		(D.)		Boxes under 10s.		
Wincanton.		Mrs. Russell		Collected by—		Proceeds of Annual		
Collection		0 9 2		Mrs. Dawe		Tea and Collec-		
For the Ship		0 15 7		Mrs. Creed's Box ..		tion		
0 16 6		0 12 6		0 4 6		Exs. 21. 6s. 10d.; 3d. 9s. 9d.		
Subscriptions, three		0 4 8		Miss Hill		Mr. Appleton Wake		
quarters of a year		0 2 1		For the Ship		Mrs. Trowdale		
4 1 1		101. 7s. 6d.		121. 6s.		Ditto, for Widows'		
Missionary Boxes.		SUMEX.		Old Meeting.		Fund		
Mary Deane		Chichester, Mrs. and		Mr. Couzens		Miss Nelson		
Miss Paddock		Miss Riley, for		Miss Greenland		Ditto, for Widows'		
Elizabeth White ..		Moses, at the		0 11 0		Fund		
0 5 11		Berhampton Or-		Public Meeting ..		Bradford.		
101. 1s.		phan Asylum ..		Collected by—		Collected by Mrs.		
7 10 0		3 0 0		Mrs. Francis		Ables, towards the		
STAFFORDSHIRE.		East Grinstead.		Miss Harris		erection of a Cha-		
Brewood.		W. Peartree, Esq.,		0 17 2		pel at Poreyns-		
Collected by Miss		Master Peartree		Ex. 14s. 5d.		ley, South Tru-		
Richards		and Master J. H.		12. 2s. 6d.		vancore—		
Collection		1 0 0		WORCESTERSHIRE.		J. Rawson, Esq.,		
Mr. Samuel Par-		Worthing.		Worcester.		Mrs. Houghton ..		
ker's Missionary		Per Mr. G. H. Smith.		Mr. T. R. Hill, for		Titts Salt, Esq.,		
Box		Subscriptions		a Native Teacher		Mrs. Rennie		
0 2 0		0 13 0		at Nagepool, to		Mrs. Aulls		
Exs. 14s. 3d.; 41. 4s.		Collected by—		be called Richard		H. Brown, Esq.,		
Burton-on-Trent.		Mrs. Oliver		Evans		Mrs. Williams ..		
Mr. Nunneley (2 yrs.)		Miss Ellen Smith ..		10 0 0		Mr. Ebenezer Ables		
0 10 0		3 10 0				..		
Collected by—								
Mrs. Harris, Bran-								
ston								
0 15 0								

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
H. Ripley, Esq.,	1 0 0	Collections.		Avon (Ross-shire),		Miss Isabella Alexander,	5 0 0
For Mrs. Abbe's Native Girls'		Congregational		Independent Chapel, Rev. J. Mc		Mrs. Petrie	0 1 0
School, at Parys-chapel.		Gilpe's Church,	3 19 9	Inven)	4 0 0	Mr. William Baxter	25 0 0
Mrs. B. Garnett	1 0 0	U. P.	3 14 0	Fortrose, Free		Mr. William U.	
Miss Garnett	1 0 0	W. Balfour's Sabbath		Church (Rev. S.		Baxter	25 0 0
Mrs. Mercer	0 2 6	Evening		Fraser)	1 14 6	Mr. Francis Molison	5 0 0
141. 12s. 6d.		School	0 5 2	A Friend to the		Mr. John Ewan	5 0 0
Juvenile Sale of Use- ful and Ornament- al Works, for the Preparatory School for Chinese Boys at Hong-Kong, per Mrs. H. B. Byles	2 13 6	Edinburgh, Mrs. Smith, Belle-rue- crecent, for Wid- ows' and Or- phans' Fund	1 0 0	Denares Mission.	1 0 0	Mr. Alexander Low	5 0 0
Bridlington, L., for the Native Girl, Lettitia Porter	2 10 0	Kirkcaldy.		6l. 15s. 6d.	41 15 10	Mr. Patrick Beaman	5 0 0
		Congregational				Mr. James Nelsh	2 2 0
		Free Church	4 10 0	Anstruther, Two		Mr. John Laing	2 2 0
		Juvenile Meeting, for John Williams	1 13 9	Boys, for the Hindoo Orphans, J. A. James and G. S. Mansfield	0 10 0	Mr. George Rough	2 0 0
		Exrs. 86s. 10l. 18s. 1d.		Campbelltown.		Mr. James Russell	2 0 0
		Cupar.		A Friend	1 0 0	Mr. John Smith	2 0 0
		Boston Church, U. P.	1 6 9	Millknow Sabbath- school Missionary Society	0 10 6	lay	1 1 0
		Burnside Church,				Mr. James Kennedy	1 1 0
		U. P. (D.)	3 0 0			Mr. James McAvain	1 1 0
		Baptist Chapel and				Mr. Robert McGa- vin	1 1 0
		Established Church	6 13 5			Mr. Thomas Walker	1 1 0
		111. 6s. 2d.				Mr. A. A. Johnston	1 1 0
		Falkland.				Mr. William T.	
		Congregational Chapel.				Landlands	1 1 0
		Rev. G. Greig.				Mr. William Scott	1 0 0
		For the Missionary				Mr. Edward Urqu- hart	1 0 0
		Ship	2 14 6			Mr. Daniel Urqu- hart	1 0 0
		Miss Kilgour, for				Mr. Joseph Cable	1 0 0
		China	0 15 6			Mr. William Meth- ven	1 0 0
		Missionary, Prayer				Mr. Peter Carmichael	1 0 0
		Meeting	0 13 0			Mr. David Buchan	1 0 0
		Congregational Public				Mr. David Easson	1 0 0
		Meeting	0 17 1			Mr. William Cam- eron	1 0 0
		Rev. Mr. Burnside	0 2 6			Mr. David Kvd	1 0 0
		51. 2s. 7d.				Mr. Thomas Low	1 0 0
		Burnside, Col- lection at Free				Mr. Alexander Kel- ler	0 10 6
		Church	2 4 8			Mr. George Malcolm	0 10 6
		Elie, Collection at				Mr. William Gibson	0 10 6
		Congregational				Mr. William Hailey	
		Chapel	3 10 1			Jun.	0 10 6
		Widows' and Or- phans' Fund	2 0 0			Mr. Alexander Da- vidson	0 10 6
		Missionary Ship.	1 7 0			Mr. Peter Methven	0 10 0
		6l. 17s. 1d.				Mr. John Stevenson	0 10 0
		Glasgow, Mrs. Mil- lar's School, for				Mr. John Luke	0 10 0
		Ship	3 14 6			Mr. Thomas Innes	0 10 0
		Ornament for Ship.	1 0 0			Mr. Alexander Ty- rie	0 10 0
		Free Church for Ship.	1 5 0			Mr. James Fenwick	0 10 0
		Murkirk Collection	0 16 8			Mr. James Frain	0 10 0
		Catrine, Collection,				Mr. David Cooper	0 10 0
		U. P. Church	3 2 8			Mr. John Tish	0 10 0
		Ayr, U. P. Church.	4 6 8			Mr. Alexander Ma- thewson	0 10 0
		Deduct Expenses	1 16 6			Mr. James Mahe- w	0 10 0
		Maybole, Collection				A Friend, per David	0 10 0
		in U. P. Church	0 17 6			Easson	0 10 0
		68 2 4				Mr. Alexander Ste- wart	0 5 0
		Collections by Rev. James				Mr. John McArthur	0 5 0
		Kennedy.				Mr. William Eadie	0 5 0
		Inverness.				Mr. James Brown,	
		English Free Church				sen	0 5 0
		(Rev. J. Thornburn)	7 3 0			Mr. Robert Mc	
		East Church (Rev.				Lauchlan	0 5 0
		D. Butherford)	4 9 8			Mr. John Caird	0 5 0
		United Presby- terian Church (Rev.				Mr. James Currie	0 5 0
		J. Scott)	2 0 0			Mr. David Kidd	0 5 0
		Independent Chapel,				A Friend, per J.	
		(Rev. J. Kennedy)	7 3 6			Smith	0 5 0
		A Friend	1 0 0			Mr. John Paterson	0 5 0
		Sabbath-schools in				Mr. Peter Bain	0 4 0
		the Independent				Mr. James Philip	0 4 0
		Chapel	1 2 1			Mr. James Alexander	0 4 0
		Interest	0 2 10			Mr. John Saunders	0 3 0
		Exrs. 6s. 6d. 2l. 11s. 7d.				Mr. James Low	0 2 6
		Forres.				Mr. James Mitchell	0 2 6
		United Presby- terian Church (Rev.				Mr. David Mackay	0 2 6
		A. L. Simpson)	4 9 6			Mr. James Mackey	0 2 6
		Free Church (Rev.				Mr. James Scott	0 2 6
		D. Grant)	4 12 0			Mr. Alexander Na- pier	0 2 0
		Independent Meet- ing (Rev. A. Noble)	1 10 2			Mr. David Napier	0 2 0
		Prayer Meeting				Mr. David Stewart	0 2 0
		Missionary Box,				Mr. David Keay	0 2 0
		St. Andrew	1 16 0			"Dens-road 1 century"	
		Young Persons	0 2 0			Sabbath-Evening	
		12L. 9s. 6d.				School	0 10 0
						Juvenile Missionary	
						Box, A. B. L. and	
						J. A. L.	0 2 0
							241 13 7



THE LIFE OF
JOHN RUSSELL, ESQ.

BY JOHN RUSSELL, ESQ.

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Printed by J. B. G. & Co. 10, St. Martin's Lane, London.

THE EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR MAY, 1851.

MEMOIR OF THE LATE REV. JOHN SCOTT, OF HEXHAM.

At Quatre Bras, Hexham, Northumberland, died, on the 26th of January, the Rev. John Scott, in the sixty-fifth year of his age, whose memory is dear to those who knew him and appreciated his worth. He was born in London in the year 1786, but of the earlier period of his life the writer has no information; he must, however, have been brought to a knowledge of the truth in his youthful days, as his ministerial course commenced "while he was yet young." He was educated for the Christian ministry under the late Rev. George Collison, of Hackney, London. He came to be pastor over the Independent church and congregation at Broadgates, Hexham, in the year 1809, and preached his first sermon there on the 10th of September, but was not ordained till the year 1812, on the 2nd of April. At his ordination there were present the Rev. Messrs. Heslop, of Horsley; Hill, of Carlisle; Davidson, of Newcastle; Scott, of Parkhead; Norris, of Alston; and Emmerly (Baptist), of North Shields. Mr. Hill described the nature of a gospel church, Mr. Davidson asked the usual questions, Mr. Heslop presented the ordination prayer and gave the charge to the minister. In the evening of the same day three deacons were ordained, viz. Mr. Nicholas Temperley, Mr. Ed-

ward Nicholson, and Mr. John Grey. Mr. Norris delivered the charge to the newly appointed officers of the church, and Mr. Scott, of Parkhead, gave a lecture from Phil. i. 29. This account is taken from memoranda of the proceedings made at the time by a member of the church, Mr. John Ridley, senior. The ordination service seems to have been a very solemn and edifying season, and to have given great satisfaction. "The account," observes Mr. Ridley, in his Diary, "which the young minister gave of his conversion to God, and of his views of the doctrines of the gospel, was very affecting and scriptural, and gave promise of much usefulness. The manner of his conversion was a striking display of the power of Divine grace. During the time of his telling how great things the Lord had done for him, I felt it a heart-melting season. My eyes filled with tears of joy—my soul happy in God!"

The first text from which Mr. Scott preached when he came to Hexham was, "I AM hath sent me unto you," Exod. iii. 14; and his first sermon after his ordination was grounded on the passage, "I determined not to know anything among you, save Jesus Christ, and him crucified," 1 Cor. ii. 2; to which apostolic resolution in his subsequent

course he closely adhered. Here he was very laborious and successful, generally preaching three times on the Lord's day, besides many engagements during the week; and many persons were added to the church during his pastorate: at one church-meeting ten individuals were admitted. In 1810, he founded the Sabbath-school at Broadgates, and attended to it very diligently himself, and it has been continued to the present time. He took a great interest in public religious institutions, particularly the Bible Society and the London Missionary Society, an Auxiliary to the last of which he established in the year 1819.

Some time after his settlement at Hexham, he took for the partner of his joys and sorrows Miss Ann Elliot, a pious young woman, who was to him a most devoted and affectionate wife, by whom he had nine children, two of whom only survive—a son and a daughter. Some of them were interred at Hexham, some at Sidbury, Devon, and one at Newcastle.

Mr. Scott possessed, by the grace bestowed upon him, valuable endowments for the work of a Christian minister; and it could not be doubted by those who knew him, that he was divinely called to that important office. In my long and intimate acquaintance with him, I was always struck with his *unaffected and fervent piety*. There was so much reverence and feeling and unction, both in his public and family devotions, that those uniting with him felt at once impressed and edified. There was no laboured effort, but the spontaneous breathing of the soul after God, the expression of filial confidence and humble faith in our Advocate with the Father. The words of the psalmist were verified in his petitions, "I opened my mouth and panted: for I longed for thy commandments." The assiduous cultivation of pious affections is a most important and indispensable feature of the character of the true pastor; for

how can a minister handle the awful subjects which relate to his office, without much deep and solemn communion with the Father of lights? I call to mind the seasons of friendly intercourse I have enjoyed with him, the loss of whom we mourn, and I seem to hear his solemn accents of prayer and thanksgiving to the God of all grace. Particularly I remember a discourse delivered by Mr. Scott some twenty years ago, at Parkhead, on the subject of "joy in heaven over a repenting sinner:" it was a delightful season never to be forgotten; many were visibly affected, and seemed to sympathise with the pleasure which runs through the heavenly host when a sinner turns to God. The sweet serenity, the devout aspirations, the holy fellowship of kindred souls, which the subject and the place* awakened in the mind, invested the words of the poet with uncommon interest:—

"These are the joys He lets us know
In fields and villages below:
Gives us a relish of His love,
But keeps His noblest feast above.
In Paradise, within the gates,
A higher entertainment waits;
Fruits, new and old, laid up in store,
Where we shall feed, but thirst no more."

May the prayers which he offered for his family, the church, and the world, be abundantly answered in the revival and spread of pure and undefiled religion!

As a minister of Christ's holy gospel, Mr. Scott discharged his duties with *great diligence, fidelity, and zeal*. His motto was—"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." He paid great attention to *pastoral visitations*. Sometimes he has been known to take persons into a room alone, to endeavour to make a

* The chapel at Parkhead is situated in a lovely and secluded spot, in the corner of a meadow-field, with a sweet purling brook just below. A place for the worship of Almighty God more congenial with the devout and imaginative mind could scarcely be desired.

salutary impression on their minds; and on some occasions he would have all the men employed in Mr. John Ridley's shop, into the kitchen, to pray with them. The following account is recorded in Mr. Ridley's diary:—"On the 20th June, 1810, a mountebank party had been performing in the market-place, Hexham. It being the evening part of the day, our worthy young minister, the Rev. Mr. Scott, who had been in the country preaching, on his return home, in passing the crowd near the time of their foolery ending, took courage to stand up amidst the giddy multitude assembled on the occasion, to give them a word of exhortation. What is singular, he had one of the artillery waggons for his pulpit, a number of which were on their way to Carlisle, but had stopped in town till next morning. He took his stand upon the top of the carriage, and there boldly and faithfully declared to hundreds of bystanders the necessity of experiencing the *power* of Divine grace upon their hearts. He is, indeed, the most wonderful youth I ever heard sound the gospel-trumpet in Hexham. May the pleasure of the Lord prosper in his hands! So prays—J. R."

I had rather frequent interviews with him during the last five years of his pastorate at Hexham. He was always contriving plans for the extension of the Redeemer's kingdom, both generally, and particularly in his own neighbourhood. This was the great object for which he lived and laboured, and he did not labour in vain. He was the principal means of raising the church at Haydon Bridge, and, in connexion with other ministers, of getting an interest established at Corbridge, and another at Brampton. His labours in the villages were abundant and cheerfully bestowed. They were also highly appreciated by his attached people, who were the most satisfied when they had their own minister in the pulpit. According to all appearances, it would have been better for the cause if he had

remained among them to the last; but he thought it his duty to leave them, although it was a severe trial, and was deeply felt by both parties. He preached his farewell sermon at Hexham, July 22nd, 1821. An attached friend observed it was the greatest loss that ever befell Hexham. I have often thought that if minister and people can work together with tolerable comfort and harmony, they should maintain their connexion, unless there be very cogent reasons for a separation. The relation of pastor and flock is a most solemn and important one, involving mutual obligations of great moment. Happy the faithful pastor, who, when the chief Shepherd shall appear shall receive a crown of glory that fadeth not away!—happy the flock who keep themselves unspotted from the world, and wait for the mercy of our Lord Jesus Christ unto eternal life! I may, however, be allowed to say, from my own experience of thirty-six years with the same people, that Independent ministers, in these northern parts of the kingdom, are too much confined to one narrow sphere. I can scarcely peep out from the mountains one or two Sabbaths in the year, and that with great difficulty. There ought to be some means adopted amongst us to afford an opportunity for an occasional change of pulpits. Ministers and churches would thus enjoy more fraternal intercourse, the love of the brethren would be stimulated, and the principles of the gospel would be more diffused. I very well recollect that in Mr. Scott's case, when he was minister at Broadgates, his evangelising spirit was often restrained by the unreasonable wishes of the people to restrict his labours too much to themselves. He and myself did occasionally exchange services; and it was with no small pleasure that I occupied his place, to preach the unsearchable riches of Christ, and to enjoy with the Christian friends at Hexham the communion of kindred feelings and the aspiration of

kindred hopes. With some of them, whom I could name, I formed attachments, which, I trust, will be perpetuated in eternity. Part of them have already crossed the Jordan that separates that heavenly land from ours; and, among others, my dear departed brother, to join the members of his flock, and those of his beloved family, of whom death had deprived him; but, above all, he is gone to be with his blessed Saviour, whose love he delighted to proclaim, and whose service was his highest ambition and delight. O come the happy day when we shall lay aside the tattered garments of this frail mortal body, and put on the beautiful robes of immortal light and gladness! O welcome this precious volume of Divine revelation, which opens to our admiring eyes visions of celestial bliss, so instinct with life and so irradiated with the beauty of Jehovah, proceeding from the throne of the Great Eternal! "No book like the Bible," as Dr. Thompson, of Coldstream, said, after he was lately seized with paralysis. "No book but the Bible could have told us that mortality shall be swallowed up of life!" To pass through the gates of death is nothing, when the soul adheres to Jesus and his faithful word, which says, "Fear not, for I am with thee."

"Jesus! the vision of thy face

Hath overpowering charms;

Scarce shall I feel death's cold embrace,

If Christ be in my arms."

After resigning his charge at Hexham, Mr. Scott engaged, in the year 1821, with the Home Missionary Society, to labour as a Home Missionary, in Weardale, in the county of Durham, where he continued till 1826, and afterwards laboured for about a year at Walsingham, in the same county.

He had much to contend with in that locality, both from the prejudice and opposition of some other denominations of Christians, and from the immorality which prevailed, as well as from the very fatiguing journeys which he had

to perform. In a letter I received from him when at that place, dated November 19, 1821, he said, "Weardale is a wicked place; drinking, and fighting, and lewdness awfully abound in it. More is spent in drunkenness in this Dale than would support a dozen Missionaries: this state of things is a great grief to my mind." In that letter he gave me an abstract of a month's labours, from October 16th to November 18th, during which time he preached thirty-five times, besides visits to the sick and the dying, and performing his preaching tours on foot. He remarks, "Visited several dark villages this day (November 6th); as Frosterly, Wilton-le-Wear, &c.: so tired could scarcely walk home."—"Heard of a cock-fighter who regularly attends worship, and it is hoped has received benefit." He observes, "At Midgeham, Harwood thought I was going to preach to the mountains—so few houses."—"Preached at Matthew Allison's: he with joy received me, as he had a brother died a few months ago, who often mentioned my preaching at Alston races. This is the second instance of real good resulting from that attempt, that I have heard of." Here he alludes to his preaching on the race-ground at Alston in the year 1811, when, as he mentions, the word made an impression on some minds, at least two instances of real good being done having come to his knowledge—an encouragement to withhold not the hand from sowing the seed of the word when it is in our power to do it, for the Lord may bless the weakest means to the saving of souls.

At another time, complaining of the discouragements he met with in the ministry, he thus expressed himself,— "At times my mind is so low, it is ready to sink under the difficulties, and my health is far from good. May our ministerial trials be sanctified, and also our domestic and personal afflictions! What does it signify if we get to heaven after all, and are blessed by the Lord of

the vineyard to bringing others to himself, and helping them on their way to glory?"

Finding his labours in Weardale too heavy for him, he accepted an unanimous invitation from the ancient church at Parkhead, near Kirkoswald, in Cumberland, in the year 1827, to become their pastor. His labours were held in high estimation in this place, and he was well attended. The members of the church and the hearers generally were strongly attached to him. Some of them have told me what great pleasure and satisfaction they enjoyed under his ministry, and the delightful seasons with which they were favoured at the conversation meetings, when a passage of Scripture, previously selected, was the subject of remark and investigation, and the minister summed up by giving his views and explanation of the subject.

Here, however, difficulties soon arose. It being found necessary for the security of the chapel property to increase the number of the trustees, a violent opposition was raised against the measure. It was, however, carried by a majority of the members; and the affairs of the church were settled, after much trouble and contention, on a satisfactory foundation. Offences will sometimes arise in the church. In this case, every proper means should be used to have them removed; for, however desirable peace may be, *purity* should have the precedence. We know who has said, "*First pure, then peaceable.*" It is an easy thing to be a quiet, easy, peaceable Christian, and let all the trouble of rectifying abuses fall upon other persons; but there are times when to be silent is to incur the charge of suffering sin to be upon our brother, and of purchasing peace at the expense of truth. Christians are sometimes called to suffer for *well doing*; in this case the cause is just, and the righteous God will be with them. We do not wish to represent the departed as a perfect character—per-

haps he had an infirmity of temper, and might be sometimes too warm in maintaining the view which he took; yet

"E'en his failings lean'd to virtue's side."

He was a man of sterling worth and strict integrity, and "feared God above many."

After leaving Parkhead, in the year 1834, he took a charge at Sidbury, in Devonshire. There he was called to go through a most severe trial, in the loss of his dear wife and two of his children, within a very short time, of typhus fever. I received a very interesting letter from him at that time, relating the joyful, triumphant departure of those that were so dear to him, his own entire resignation to the Divine will, and the sweet consolation that was mercifully afforded him. He observed, in regard to this most trying dispensation, that the Lord had laid on him severe afflictions; but he had not one too many—they were all needful. I well recollect one expression Mrs. Scott used in her last illness, on part of the family retiring for the night, "The Lord is with them that stay, and with them that go!" How happy the Christian's lot to have a faithful, unchanging God, ever present to overshadow him with the wings of Divine protection and everlasting love! Mrs. Scott was an humble disciple of Christ. She loved the Redeemer and his cause, and faithfully bore her part in the duties and trials of domestic life.

After continuing at Sidbury till February, 1842, Mr. Scott went and supplied a place called Broad Chalk, in Wilts, till August of the same year. It was there, I believe, that he became connected by marriage with her whom he has now left his bereaved and sorrowing widow, to mourn the severe loss which she has sustained. May the rich consolations of the gospel be the healing of her sorrows, and the support of her soul!

In 1842, Mr. Scott returned to the

north, and has since that time resided, for the most part, near Hexham. After his return, he preached once, and only once, in the place of worship where he formerly administered the word of life. His discourse was founded on the words, "Jesus Christ, the same yesterday, to-day, and for ever;" and was, as one of his hearers observes, "rich in evangelical truth and spiritual unction." For some time he preached regularly at his own house at Quatre Bras, but his declining strength and growing infirmities would not permit him to engage in the onerous duties of a stated pastor; indeed, for the last year of his life, in addition to other afflictions, he was almost totally deprived of the power of vision. He was seized with paralysis on the evening of Monday, the 19th January, and lingered for the most part in an unconscious state till about three o'clock on the following Sabbath morning, when his happy spirit took its flight

"To fairer worlds on high,"

to be associated with the general assembly and church of the firstborn, and with the spirits of just men made perfect, "to be for ever with the Lord."

It is but justice to say that in Mrs. Scott, the bereaved widow, the subject of this brief sketch found a suitable helpmeet to minister to his wants and comforts when his strength began to fail, one who most faithfully, tenderly, and assiduously did all that was in her power to lighten the cares and alleviate the sufferings of him who is now beyond the need of any earthly comforter. She has the happy consciousness of having performed the part of a dutiful and affectionate wife to a faithful servant of Jesus Christ. She will remember, with thankfulness to Almighty God, the wise counsels, the fervent prayers, the holy example of her now departed friend and husband; and I trust that she will feel more powerfully the attraction of a Saviour's love, and the glories of that world where "the Lamb which is

in the midst of the throne shall feed his servants, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

You have been refreshed in the house of mourning with the streams of these living fountains,—may they follow you all the way to your journey's end! and then may the weary traveller be conducted to Canaan's happy land, where no evil is suffered, no pain is felt, no sorrow is endured, but all is peace, and joy, and praise for evermore!

You, the children of such a father, will, I am sure, cherish the memory of your dear and honoured parent with the most affectionate reverence. You are children of parents, both of whom I long knew and highly esteemed, for their eminent piety and excellence of character. You were "trained up in the way you should go," and I sincerely hope you will never "depart from it." In your father's house you witnessed the daily sacrifice of prayer and praise, you heard the instructions of wisdom from the inspired volume, you were early taught to keep holy the Sabbath-day, and attend its sacred services. All the lessons of morality and religion were enjoined upon you with all the tenderness and anxiety of parental intreaty and love. I need not tell you that great obligations grow out of these instructions and examples. I trust you are already partakers of the common salvation; or, if there be any wavering in your minds, that you will without delay decide for God and heaven, and then labour to hold fast and diffuse the great principles of the gospel. The church has need of you, that you may be helpers of the truth; the world has need of you, that you may shine as lights therein. May you live to promote that cause in which the excellent of the earth have laboured and suffered, the success of which occasions a new thrill of joy among the redeemed above, and which is destined to fill heaven and earth with the praises of God and the Lamb! May your father's

God be your God—your portion and exceeding great and eternal reward!

The removal of the faithful servants of Christ from their warfare on earth to their triumph in heaven, should teach us the value of life, and our obligation to employ it in serving our generation, according to the will of God. How desirable that Christians should have the Spirit of Christ; that they should walk in the Spirit, and live in the Spirit, and be filled with the Spirit, that they should shine in the beauties of holiness! If we give way to vain jangling and bitter contention, it will eat out the comfort, the life, the peace, and even the very knowledge which we may possess. Timothy was commanded to charge the peo-

ple before the Lord, that they strive not about words to no profit, but to the subverting of the hearers. Hold the truth, and hold it firmly, but hold it in faith and love; hold it so as to purify the heart and direct the life. Were all the churches to *live* the gospel as well as profess it, they would do more to convince gainsayers that it is from God, than all its enemies could do against it. Let us apply to ourselves the solemn admonition to the church at Ephesus,—“Repent; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

J. H.

Alston, February 22, 1851.

A CHRISTIAN PASTOR'S EXPERIENCE IN MISSIONARY ORGANIZATION.

THIRTY-SIX years ago, the writer left college with a deep and settled—not to say enthusiastic—conviction that Missionary operations were the great demand of the age. That conviction had originated in early training and association, in acquaintance with the striking origin and working of the London Missionary Society, and in a most pleasing and profitable intimacy, during his college life, with Mr. (now Dr.) Philip, that champion of the Missionary cause, then pastor of the Congregational Church, George-street, Aberdeen.

College-life had not quenched, but rather fanned the Missionary flame. The Tutors were all Missionary men, attached fervently to the plans and operations of the Society in which Bogue, and Burder, and Waugh, and Wilks, and Hill, and Hardcastle, and Shrubsole, and other honoured men, were spending their best energies. Nine-tenths of the Students, too, were earnest in the Missionary cause. They read and conversed about it; held their Missionary associations; and, in their debating

society, discussed all the great questions which had sprung up in connexion with the rise and progress of the London Missionary Society. They expected holidays on all great anniversary occasions; and their Professors, without establishing any express law, let their pupils distinctly understand that it would be gratifying to them that Missionary festivals should be attended by those committed to their care. The writer blesses God for these gratifying reminiscences; and can truly say, that he and his beloved brethren did not think the time lost which was devoted to listening to the instructive appeals of distinguished men, from the pulpit and platform, in support of Missionary claims. They always returned from such exercises with invigorated delight and zeal to prosecute their studies for the Christian ministry.

Under such auspices, the writer of this paper left College for Pastoral life. He entered on a sphere of unusual difficulty; with little to awaken hope but the vast population by which he

was surrounded. Congregational Dissent was almost unknown; and prejudice ran high against everything except a decent and quiet formalism. But his Missionary predilections never forsook him. He determined that if God gave him a church, by His blessing it should be a missionary one. He had a chapel to raise, without any aid from a Chapel-Building Fund; and found himself and his flock soon incumbered with a heavy chapel-debt, with but slender prospect of its being speedily liquidated. Many came to hear the word; but, for a long time, they loved a cheap gospel, and did but little to meet existing burdens. Those who were elected to office were somewhat timid for the future; and expressed anxiety, when foreign objects were named and pressed by the youthful pastor, lest they should diminish the necessary supplies for home objects. "No," said he, "let us do something noble for the perishing millions of the race far off from us, and God will help us to meet our own domestic claims."

A Missionary Auxiliary was formed. Its beginnings were indeed but small; but it threw new life into all other plans of usefulness; the whole of the Chapel receipts were literally increased by it; and all the thoughtful of the people began to see that the best way to help themselves was to begin to help others. The Chapel was soon filled and enlarged; — it was filled a second and a third time, and a second and third time enlarged, at a cost of not less than £4000; the new and the old debts were all discharged; and the Missionary Auxiliary continued steadily to progress side by side with numerous other charitable institutions; and is now, after the lapse of thirty years, in the zenith of its strength, affording shelter and encouragement to every other "work of faith and labour of love" in which the congregation is engaged.

The first annual payment of the Aux-

iliary was £15, and its last, £279 12s. 11d.; and of this latter sum nearly one-half was realized in very small payments, cheerfully contributed by the poor of the flock. The Auxiliary is so completely organized as to invite and secure the contributions of all; and the writer has pleasure in stating, that all the people, with one consent, in their different spheres of life, without pressure or effort, are ready with their free-will offerings. The Sunday-school Children and Teachers make their regular weekly contributions; — all the other schools connected with the chapel present their regular annual sums; — the collectors are all at work continuously through the whole year, some of them raising a sum exceeding £30; — Missionary boxes, to the number of more than fifty, are distributed among the families of the congregation, which are called in at the proper time; — special contributions are solicited for missionary objects peculiarly interesting to the congregation; and the Anniversary Meetings are always prepared for with the greatest care, and advertized earnestly from the pulpit weeks before their arrival; so that they never have failed, in a single instance, to be well attended and well sustained. Though the last annual meeting was held on a night of heavy rain, the chapel was full, and the service most impressive.

As an old friend of the Missionary Society, the writer has thrown these hasty thoughts together for the encouragement of his brethren and the churches at large; and bears this deliberate and willing testimony, that the Missionary cause has been fraught with innumerable benefits to himself and his flock. It has stimulated zeal, called forth benevolence, and fanned all the best elements of a public spirit.

A PASTOR OF THE SAME CHURCH
FOR THIRTY-SIX YEARS.

RITUALISM AND RATIONALISM: THEIR FATAL INFLUENCE UPON THE CHURCHES.

(To the Editor of the EVANGELICAL MAGAZINE.)

SIR,—In your January publication I offered some general observations upon the changes of opinion which are going on in the religious world, and the influences which are at work to produce them; and I proceed now to particularise them under two specific heads; namely—Ritualism and Rationalism; or a taste for what is showy and external, and gratifying to the senses, on the one hand; or for what is speculative and metaphysical, and gratifying to the intellect, on the other: the former attaching undue importance to circumstances, and merging the spiritual in the external, and that which works upon and excites the imagination; the latter overstepping the bounds of legitimate inquiry—intruding into those things which are concealed from mortal vision, and attempting to bring within the narrow compass of man's finite reason the infinite and deep things of God. These two influences are very different in character and operation, but both exercise a baneful effect upon the churches; and the issue is in both cases similar:—loss of spirituality; God's word and the work of the Spirit neglected and despised:—abject superstition in the one case, and avowed unbelief in the other, are the final result.

I will briefly follow the course of the former to its deadly consequences. Ritualism exhibits itself in various forms: it is adapted to our very nature, which clings to it as the end, and substitutes it for religion itself. Thus, when God was pleased, for the gradual development of His own great purpose of eternal redemption through the work of His Son, to institute ritual observances and a ceremonial law, prefiguring that better covenant which was afterwards to take its place,—the people

whom He chose as the representatives of this typical dispensation very soon lost sight of the object, and placed their affections on the shadow instead of the substance; and their perceptions of a spiritual religion were so deadened, that, when He came in whom all was fulfilled, they could not discern their promised Messiah, were offended at Him, despised, persecuted, and put Him to death. Here we have one awful example of bigotted attachment to Ritualism and its consequences.

Let us pursue another:—The whole system of typical and ceremonial observances was now swept away;—a better covenant was established on better promises;—the temple-worship was at an end;—the ritual and ceremonial was entirely superseded by the real, the simple, and spiritual;—sanctity of place was no longer to be regarded—"Ye shall neither in this mountain nor yet at Jerusalem worship the Father."—"They that worship Him must worship Him in spirit and in truth." Upon these principles, laid down by the Saviour, the apostles acted. All through the New Testament, we cannot fail to be struck with the disregard shown to externals—to places of worship, and to ritual. There is absolutely not the slightest allusion to either. I need not quote passages to prove that they were held in utter disregard; the diligent student of the New Testament cannot but be alive to it. Simple adaptation of the means to the end in view—the preaching of the word of life, and the worship of God in spirit and in truth—is the character of the apostolic procedure; "not walking in craftiness, nor handling the word of God deceitfully, but, by manifestation of the truth, commending ourselves to every man's con-

science in the sight of God." Look at the tenor of the entire Epistle to the Galatians, to discourage Ritualism and promote the spiritual worship of God ; and with regard to places for worship, we hear of an upper chamber, of a place where prayer was wont to be made—in the open air, if most suitable, --and of the church in the house ; all indicating perfect indifference as to building. Nothing, then, could be more complete than the total overthrow of ritual, both local and circumstantial, which the gospel dispensation brought with it.

It is not much to be wondered at that Jewish prejudice should continue to cling around a ritual system—especially as it bore with it the sanction of God's original appointment, however latterly overlaid with men's inventions—in preference to that which, in its lowliness and simplicity, offered to their unspiritual minds no outward attractions. It required the mighty agency of the Spirit of God to give this spiritual discernment. The wonder seems to be (in the language of the apostle to the Galatians) that, after men had known God, or rather were known of God, they should turn again to the weak and beggarly elements whereunto they desired again to be in bondage ; and of such, however plausible appearances might be, the apostle, with prophetic discernment, adds, " I am afraid of you." He foresaw the fatal consequences which were to arise from the baneful effects both of Ritualism and Rationalism. A reference to the prophetic language of the third chapter of the Second Epistle to Timothy, and the second chapter of the Second Epistle to the Thessalonians will suffice.

The early history of the Church, immediately after the departure of the apostles, presents to our view a gradual unfolding of both these evil principles. Undue exaltation of the ordinances of Baptism and the Lord's Supper, under the title of *Sacraments*, implying an

efficacy residing in the ordinances which Scripture nowhere ascribes to them ; a superstitious sanctity assigned to persons and places ; the establishment of monastic institutions ; the erection of magnificent churches, intended to correspond with the temple of Solomon, which Constantine introduced when he took the Church under his protection : the encouragement given by this Emperor to all that was ornamental and sumptuous in public worship was so excessive, that all the characteristics of the religion of the meek and lowly Saviour vanished, and before the end of his reign vitality was nearly extinct : vain pomp and ceremonial took its place ; and from this time ritualism usurped the place of the simple truth as it is in Jesus. At this period, too, vain speculation upon the person and Deity of Christ, which had shown itself already in a variety of forms, received its most powerful auxiliary in Arius of Alexandria, whose opinions gave rise to one of the most formidable controversies that ever agitated the Church of Christ, and proved as corrupting to the African and Eastern churches as Ritualism and superstition did to those of the West. New heresies arose from time to time in both, producing confusion and every evil work ; but external observances and vain superstitions were doing their work in bringing the churches under the power of Antichrist, which was growing apace in the fifth century, and by the end of the seventh had reached its maturity. The simple doctrines of justification by faith in the work of Christ, and the all-sufficiency of God's word and Spirit for the conversion of man, were lost sight of ; and a new species of idolatry was widely spreading wherever the gospel had been made known. Ritualism and superstition had triumphed. The apostasy was complete ; and through a long and dreary period of the world's sad history, at which Christianity, nay, humanity, shudders, the worship of the Queen of

heaven, and of the saints (a mere substitution for that of the heathen deities under other names), prevailed. All that was base and abominable amongst the Jews in the worst periods of their history, and in heathenism, was renewed in this so-called Christian era; and darkness again covered the earth, and gross darkness the people. The sword of the Spirit gave place to the sword of the crusader; whilst the power and wealth of kings and nobles were laid at the feet of the *Church*, to advance her magnificence and promote her glory.

Here we pause again. We have arrived at another awful period in the Church's history: light had come into the world, but men loved darkness rather than light, and reaped the bitter fruit of their perversity. But a time of mercy returns, the witnesses are not destroyed—eternal truth never can be. God's word and Spirit, so long unheeded, are again commended to man's acceptance, and (as in all His dealings with His people) by the simplest, and apparently the feeblest agency. It is not to be denied that, through the dark period of the middle ages, there were many instances of real piety, in spite of the deadly doctrinal errors which were commonly received as truth, but no one had the courage to stand up for the truth as it is revealed in God's word, unadulterated by the Ritualism which had gradually fastened the fetters of Popery upon the Christian world. This period at length arrived.

In the fourteenth century, Wycliffe gave the first shock to the Papal system, by his translation of the Bible into English, and exposure of the leading errors of Popery: and from this time we find a succession of witnesses and martyrs for the truth raised up, amongst whom Cobham, Huss, Jerome of Prague, and many other noble spirits—of whom the world was not worthy—were sufferers: till the great event of the Reformation blazed forth with a potency which the united efforts of priestly and

imperial tyranny could not extinguish. And to carry on this glorious work, an obscure monk, in his solitary cell, ponders over the Scriptures of truth, which it pleased God, in His providence, to bring before him, and by His Spirit to incline his heart to receive.

From this time God's word and Spirit triumphed over Popery and Ritualism. The breach was made; the two stood distinctly opposed as light and darkness. The contest between the two powers was carried on through the instrumentality of the poor monk, armed with the Sword of the Spirit—the word of God—against all the powers of this world. Again, wherever the Divine word had free course, Christianity was reduced to its own simple elements; and when this was effected, vital godliness revived and flourished. History tells us the dreadful struggle it had to undergo on the continent of Europe with the rulers of the darkness of this world; and in too many instances how these were, in a way that seems mysterious to us, permitted to triumph. In our own land the struggle, though carried on during years of doubtful result, issued in the victory of truth so far as the word of God was made the basis. Ritualism made many attempts to obtain the victory, but the simplicity that is in Christ was too strong for it; and just in proportion as this was maintained, vitality increased. In England, however, Ritualism (of which the Reformers left too many remnants, hoping thereby to conciliate the Popishly inclined) fought hard for the sole ascendancy; and its advocates and promoters—the reformed hierarchy and the court—employed the grossest cruelty and injustice to enforce it. The contest was long and arduous, both in England and Scotland, with different results. In England the hierarchy, from its very nature, inclined to it; whilst in Scotland, where the Reformation had made a thorough sweep of everything ritual, nothing could reconcile the peo-

ple to the slightest return to it; and although they fell, perhaps, into the opposite extreme—even this is of a more hopeful tendency than the other, inasmuch as a spirit of inquiry is at the least kept alive, which the other serves to deaden and extinguish; and as the tares have sprung up amongst the wheat, in all seasons of the Church's history, so do these two principles of evil still show themselves amongst professing Christians even now. Of the Ritualism left to vegetate in the English Established Church, we are now seeing the fatal effects, as a nursery for Popery, and the impracticability of any attempts to put down the growing evil, which is increasing in intensity and audacity; its perpetrators setting all control at defiance, and deluding the people with imitations of the mummeries of Popery. Again, we see the most gorgeous buildings rising up in every part of the kingdom. Church-building is the great fashion of the day, and the evil attendant upon this state of things, viz. dependencies upon the unscriptural and soul-deceiving notion, that those who are bestowing money in this way are thereby honouring God, and promoting His glory, is again extensively at work. We hear of offerings to the Lord of this character; and it was only a short time since I was gravely informed of a "*thank-offering*" of a splendid clock, given by some school-boys to a chapel which they attended, because they had been preserved from the cholera; and this encouraged by a minister calling himself *evangelical*! This is one of numberless instances of the kind; and as respects the *utility* of church-building, it appears to be taken for granted, that the building of churches in our densely populated localities, abounding in all the beauties of ecclesiastical architecture, is a sufficient guarantee that religious cultivation in that neighbourhood must follow; whilst it is painfully obvious to the Christian observer that the people

are being deluded with the most erroneous views of what the gospel really is, and the better prepared by the diluting processes of High Churchism and Tractarianism, to come under the teaching which Popery is putting forth all its efforts to extend throughout the land.

Rationalism, too, is doing its fatal work, by its various shades of false philosophic reasoning upon the deep things of God—not confined, as heretofore, to the open impugner of God's word, but by the more specious and destructive method of a profession of great desire for its vindication, or better comprehension; whilst its truth is secretly undermined, and its spirituality got rid of, and a spiritual discernment of its precepts ignored, or treated with contempt.

Sir, I think I may, without being considered an alarmist by any but superficial observers, say, that, in the midst of all that is apparently most fair and flourishing, never was there a crisis of greater danger to the best interests of the people of this realm—their Protestant, their spiritual, their eternal interests. It is to be feared that the rising generation, those especially of the higher classes, both in station and in intellectual attainments, are becoming deeply imbued with the frivolities and superstitions of Popery on the one hand, or the speculations of a false philosophy on the other; and that, as far as present appearances indicate, a few years will present a maturity of most disastrous issue; and to this state of things the two influences which have formed the groundwork of these remarks have mainly contributed.

What, then, is the duty of the people of God of every denomination? There is surely no question as to the necessity of an immeasurable increase of the moral agencies we have at work to counteract the mischief now in fearful progress. The means are now in our hands, under His blessing, who will

make them available to any extent, if His people will work them; since the blessing follows the means. As well might we expect our fields to yield their fruit without culture, as to see the truth of God extending itself unaccompanied by the earnest efforts of those whom He has called to be labourers in His vineyard. And are these efforts going on in any degree commensurate with the extent of the emergency? Surely, when the whole kingdom is raising its voice almost universally, and without distinction of denomination, against Popish aggression, there should follow as universal a system of well-arranged Christian effort to counteract it. As it has been well observed, merely preaching against Popery from the pulpit will be of little avail, if people are not visited from house to house, both in town and country. The gospel must go to the people; for if we wait till they come to it, the agents of Ritualism and of darkness will be too much for us in their unceasing activity. To increase the operations everywhere of town and city missions, and of schools for the lowest classes of society, should be our object; and whilst we know that all which has yet been done for the City Mission alone, is inadequate for more than its maintenance in its present status, and that the means are wanted on every hand for the dissemination of sound Scriptural knowledge throughout every portion of this vast empire, surely it is a matter deeply to be regretted, that evangelical Christians should be found wasting their money, and occupying their minds, on church architecture, steeples, and other adornments and baubles, which are not only useless in themselves, but positively adding fuel to the flame; by thus gradually drawing men's hearts from

that which is the essential characteristic of the gospel,—simplicity and spirituality,—to that which has ever been its greatest bane,—external show and Ritualistic observance; appealing to the worldly element to increase their influence, at the very moment when it most becomes those who profess to make *the Scriptures alone* their guide, to show to the world what their principles are really worth; and, instead of succumbing to a vitiated, worldly-directed taste, and bringing down their principles to suit the pride of the "*upper strata of society*," how much more consistent with the mind that was in Christ and His apostles to maintain a noble, dignified simplicity in all their outward arrangements; thus proving to a vain world their unshaken confidence in the power of Divine truth to stand upon its own intrinsic excellence. And whilst Popery, and its vile and worthless imitator and promoter, Tractarianism, are uniting their efforts to lead the world back to the outward splendour and Ritualism of the middle ages, let Christians, of all denominations, set their faces like a flint against practices so opposed to the spirit of the gospel; so contrary to its character; so deeply injurious to its vital influence upon their own hearts. Let them beware of the temptations which are assailing the people of God on all sides, "to deceive, if it were possible, the very elect;" and give in to nothing which is not sanctioned by the spirit of the gospel, and which they do not feel assured is qualified to promote, *unequivocally*, the glory of God, the salvation of perishing souls, and their own progress in self-denying humility and nearness to Him.

C.

March 17, 1851.

DR. ARNOLD'S VIEWS OF TRACTARIANISM.

LETTER FROM THE LATE DR. ARNOLD.

(Page 264, 2nd Vol.)

You seemed to think that I was not so charitable towards the Newmanites as I used to be towards the Roman Catholics. I think so too, but with this grave difference: that they are Roman Catholics at Oxford instead of at Oscott—Roman Catholics signing the Articles of a Protestant Church, and holding offices in its ministry. Now, as I know you are a fair man, and I think that Oxford has as yet not deprived you of your wideness of mind, it is a real matter of interest to me, to know how the fact of these men being Roman Catholics in heart, which I quite allow, can be other than the most grave charge against them, till they leave Oxford and our Protestant Church. I cannot at all conceive how you can see this otherwise, any more than I can conceive how you can acquit Tract 90 of very serious moral delinquency. For surely the Feathers Tavern petitioners would have been quite as much justified in retaining their preferments as — and — are justified in remaining in our ministry. Neither does it seem to me to be a just argument respecting the Articles, any more than about other things, to insist that they shall be everything or nothing. I very gladly signed the petition for alterations, because I agree with you in thinking that subscriptions cannot be too carefully worded; but, after all, the

real honesty of a subscription appears to me to consist in a sympathy with the system to which you subscribe, in a preference to it, not negatively merely, as better than others, but positively, as in itself good and true in all its most characteristic points. Now the most characteristic points of the English Church are two: that it maintains what is called the Catholic doctrine as opposed to the early heresies, and is also decidedly a Reformed Church, as opposed to the Papal and priestly system. It seems to me that here is the stumbling-block of the Newmanites. They hate the Reformation—they hate the Reformers. It were scarce possible that they could subscribe honestly to the opinions of men whom they hate, even if we had never seen the process of their subscription in detail.

Undoubtedly I think worse of Roman Catholicism in itself than I did some years ago. But my feelings towards a Roman Catholic are quite different from my feelings towards a Newmanite; because I think the one a fair enemy, the other a treacherous one. The one is the Frenchman in his own uniform, and within his own *præsidia*; the other is the Frenchman disguised in a red coat, and holding a post within our *præsidia*, for the purpose of betraying it. I should honour the first, and hang the second.

THE SLANDERER.

A CIRCUMSTANCE occurred, not many years since, which, coming under the immediate observation of the writer, may well serve to illustrate the character of the class of persons to whom we would direct the attention of the reader.

At an evening party at Mrs. —'s,

where friendship, harmony, and Christian charity ought to have prevailed, and more than ordinary enjoyment been realised, for the want of some useful and pleasing topic being started for general discussion—the best mode of passing away time on such occasions—

the company were seen separating and forming themselves into detached groups, seeking amusement for themselves by alternately talking over domestic matters, and animadverting on the real or alleged failings of their friends and acquaintances.

In one of those temporary and partial abatements of the buzz which a number of voices talking altogether occasions, the following remarks were overheard, uttered by a lady, from whose manners might have been hoped better things:—

"I do not wonder at anything I hear about Mrs. —: I can quite believe it true; I have been told many things of her, worse than what you state; and some, too, not very much to the credit of her husband. It is a matter of surprise to not a few, how Mr. — has amassed such a large fortune so suddenly; for, you know," it was significantly added, "not many years since he was quite on a footing with ourselves. Though I would not judge them, I must confess there is much that looks suspicious, to say the least; against which no impartial persons can close their eyes."

Just as another series of *strange reports* and singular appearances was about to be detailed, a gentleman who had heard what passed, to the honour of his Christian principles, as some would think, calmly, yet fearlessly, and with an emphasis that could not be resisted, put to the lady the following question:—"Allow me to ask, my dear madam, of whom you might be speaking just now?" "Oh, it was only a friend, sir," was the somewhat confused reply, which was not a little increased by the rejoinder: "Indeed, a *friend*, was it? I thought, too, I heard the name of — mentioned; was it so?" The confusion of the lady, however, did not deter the gentleman from repeating the inquiry, whether Mr. and Mrs. — were not the persons to whom allusion was made. On receiving an answer in the affirmative, he inquired,

"But where are Mr. and Mrs. —? Of course they are present?" he remarked, looking around the room, as though waiting for them to answer to their names. The colour heightened to a warmer tint on the cheek of the lady; a dead silence, too, prevailed; and the question was repeated, with the request that, if present, they would come forward and defend the charges alleged against them. As no one appeared, the only alternative remaining to the lady was to acknowledge her ungenerous mention of faults of which she had only heard through the intervention of others, who, from malice and disregard of truth, had perpetrated an injury on their friends, on themselves, and on society.

Taking advantage of the opportunity thus afforded, the gentleman expressed his disapprobation of the lady's conduct, in terms such as he thought the case justly warranted. "What," said he, "is so base, yet, alas! what so common, as sporting with individual reputation!" and reproof was further communicated through the few following questions, which served as a tacit condemnation, and, perhaps, pierced deeper than any more palpable remarks would have done:—"May I inquire," said he, "what was the motive that induced the remarks which you made on Mr. and Mrs. — this evening, madam? Have you seen them lately? How did you speak to them? I know how you speak of them. Have you told them what is said of them, and heard *their* side of the question? Mr. — is very rich, is he not? *Your* husband, if I remember rightly, has been very unfortunate in business? Mrs. —, I believe, is considered a very handsome woman, very clever, and very accomplished, is she not? Can you tell me her age? Several years your junior, I think, madam?"

There were signs of increased uneasiness on the part of the lady, who, though she found it easy enough to

reply to these questions simply as interrogatories, yet experienced no little difficulty in combatting with what was implied through them, the bearing of which was so irresistibly plain, that she could not help seeing her heart exhibited as clearly as objects reflected by rays of light on a mirror. The proof of this was her hastily leaving the room, and afterwards escaping as quickly as possible from the house.

Reader, have you hitherto escaped the tongue of the slanderer? If you have, we congratulate you, but dare not encourage you to hope that you will pass through life without encountering this dangerous and cruel foe. Whenever the time arrives, however, that you shall come in contact, mark him well; seize him, not by the collar nor by the arm, but look at him; fix your eye on him; and speak through *that* to his heart; for there are looks which melt the soul. Our Lord cast on Peter a look, after his denial of him; and we are told that "Peter went out and wept bitterly." But mark you, let your look, as nearly as possible, resemble Christ's look—it was one of pity and tender reproof. Treat not the culprit as does the unsparing hawk the object it aims to capture, which wheels round and round it, alternately ascending and descending, and then darts upon its unsuspecting victim. Neither maliciously lacerate and tear him in pieces, as the wild beast of the forest does whatever intercepts its range; nor seek to hold him up to the scorn and contempt of others—this is not the mode that erring man should adopt towards erring man. The heart—and by this we mean its best affections—is the most sensitive, the most vulnerable part of man. Attack this, then, with proper weapons, sharpened by justice for the injured, and with mercy for the injurer; and we believe that both individuals will derive advantage. Mortification does little towards a radical improvement of character, and certainly savours not of the course pre-

scribed in the word of God for the administration of reproof. While, therefore, we would by no means wish the slanderer to escape notice, wherever he may be found, yet we would have mingled with our condemnation of his sin, that gentleness which invariably characterised the lessons of our Lord and Saviour Jesus Christ.

We would not, however, only caution you against that most injurious character, the slanderer, but also remind you of the little less guilt attaching to the listener. If there were no listeners, the former would shortly become extinct. As when a fire is no longer supplied with fuel it goes out; so, in like manner, were there no listeners to feed the depraved appetite of the slanderer, it would soon die of starvation.

That these two classes of persons are equally pernicious to the well-being of society should always be remembered: and there is no little truth in the remark that, "the tale-bearer and the tale-hearer should be subjected to the same punishment, with only this difference—the one should be hung up by his tongue, and the other by his ears."

Now, though we grant that such a penalty would not exceed the amount of desert for criminality so great, yet we would rather advocate a milder spirit, and persuade by the gentleness of Christian love any who may come under a like condemnation; and thus we shall be individually improved by the exercise of that charity which "thinketh no evil." From the lady and the whole party, who, notwithstanding this painful occurrence, frequently afterwards met, we are happy in knowing that there never again was heard a word depreciatory of friend or foe; each one of the party resolving, at the time, as we have since learnt, to abjure the mean and dastardly crime of slander, which, though painted somewhat strongly in the following lines, is not, we think, much overdrawn:—

"Thou deadly weapon! like the assassin's knife,
Hurl'd in the dark at the poor victim's life;
So thou, as secretly, dost oft direct
Thy poisonous shafts, which do unseen effect
Thy wily purpose—wound the heart's deep
core

Of those who may, than some, have virtues
more:

And, as the murderer who conceals his face,
That none the fell demoniac may trace,
So with a two-edged sword, soft words behind,
Thou strikest thy prey, with cruelty refined,

Causing, alas! with thy envenomed blade,
Wounds deeper far than he has ever made.
O Slander! let thy flame devouring be
Extinguish'd in the stream of charity!"

After such a picture, our readers, we think, are not in much danger of ever finding themselves in a like dilemma with the lady who is the more prominent subject of the present article.

S. S. S.

REFLECTIONS ON THE CENSUS OF 1851.

March 31, 1851.

TO-DAY a mighty work has been accomplished in our land—the people have been numbered! Such a work would, in former times, have excited no common interest, and required immense effort for its performance. Yet all is now done almost as quietly and easily as any of the great operations of nature itself, which proceed silently and unheeded, from their commencement to their termination, and are only known to us by their grand results. Why, and how is this? Just because man, possessed in some faint degree of his Maker's image, even though fallen, manifests a few broken and scattered rays of that glory in the knowledge and skill with which he plans and executes all his works. But even to manifest these, he requires much and long-continued culture; and they can only, therefore, be looked for in a highly civilised state of society. And from the conception and execution of such works, this is evidently the condition of our country. The attempt to procure an accurate Census of our population is but of yesterday; and yet how complete will be the returns now obtained! They will embrace every particular of statistical importance, respecting individuals, families, classes, and institutions. They will furnish an accurate index to our national progress in numbers and in strength—not so much for war, we

hope, as for peace—the strength of educated masses; of commercial, trading, and manufacturing enterprise and skill; of social morality, and of religious influences. In these results our political economists, philosophic statesmen, social reformers, and Christian philanthropists, will find a most valuable storehouse of facts ready for their respective uses. From these, by comparison and induction, they may draw general conclusions, and form laws of universal application, in reference to the different, but related, and very important branches of practical knowledge to which they respectively devote their attention. And how is it, then, that this great work, and its mighty results, are so easily, quickly, and silently accomplished—done, virtually at least, all in one day, without any interruption to the daily, ordinary engagements of so large, crowded, and busy a population as ours? Simply by skilful pre-arrangements, and a wise subdivision of labour. And the knowledge and capacity for these things are all from God: in these things we are, in an humble measure, like to God. Let Christians, then, learn from the men of this world, to use the gifts of God for God's peculiar work; let them be as wise in the peculiar fields of labour which they are called upon to occupy, as the disciples and followers of Him who went about doing good, and who hath enjoined

upon all his friends to do as he hath done. On similar principles of pre-arrangement and subdivision, made with wisdom, and executed with energy, how much more successful would be the enterprises of Christian beneficence! The Church has yet to learn from the world—we mean the true Church; for false churches, especially that of Rome, have well and ably learned these lessons.

But, after all, the world has gained not a little of what it most glories in with any good reason, from the church. Why have we in our day, and in this country, so many well-meaning and active social reformers and general philanthropists? Unquestionably from the indirect influence of the religion of Jesus Christ on the thinking and educated portion of the community. This may be gathered from the facts that these men are only to be found in countries where some degree of Evangelical light has long been shining; that they abound in different lands in proportion to the amount and clearness of that light—as may be seen by reference to France, Germany, and England; and that, though very often not disposed to own it either fully or candidly, yet the best views which they propound, and the arguments by which they enforce them, are evidently drawn from the Bible. If they are not so directly, at least they are indirectly, through the general prevalence of Scriptural knowledge in our times.

To number the people is no new thing in the earth. Moses twice numbered the children of Israel: first, in the beginning of the second year after the Exodus; and again, at the end of the forty years' wanderings in the desert. (Num. i. and xxvi.) These censuses were made at God's command, as the King of Israel, and for purposes chiefly of a warlike nature; for the Jewish leader was to take the number "from twenty years old and upward, of all that were able to go forth to war." So

David's enumeration (recorded in 2 Sam. xxiv.), though not commanded by God, was only of the military force of the nation—"valiant men that drew the sword." Whatever was the precise reason for the displeasure of God with David for doing that which Moses was twice ordered to do, we may at least learn from these instances, on the one hand, to be thankful that, though wars have not yet ceased to be, our census is not required for warlike uses, and contemplates much larger results and far nobler purposes than a military levy; and on the other, that, as nations, we are not under a theocratic government. However excellent that government was for the temporary purposes of the Mosaic economy, it would now be an intolerable burden for us to require a specific revelation from heaven for every important national transaction. And if a small nation, and one so well instructed respecting their duty as Israel, so often erred through neglecting to abide by the revealed laws furnished for their guidance, or else to wait for a new communication, how fearful and frequent would be the sins of negligence and disobedience, bringing wrath upon the people, of nations so numerous, and, at the same time, so partially instructed and so self-confident as our own, or other modern nations, if placed under a theocracy like that of ancient Israel! God has very mercifully left us to the exercise of our own reason, both as individuals and nations, in all things for which, as full-grown men, it is competent. And to guide us rightly, we have the principles of natural science and divinely revealed truth, which it is both our duty and privilege to follow. If these are neglected, we pay the penalty, in this life only, of all the inconveniences and sufferings which such neglect may fitly be expected to produce. And such principles may, upon a very little reflection, be found to authorize and recommend such a Census as that now taken. It is, therefore, as

much, though in a different way, required by God, as was the numbering of Israel by Moses. It would be a happy thing for us if we were more deeply impressed with our responsibility to God for a due attention to his will, even when indicated only by the plain deductions of natural law, or by the inferential but undoubted conclusions of sound scriptural interpretation.

When Israel were numbered, they were required to "give every man a ransom for his soul unto the Lord, ... that there might be no plague among them... the rich should not give more, and the poor should not give less than half a shekel... to make an atonement for their souls." (Exod. xxx. 12, 15, 16.) We are not under theocratic rule; no such offering is required of us. Yet it may be well to remember that the souls of our vast population are all alike forfeited to God by sin, and need the great ransom-price of a Saviour's blood to deliver them from the plague of Divine wrath. Let the present occasion, in connexion with this allusion to Jewish law, excite anew the gratitude of all who have been actually ransomed with this precious blood; and lead them to a deep, solemn, and protracted consideration of the state of the vast multitudes in our midst who are still unransomed and unsaved. Thus may the Census of 1851 lead to new and more vigorous efforts for their salvation.

The results of this Census will present, it is to be expected, a very considerable increase, notwithstanding several diminishing causes have been at work during the last ten years. This not only reminds us of the promises made to Abraham of a large increase of his posterity, but is, we apprehend, somehow connected with its fulfilment. These promises were thus expressed:—"I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered."—"In blessing I will bless thee, and in multiplying I will multiply

thy seed as the stars of the heaven, and as the sand which is upon the sea shore."—"And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." (Gen. xiii. 16; xxii. 17; xxxii. 12.) Now these promises were not to be limited to the natural seed, but refer ultimately and chiefly to the spiritual progeny of the great "father of all them that believe... For the promise was not to Abraham, or to his seed, through the law, but through the righteousness of faith." (Rom. iv. 11, 13.) With this view agree the predictions of Old Testament prophets:—"As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me." "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." (Jer. xxxiii. 22; Hos. i. x.) These prophecies, especially as the latter is applied by the Apostle to the calling of the Gentiles, in Romans ix. 24—26, manifestly teach us to expect a large increase to the spiritual posterity of Abraham, the subjects of his promised seed, the great Messiah, when "he shall see his seed... shall see of the travail of his soul, and shall be satisfied." (Isa. liii. 10, 11.) "Then shall the earth yield her increase, and God, even our own God, shall bless us." The natural increase of our own population, and their rapid spread in these days, along with our language, literature, arts, and religion, over every part of the globe, forcibly remind us of these promises and predictions, even by the power of a bare analogy. But more than this, since by these concurrent events another more ancient prophecy still is being fulfilled, that "God shall enlarge Japheth, and he shall dwell in

the tents of Shem" (Gen. ix. 27); and since in our hands and those of our younger brethren in North America God has placed the means and the principal facilities for blessing the world with the knowledge of Abraham's promised seed, the great Redeemer, we may see in all this the gradual, but ever certain, progress of events towards the final accomplishment of the Divine purposes of grace and mercy respecting our guilty and unhappy race. This review and anticipation may serve to awaken our gratitude, and confirm our faith in God and his promises.

Various other reflections are suggested to our mind by certain passages of Scripture in connexion with the numbering of the people. Our names are all now enrolled in the records of this great empire. It is an honour to be thus counted as born in Britain. But how much greater, if "the Lord shall count, when he writeth up the people," that we were born in Zion! We may indeed rejoice if our names are written among the living in Jerusalem, written in heaven, in the Book of Life. (Isa. iv. 3; Luke x. 20; Phil. iv. 3; Rev. xiii. 8.) And that it may be so, let us "give all diligence to make our calling and election sure." God *has* a Book of Life, and it has two pages—one turned towards himself, but hid from our inspection, in which is inscribed, "The Lord knoweth them that are his;" the other patent to us, so that he who runs may read—"And let every one that nameth the name of Christ depart from iniquity." Let our character and conduct but correspond with this description, and our names will surely be found at last on the other, the hidden page. One proof of our possessing such a character will certainly be this, that "the abominations done in the midst of our land, and of its vast population, will deeply grieve our souls." And we know that on all who mourn for such things, Jehovah will set the mark of his peculiar regard. (Ezek. ix. 4; Mal. iii. 16.) There was a class in Israel, in the days of Eze-

kiel, of whom it was declared by God, through his prophet, "they shall not be written in the writing of the house of Israel, neither shall they enter into the land of Israel!" These were false prophets who did "see vanity and divine lies," who seduced the people, saying, "Peace, and there was no peace." (Ezek. xiii. 9.) What a monument of warning is this to all who hold the responsible office of ministers of the gospel; nay, to all the churches of Christ, for they are appointed to be the lights of the world, and the guides of men! If, through any unfaithfulness of ours, we mislead and deceive the souls of men, either wilfully or carelessly, are we not in danger of a similar doom, even not to be found written in the Lamb's Book of Life, the writing of the house of Israel, neither to enter within the gates of the New Jerusalem? And this warning needs especial consideration in this day, when so many are abroad scattering the seeds of error with unsparing hand; or, to return to a former figure, holding forth false lights to allure men into the quagmires and pitfalls of delusive systems, which promise peace, where disappointment, trouble, and ruin alone will be found. How opposite to all this the spirit, and how different the end, of Moses and of Paul, who were willing to have their names blotted out of the book—at least so far as all present connexion with the people of God was concerned—if thereby the people, their kinsmen after the flesh, might but be saved! (Exod. xxxii. 32; Rom. ix. 3.)

The vast changes among our people since the last Census, only ten years ago, may excite in every thoughtful mind a long train of useful reflections. Since that period a third of a generation have gone the way whence they shall not return. Ireland has been desolated by famine; both it and our own country have been scourged by pestilential disease; multitudes have been compelled to leave their native land, and emigrate to distant regions, in order to procure

that sustenance which they looked and laboured for in vain at home; many families have been brought down from wealth and comfort to poverty and distress, while others have risen from poverty to wealth and consideration: not a few of the obscure and unknown have, during these ten years, attained to importance and notoriety in the state, in general society, or the church of God; while many great lights, both of the political and ecclesiastical firmament, have been extinguished: many who were but children ten years ago, are already beginning an active public life; and many who were then full of vigour, and engaged in all the activities of mundane existence, have already gone the way of all flesh, or, forsaken of all they loved, and done with all the business of time, are waiting the summons to go hence and be no more. And along with all this, the ever ceaseless progress of society, in all that pertains to the increase of material comfort and the splendour of this earthly life, has been going forward with unexampled rapidity, alike regardless, to all appearance, of the weal or woe, the joy or sorrow, the prosperity or adversity, of either individuals, families, or classes. All this presents such a vast and diversified field of contemplation, that the mind is lost and bewildered by the number and variety of its objects. Yet how well fitted to confirm emphatically the truth of all that the Scriptures have testified respecting the vanity of all sublunary things, and the blessedness of that gospel which reveals to faith, and displays for the exercise of hope, a brighter world, where no death, no change, no chequered and uncertain scene of alter-

nate light and shade, mourning and rejoicing, shall disturb and distress the blessed inhabitants!—"for there shall be no night there, neither any more death;" but "death shall be swallowed up of victory, and the Lord shall be their everlasting light, and the days of their mourning shall be ended."

And, finally, what changes may we expect before another Census take place! What increase of the people, what improvement of the arts and sciences, what enlargement of social comfort and national resources, what progress in good government, morality, and religion, what overthrow of error and superstition, what extension and development of truth and sound principles in regard both of man's relations to God, and to his fellow-man! what systems, both ecclesiastical and political, that are now withstanding, as with a last convulsive struggle, the advancing power and glory of the reign of the Messiah, may, ere that period be scattered as the dust of the summer threshing-floor! and how many of us, who are now busy actors on the stage of life, will, before that day, be numbered with our fathers among the records of the silent dead! These are anticipations which it will be profitable for all to indulge awhile; then gird up our loins anew for the glorious work and warfare to which God has called all his intelligent creatures in this world of probationary conflict and discipline, especially his renewed ones. Let us bear ourselves, as "ever in the Great Taskmaster's eye"—"stedfast, immovable, always abounding in the work of the Lord; forasmuch as we know that our labour shall not be in vain in the Lord."

T.

Poetry.

SONNET.

The Entry and Reception of the New Cardinal.
 Enter, thou Cardinal! on thy new domain,
 Portion'd and parcell'd out by Papal hand,
 Willing and waiting for thy blest command!
 But why not enter with thy princely train?

Why not while new-throned bishops round
 thee stand,
 And jubilant priests, and all the sacred
 band? *

* Alluding to the private manner of the Cardinal's arrival.

'T is well.—Be tumult hush'd in town and street,
Unheard be mockery, and unmark'd a sneer;
Not thus thy ill-star'd rule we vainly meet,
Not by rude taunt, nor with unmanly fear;—
Dauntless our Queen, insulted—yet more dear,

God's word is ours, in land and language ours.
Sooner shall fall Saint Peter's dome and towers,
Than one sure word of Heaven, before all Papal powers.

J. R. LEITCHCHILD.

Review of Religious Publications.

THE LAST THINGS: An Examination of the Doctrine of Scripture concerning the Resurrection, the Second Coming of Christ, and the Millennium; with Special Reference to the Second Edition of the Rev. D. Brown's Work on the Second Advent. By the Rev. WALTER WOOD, A.M., Ellis.

MILLENNARIANS, or, as, for the sake of distinction, they must now be designated, Pre-Millennialists, deserve credit for the quantity of work which they got through in the way of publication, although, on the score of quality and healthful tendency, their labours entitle them to very slender commendation. Scarcely a month passes without the appearance of some pamphlet, spruce duodecimo, or closely printed octavo, ringing the usual dull and monotonous changes on the common-places of history, the literalities of prophecy, and the restoration of the Jewish temple, with its ancient appendages of altar, sacrifice, and priesthood. But whilst this perpetual stream of print is sent forth from the fountain of Pre-Millennialism, its tendency is neither to fertilise nor beautify. It either stagnates in pestilent swamps, which beget some of the most alarming forms of mental disease; or sweeps on in headlong torrents, which leave scarcely a vestige of truth or sound Scriptural interpretation behind. We have, indeed, known robust and active Christians, who were devoted to every good work, and formed centres of extended usefulness in the localities where they dwelt, converted into dreaming sentimentalists, or contemplative visionaries, by adopting Pre-Millennial notions and principles of prophetic interpretation. Missions, home and foreign, were discountenanced, and deemed impertinent intrusions into the province of Jehovah; and Gentile nations were looked upon simply as fuel destined for combustion amid the conflagration which is to usher in the advent of the Messiah; whilst the Jews were regarded as the exclusive objects of Heaven's solicitude, and Jerusalem was sighed after with more than the enthusiasm of Crusaders, as the sacred capital of the world. Nor, we are satisfied, have such instances of superinduced fana-

ticism been rare among the disciples of Pre-Millennialism. For, whatever may be maintained by its advocates, it is impossible to adopt those principles of prophetic interpretation which form the essential elements of the system; or to embrace those views of the gospel and the kingdom of Christ which form the Alpha and the Omega of Pre-Millennial publications, without having the spirit of solicitude for the salvation of perishing multitudes around us quenched, the arm of active effort for spreading the truth paralyzed, and the future filled, not with bright visions of the benignant triumphs of Christianity among Gentile nations, but with dark pre-intimations of their sudden destruction, amid tempest and storm and fire. We cannot, indeed, doubt that Christians, who look upon the Jews as invested with peculiar rights, and as destined to occupy their capital rebuilt with more than its ancient splendour, whilst they believe that the gospel must be preached among all nations before the end come, may be inferior to none in prayerful solicitude and active effort for the salvation of the world; but we hold it to be impossible that those who embrace and act out the Pre-Millennial notions advocated in the volume now before us, can be distinguished by high practical activity and zeal in promoting the evangelization of Gentile nations. If it is believed that before sunset, or before to-morrow's dawn, the sound of the archangel's trumpet may be heard, that the bright pavilion-cloud in which the Messiah shall descend may be seen, and that the universal conflagration of elemental fires may enwrap the world, and consume the nations of the Gentiles; if it is maintained—as we believe it is by Pre-Millennialists—that the gospel is to be preached as a witness against the great majority of the human family, and not as a means of salvation—what possible inducement can be felt to give general dissemination to the truth, or to attempt to shield the impenitent from the doom that impends over them, and may, perhaps, descend before an effort can be made, or a thought expressed in words? The direct tendency, we believe, of the Pre-Millennial

scheme is to beget indifference in reference to the melioration and progress of the human family, to inspire with notions of self-complacency that are closely allied to the worst forms of selfishness, and to extinguish all generous and manly purposes amid an atmosphere of dreaming and sickly sentimentality.

The writer of this volume is unknown to us, and perhaps—as some men of high principle and generous resolves rise superior to the creed which they have embraced—he may be distinguished for his activity and zeal in seeking the salvation of the world. If so, we congratulate him on the fact, that his infelicitous creed has not yet corrupted his understanding, or benumbed his sympathies; and cannot help regarding it as an intimation that, should he be spared to witness the light which the events and the scholarship of the next twenty or thirty years will throw upon the prophetic page, his Pre-Millennialism will be one of the things on which he will look with astonishment and regret.

His book, although containing nothing new, is highly creditable to him in many respects. On the whole, it is pervaded by moderation of spirit, competency of scholarship, and clearness of style. It is, however, tainted throughout with the vices of the system. There are endless assumptions, false and trifling forms of criticism, and constant attempts to obscure or pervert the simple meaning of Scripture, elaborate accumulations of texts and passages which prove nothing, illogical forms of reasoning, and occasionally a tone, in reference to his antagonist, not at all to our taste. These things will strike every intelligent reader of the volume, whose prejudices are not already enlisted on behalf of the theory contended for by Mr. Wood.

It is unnecessary to enter minutely into an examination of the views and reasonings of Mr. Wood, as they differ in no respect, as far as we can discover, from what has been repeatedly published to the world by Pre-Millennialists. He contends for the restoration of the Jews to Palestine, and, for their distinctness and superiority, during the Millennium, amid the nations of the Gentiles, by the eminence of the position which they will occupy, and the observance of their ancient rites; he holds that all the sainted dead will be raised, and all living Christians mysteriously changed, at the commencement of the Millennium, but that the resurrection of the wicked will not take place till its close; he maintains that the Millennium will be ushered in by the destruction of the impenitent, by the overthrow of all the kingdoms of the world, and by the conflagration of the heavens and the earth; he further believes that during the Millennium Christ and the church of the firstborn will remain enshrouded in a mysterious cloudy pavilion,

which is to continue suspended over Jerusalem, admitting, at the same time, a species of dim and distant communion with the favoured inhabitants of that city. All this, of course, familiar to every one who is acquainted with the distinctive elements of the Pre-Millennial creed, and is throughout Mr. Wood's volume pleaded for and defended in the usual style of dreamy assumption and false reasoning, based on the literality of prophecy. According, indeed, to the principles of exegesis and interpretation adopted by Mr. Wood and his fellow Pre-Millennialists, it would be no difficult matter to find a footing in the Scriptures for the wildest forms of fanaticism that ever excited the astonishment or amused the credulity of Christendom. Nay, more; give us the license, and random principles of interpretation, on which Pre-Millennialists base their system, and we will undertake to make something of the oracles of Dodona or Delphi, and to extract a theory, not less plausible than that of Mr. Wood, from the pages of the Koran, or the fictions of Oriental mythology.

But, without following Mr. Wood along the oft-trodden path he pursues throughout this volume, we will state two or three general grounds on which the theory of Pre-Millennialists appears to us not only untenable, but fraught with mischief.

We observe, then, that it is based on a false principle of prophetic interpretation. It must have been remarked by every one acquainted with the subject, that, in attempting to explain the language of prophecy, Pre-Millennialists almost uniformly fall back on the Jews as their great masters and exemplars, conceiving that, as to their hands the oracles of God were committed, their principle of interpretation must be a sound one. But, judging from the whole history of that people, from the earliest times down to the present, is it not clear that they have uniformly misunderstood or misrepresented the most important announcements of prophecy touching themselves as a people, and the Messiah as the Prince of peace and the Saviour of the world? We should have imagined, indeed, that the notorious and criminal blindness of the Jews in reference to the true import of prophecy, and the consequent judgments which smote and overwhelmed them, would have convinced all Christian interpreters, that to follow in their steps, or imitate their example, must involve a principle at once false and dangerous. Besides, does not the principle of literal interpretation conduct to all that is incongruous and absurd? Let it be carried out to its full extent, as indeed it has been by not a few Pre-Millennialists, and must not its advocate expose himself to the charge of insanity, by expecting, not only the return of the Israelites to Palestine, the

rebuilding of their temple, and the re-appointment of their ritual in more than its ancient splendour, but the upheaving of Mount Zion until it overtops the Andes and the Himalayas, the restoration of fallen monarchies and desolated cities just as they were thousands of years ago, and the appearance of phenomena utterly incompatible with the laws and arrangements of the physical universe? The literalities of the Pre-Millennial scheme, indeed, involve the most monstrous forms of absurdity, and, besides, divest the kingdom of the Messiah of all its moral and spiritual grandeur, and reduce it to the low level of a glittering and sensuous pageant. Surely, then, the principle that conducts to such an issue as this must be false, when applied to predictions concerning the latter-day glory.

Again, it appears to us that the theory of Pre-Millennialists is opposed to the genius and design of the gospel. There is, as every candid and intelligent reader of the New Testament must have observed, an amplitude that embraces all nations, and a spirituality that forbids all temporal distinctions, in our intercourse with Heaven, belonging to the gospel. It pronounces all men to be of one blood, and annuls the distinction of bond and free, of male and female, of Jew and Gentile. But the Pre-Millennial scheme would perpetuate, and even intensify, the distinction between the descendants of Abraham and the Gentile nations; and, descending to the utmost viciousness in carnality, would stamp the Saviour himself simply as a Jew, and would limit the manifestation of His glory, during the Millennial reign which it contemplates, to Jerusalem and its vicinity; whilst it assigns the highest and most honourable places in His kingdom to those who observe the renovated pomps and ritualism of the Jewish dispensation. And hence, instead of being distinguished by the breadth and comprehensiveness and spirituality of the gospel, it is reduced to the narrow and beggarly dimensions of sectarianism and carnality. Further, the gospel is essentially a system of gentleness, alien from all violence or overwhelming judgments as agents of conviction and enlightenment, seeking to win men's homage and love by moral and spiritual means, and not to command their prostrate and trembling allegiance by engulfing earthquakes and tempests of fire, which at best can be but physical demonstrations of omnipotent power. But Pre-Millennialism, evidently disputing the fitness of moral and spiritual agencies to effect the conversion of the world, and to secure the destined triumphs of the Saviour, not only pleads for the crowding of scattered millions within the narrow limits of Palestine, the appointment of a temple and ritual more gorgeous than

those prescribed to Moses, and the visible enthronement of the Messiah in a cloudy pavilion or tabernacle, but contends for the thunder peal, the fiery tempest, the combustion of the elements, the sudden crushing and trampling down of vast multitudes, the flowing of rivers of blood, and all conceivable tokens of omnipotent vengeance, as essential to the ultimate establishment of the peaceful and heavenly kingdom of the Son of God. It appears to us then, that Pre-Millennialism, instead of breathing the gentle spirit of the gospel and identifying itself in principle with Him who rebuked his disciples when they were disposed to invoke the vengeance of fire on the disobedient, is instinct with a spirit derogatory to the character and purposes of the Messiah, and kindred with that of violence and the most tremendous forms of persecution. On this ground, therefore, were there no other, we should reject it as a system which savours not of the things which belong to the kingdom of God.

But, once more, Pre-Millennialism has a direct tendency to beget a dreaming sentimentalism, which takes delight in hunting out the commonplaces of history, in tracing fanciful coincidences, in musing over the Scriptures as exclusively Jewish, and in picturing to itself visions of literal and sensuous magnificence, until the imperative claims of active obedience are forgotten, and piety becomes a weak, emasculated, romantic thing, fitted to speculate and sipper in the coteries of elegant drawing-rooms, rather than to make sacrifices, and struggle in the high places of the field, to gain the moral conquests of truth. This may be denied as an unfounded accusation, but is it not attested by facts? For, whilst there are unquestionably some men of high scholarship, and of generous and active principle, who have embraced Pre-Millennialism, are not the great majority of its advocates and disciples to be found among ignorant, or half-educated men, who have escaped from Cambridge or Oxford, without knowing even the rudiments of theological science, and among those whose leisure and luxurious ease form the very hotbed of all that is fantastic and visionary and sentimental?

But we cannot dwell longer on the subject; our limits forbid. We trust, however, we have said enough to convince our readers that Pre-Millennialism, whatever names may be enlisted under its banner, and whatever *prestige* wealth and rank may throw around it, is utterly inconsistent with the spirit and design of the gospel, and consequently fraught with mischievous consequences to mankind, and dishonour to God.

THE SPANISH PROTESTANTS, AND THEIR PERSECUTION BY PHILIP II. *A Historical Work.* By SENOR DON ADOLFO DE CASTRO. *Translated from the Original Spanish by THOMAS PARKER.*

London: Charles Gilpin.

NEXT in importance to an intimate acquaintance with the facts and doctrines of Scripture is an accurate knowledge of history. Not only does it impart interest to scenes and localities that would remain barren, and stir no thought, but it furnishes materials for judging of the progress of civilisation and public opinion, and also presents the most valuable safeguards against the revival of extinct or waning forms of tyranny and superstition. Were history—by which we understand, not a mere chronicle of wars and political intrigues, but a record of the actual position and opinions of nations—generally inculcated among the necessary elements of instruction in all civilised communities, there would be found amongst us, at the present time, a higher appreciation of our privileges, both civil and religious, and less room for the practice of imposture of any kind. If the peasantry and artisans of this country were thoroughly acquainted with the state of serfdom, or positive and grievous bondage, in which their forefathers were held amid the feudal and semi-barbarous institutions of the fifteenth or sixteenth century, or did they compare their position and privileges with those of their own class among some of the Continental nations, they would rejoice with thankfulness in the great deliverance which has been achieved on their behalf, and would anticipate with high hope what may still be effected by the peaceful and progressive development of events under the providence of God. And were the inhabitants of this country generally acquainted with the manifold and atrocious crimes—the ambition, the covetousness, the tyranny, the rapacity, the lasciviousness, the imposture, and blood—that characterised Romanism when in the ascendancy in England and elsewhere, there would be little necessity to resort to public meetings to stimulate indifference, or to legal enactments to shield our immunities as Protestants, at the present crisis in our history. The public mind would so deeply and instinctively revolt from everything claiming kindred with that monstrous and debasing system, that its partisans and advocates would everywhere retire abashed, conscious that they would be frowned down by the indignation of enlightened opinion.—The Papal imposture, as the offspring of ignorance and darkness, instead of gathering strength among us, would before now have crumbled into ashes, like the contents of a sepulchre when exposed to the light of heaven. Were all classes of Englishmen thoroughly acquainted even with the brief but blood-

stained reign of Mary, who was unhappily so closely allied to the cold and selfish tyrant whose exterminating cruelties in reference to the Protestants of Spain are so affectingly recorded in this volume, they would at once, and without prompting, lift up their indignant protest against Romanism, as the spoiler of their country, and the enemy of mankind.

Feeling thus the importance of history as an element in the education of mankind, we deem every genuine historical contribution to the literature of our country a positive boon. As such, we welcome the volume now before us. It is limited indeed, as its title indicates, to one section, and to a special phase of Spanish history. But as that section embraces the reign of Philip II., and as that phase presents Protestantism a bleeding and expiring victim in the grasp of relentless Romish Inquisitors, the volume must be regarded as fraught with salutary warnings and wholesome instructions to us at the present crisis. Were, indeed, the Protestants of England to study and ponder this rapid, but just and deeply affecting history of the doings of Romanism in the Peninsula of Spain during the reign of Philip II., they could not fail to feel that no efforts can be too great, and no sacrifices too costly, to guard our country against the atrocities that uniformly follow in the train of that impious system. Here, a native of Spain, a scholar, and still, we presume, a member of the Romish Church, exhibits the Papal system as the enemy of literature and science—as the hotbed of lewdness and every abomination—as the bitterest enemy of civil and religious freedom—as the blight and curse of his country—and as the ruthless destroyer of all among his countrymen who ventured to read the Scriptures, or embrace the principles of Protestantism. A more terrible picture, indeed, of the deep moral debasement into which Romanism sinks the human spirit, and of the sanguinary and demon-like passions which it kindles, cannot be imagined than is presented in this volume. The language which must leap to the lips of every friend of man on its perusal, must be, *Delenda est Roma*.

The volume opens with a very valuable introductory sketch of the religious character of the Spaniards in the sixteenth century, in which it is shown, that whilst there were a few learned and excellent men to be found among the Spanish clergy, the vast multitude were sunk in the deepest ignorance, and given up to the most abominable lusts. The subsequent parts of the book embrace notices of the progress of Protestantism, sketches of the victims of the Inquisition, inquiries into the character and policy of Philip, and a just and indignant exposure of the iniquities of Jesuitism. The chapters which enter into an examination of the character of the un-

fortunate Don Carlos, and of the unnatural and cruel treatment to which he was subjected at the hands of his bigoted father, are intensely interesting. The melancholy fate of that unhappy prince, which forms the subject of one of Schiller's most exquisite dramas, must have been dwelt upon by every Protestant reader of Spanish history with feelings of mournful interest. To us the able vindication of the memory of Don Carlos presented by De Castro, has been peculiarly welcome and satisfactory; as it has always appeared to us, that the hireling and partisan scribes who have treated of Spanish Protestantism, have uniformly calumniated that ill-fated prince. Nor can we doubt, that every one at all acquainted with Spanish history, will deem it the most valuable part of the volume. The facts and opinions contained in the other parts of the book, although they may be "entirely new" to the public of Spain, are familiar to multitudes of English Protestants, and hence, among enlightened readers of Spanish history in this country, can gain but little additional interest from the pages of De Castro; but his able and generous defence of Don Carlos, involving as it does an exposure of Romanism, as the immediate cause of his sufferings and premature death, cannot fail to be regarded by all as a valuable contribution towards the adjustment of a perplexed and important question in the annals of Protestantism.

Mr. Parker has executed his task with great fidelity and skill. His style of translation is flowing, and not unfrequently eloquent. Occasionally, however, especially in the introductory chapter, we felt that Mr. Parker's renderings, and the structure of his sentences, might be improved. Following, moreover, the text of De Castro, who seems to take a pride in the orthography of Spanish names, he presents some of those, with which English readers have long been familiar, in forms that will doubtless surprise and perplex some of them. As a whole, however, this "historical work," as far as the original and the translation are concerned, is worthy of a careful perusal by all Protestants, especially at a time when the "Mystery of iniquity," which shed the best and noblest blood of Spain, and, at length, drew down the righteous retributions of Heaven on its guilty soil, is attempting to spread its snares afresh throughout this free land.

HISTORICAL MEMORIALS OF BROAD-STREET CHAPEL, READING: being Sketches of its Pastors and its Progress. By WILLIAM LEGG, B.A., Pastor. Crown 8vo. pp. 134.

Hamilton, Adams, and Co.

WHEN a Christian church has seen more than three jubilees and a half, and has at-

tained to an eminent position in the denomination with which it stands connected, it is high time that its history should be written for the benefit of posterity. Indeed, it is greatly to be regretted that the church-books of every Nonconforming society do not furnish the authentic materials for such a record. If every pastor would draw up and insert in the church-books a correct narrative of his own pastorate, there would be no lack of materials, at any suitable period, for supplying a full and accurate history of particular churches. The carelessness with which church records are often kept, and the little pains taken to preserve them from utter destruction, are subjects of deep regret.

Mr. Legg, with a diligence of research much to be commended, has done all he could to trace the early annals of the church over which he so usefully presides; but the scantiness of the records, which commence with 1662, show how little he had to assist him in his interesting task; though he has made the best use of the facts which he has been able to collect. For the last *eighty-seven* years, that is, from the accession to office of the Rev. Thomas Noon, in 1764, the narrative is full and satisfactory. Of that venerable man, his grandson, Sir T. N. Talfourd, in a letter to Mr. Legg, has furnished some interesting details. The pastors who preceded the Rev. Thomas Noon were the Rev. Thomas Juice, an ejected minister; the Rev. Samuel Doolittle, son of the famous Thomas Doolittle; the Rev. George Burnett; the Rev. John Burnett; and the Rev. Evan Jones. These five individuals filled the pastorate from 1662 till 1764.

The era from which we must date the *marked* prosperity of the church assembling in Broad-street, is the settlement of the late Rev. Archibald Douglas, in 1796. Before this period the cause had good standing in the county; but then it became a flourishing community, and has preserved its position to the present day. The pastorate of this devoted servant of Christ extended over a space of forty-three years. For thirty years he was sole pastor; and, for the remaining thirteen years, he was associated in office, first, with the Rev. T. C. Everett, and, latterly, with the Rev. W. Legg, B.A. Both co-pastorates were unusually happy. Mr. Everett was a man of seraphic spirit; but was soon, alas! arrested by disease in his bright career; but his memory will be long cherished, not only in Reading, but wherever he was known. Our friend Mr. Legg found in Mr. Douglas a father, and was to him as a son in the gospel. In his little volume, he has well stated the principles and feelings which ought, in the case of a co-pastorate, to regulate the conduct of the junior minister. With an extract from this part of his interesting volume we must

close our notice, sincerely hoping that it will realise an extensive circulation among the churches of our denomination.

Modestly, in the third person, Mr. Legg thus writes:—"He would not refer to personal matters now, were it not with the hope that his experience might be a guide to some young minister who may be called to occupy a similar post.

"He proceeded, then, from the first, upon upon two principles: the first was, that no aged man, and especially no aged minister, likes to be of less consequence than he ever has been; and the second, that no young minister can ever be degraded, in any question not involving conscience, by yielding his opinion to an old one. These two principles, simple as they may seem, are, like other simple laws, mighty for good, in maintaining harmonious co-operation. It is, for the most part, from little things that all the dreaded contentions arise; and observing these two principles, a junior co-pastor may, with undeviating firmness upon everything essential, combine the most yielding facility upon all that is unimportant. It is not to be concealed that the position is a delicate one, and no young minister ought to undertake to fill it, unless he has accomplished by the grace of God what Lord Lyndhurst did by moral discipline alone. When that distinguished lawyer had to endure night after night, in the House of Lords, the scorching torrents of Lord Brougham's invective, poured like boiling lava on his head, he sat with the most perfect self-possession, and arose to rebut all his arguments with the same coolness and gentleness of tone as if he had been addressing ladies in a drawing-room. When asked by a friend how he could restrain his spirit under such severity of sarcasm, he replied, 'It is the result of an old habit. When I entered on public life, I determined never to take a brief, in the hope of conquering my antagonist, till I had first conquered myself.' No man ought to be a minister, and especially a co-pastor, till he has attained to this degree. It is better than any honours in arts or theology that the schools can confer. It is not to be inferred from these cautions, that the writer had much to bear with from his venerated friend; on the contrary, any misunderstanding was quite the exception, and not the rule; and that excellent man, when dying, clasped him to his bosom, and, as his last request, desired him to deliver the funeral address at his grave. All that is meant is, that the two principles saved the senior from much uneasiness, and himself from annoyance from things which, when looked back upon through the shadowy light of the sepulchre, seem trifles light as air."

THE HISTORY OF CHURCH LAWS IN ENGLAND, FROM 602 TO 1850 A.D. By EDWARD MUSCUTT, *Author of "The History of Ecclesiastical Courts."*

London: Gilpin.

LONG and closely as Mr. Muscutt has been investigating Canon or Ecclesiastical Law, in both its original and present bearings upon this country; and often as he must have cheered his hard labour by the hope of throwing upon that mass of confusion a steady daylight, suited alike to all eyes, he could scarcely have foreseen how timely his work would be in 1851. It has come out, however, at the very nick of time, when it is most wanted, and will be best appreciated. We reckon it, indeed, even *providential*, at this crisis of ecclesiastical convulsion and conflict, whilst both Romanists and Romanizers are mystifying the public by pleading Canon Law as the warrant for their vaulting ambition and insolent pretensions. For, in general, the public know nothing about that code, but just that it is a dangerous as well as a ridiculous patchwork of priestcraft, got up to veil spiritual tyranny, and to hoodwink both conscience and common-sense. Now, however, any and every Protestant who can either buy or borrow this book—which has been the labour of years—may learn in a week the whole history and mystery of that DRACO-CODE of craft and cruelty, and thus may judge for himself what the Vatican means by restoring Canon Law in England, and what Tractarians mean by their appeals to it.

We have long wished for such a Digest of the Canons as Baxter's "History of the Councils"—simply as a book of reference. But we never dreamt of a book on the subject which should be both erudite and fascinating at once. That seemed to us an impossibility, until we found ourselves under the spell of Mr. Muscutt's graphic pen, and felt as if we were reading an historical romance; for when we sat down to read his book, we expected facts, indeed, but facts as dry as they were accurate, and dry because of their accuracy. We were, however, athirst for *information*, although we somewhat plumed ourselves on possessing and on often dipping into that very rare book, the "*Reformatio Legum Ecclesiasticarum*," planned by Henry VIII., and completed by Edward VI., but only readable right through by a lawyer, or by a theologian, who likes to see for himself the Canon Laws which Cranmer, Peter Martyr, and Rowland Taylor (the Hadleigh Martyr) had commended to the crown.

We name this book, because we soon perceived that Mr. Muscutt had made good use of it, and has duly appreciated it; and because he has thus enabled English Protestants to see for themselves what kind of Canonists our Reformers were, as compared with the com-

pillers of the Roman *Decretals*—Isidor, Anselm of Lucca, and Gratian of Bologna. What we value most in Mr. Muscutt's book is, however, that it enables the reader to see at a glance what ecclesiastical laws were abolished or modified by the Reformation, and what have been so since, and how many are still in force. All this every Englishman ought to know well, now that he may learn it easily, and even pleasantly, and thus make both Popish and Puseyite casuists feel that he can assign valid reasons for his hatred and dread of the Clerical By-laws, which superseded the Pandects and Code of Justinian, and made void the laws of Christ.

As Christians also, every Protestant should now understand the *policy*, as well as the mongrel theology, of both Popery and Anglo-Nicene Churchianity. One policy is common to both; namely, to give laws to conscience, and to bring the State under the feet of what they call "Holy Mother Church." This Rome—although the very *Sodom* of Christendom—claims to be exclusively; and, could the Tractarians revive the Nicene Church as the Mother Church, she would soon make London the *Gomorrhah* of England, and Lambeth no *Zoar* for a Lot-like Primate. It must not be supposed, however, because we make this work bear direct upon Popery and Puseyism, that the author of it battles with them as we do. We *contend* for the faith; whereas he very wisely contents himself with stating facts which no party can refute or evade; and thus all parties have to grapple with his facts, as "the faith" is affected by them. He is, we think, thoroughly sound in both evangelical and liberal principles, and anything but neutral in spirit at this crisis; but still he rather compels readers of all parties to draw their own conclusions, than lets them into his opinions. He arraigns neither Churchman nor Dissenter, and breaks no lances with Romanists; but calmly, as well as clearly, environs all three with astounding disclosures of what Canon Law was, is, and would be, were it in force again.

HISTORICAL SKETCH OF LOGIC, FROM THE EARLIEST TIMES TO THE PRESENT DAY.

By ROBERT BLAKEY, *Professor of Logic and Metaphysics, Queen's College, Belfast.* Author of "The History of the Philosophy of Mind," &c. &c. 8vo., pp. 556. H. Baillière.

PROFESSOR BLAKEY is most advantageously known in the republic of letters by the former productions of his pen; and especially by his elaborate and highly critical work on "The History of the Philosophy of Mind." Few living men have devoted more attention to the study of metaphysical subjects than the learned Professor. He has the happy art, too, of investing every subject handled by

him with an attractive lucidness, and of clothing it in the best and simplest garb of an unexceptionably clear and beautiful English style.

The work which we now introduce to our readers is quite a desideratum. We have hitherto had no complete history of Logic in the English tongue; and the Sketches of it to be found in other languages, have been very meager and unsatisfactory. Vast labour has been put forth by Professor Blakey in collecting and arranging the materials of his laborious undertaking; but his former studies and investigations must have afforded him considerable aid in the prosecution of his arduous task—a task which he has accomplished, in our judgment, with singular success.

After an Introduction of a very masterly character, two chapters are devoted to the Pythagorean, Platonic, and Aristotelian schools of Logic. Then we are led on from the days of Aristotle to the Christian era; and are fully instructed as to the influence which Christianity exerted on logical science. We pass on then from the Christian era to the times of Charlemagne;—are introduced to an acquaintance with the Arabian and Jewish works on Logic, from the ninth to the thirteenth century; with the scholastic logiciana, from the ninth to the fourteenth century; with the logical philosophy from the middle of the fourteenth century till the publication of Bacon's *Novum Organum*, in 1620. The Baconian Logic is here vividly sketched and examined. Then follow an admirable record and estimate of the speculations of Hobbes, Gassende, and Descartes. From the period of Descartes we are carried down the stream of time to 1690, when the great Essay of Locke made its appearance. We are then conducted to Germany, there to mark the progress of logical science, from the publication of Locke's Essay till the end of the eighteenth century. The same process is pursued with reference to France, Holland, Belgium, Italy, Spain, Great Britain, Ireland, Sweden, Norway, Denmark, Poland, Russia, &c., during the same period. We have then a brief, but lucid, reference to the Eastern and Indian Logic.—After this comprehensive view of his subject, Mr. Blakey proceeds to examine the nature and character of Logical Literature in the several nations of the continent of Europe, from the year 1800 till the present day. He then furnishes an account of the various systems of Logic taught in the universities of Great Britain and Ireland, during the last hundred years. And, finally, the author furnishes an able sketch of the Logical Literature of Great Britain and the United States of America, of a philosophical and systematic cast, from the year 1800 till the present time.

We have preferred thus indicating the out-

line of Mr. Blakey's plan to any lengthened remarks of our own; though we have no hesitation in stating it as our conviction, that no work in our own or any other language supplies such a mass of well-digested information on the subject of which it treats. It is one of the freshest pieces of modern literature that has come into our hands, and will prove an admirable help to the ambitious and earnest student. Throughout, the work is written in an eminently Christian spirit.

THE IDOL DEMOLISHED BY ITS OWN PRIEST:
an Answer to Cardinal Wiseman's Lectures on Transubstantiation. By JAMES SHERIDAN KNOWLES, *Author of "Virginia," and other Dramas, and of "The Rock of Rome."* Crown 8vo., pp. 310.

A. and C. Black, Edinburgh; and Longman and Co., London.

DR. WISEMAN is a man of power, in a certain sense of that term; but his power as a theologian consists mainly in a dexterous use of the art of sophistry. No work in the English language is more open to this charge than his Lectures on Transubstantiation, especially in his disjointed and dishonest quotations of Scripture.

It is, indeed, a rich treat to see the Cardinal in the hands of such a writer as Mr. Knowles, who knows thoroughly well how to detect the weak points of an argument, and how to castigate an unfair and disingenuous controversialist. Dr. Wiseman is too observant a man to pass by unnoticed any critique upon his published works, from the pen of such a writer as James Sheridan Knowles. Will he venture an answer to this burning exposure of his illogical and unscriptural defence of the frightful dogma of Rome and Puseyism—the *real presence*? If he does not, our conclusion will be, that he feels he *cannot*. Indeed, he has not been left an inch of ground on which to stand. His Lectures have been literally shivered to pieces, or rather crumbled to dust, and scattered to the winds. Such an onset on Rome has not been made in our day; it is utterly withering in its effect. The closeness and logical character of Mr. Knowles's arguments are only surpassed by the force and beauty of his Scriptural expositions, and the brilliancy and point of his matchless satire. We want such books at the present moment. Nay, this *one* book, everywhere read and pondered, would inflict on Popery an irrecoverable and deadly wound. In our country, at least, it will produce a sensation, and reveal to the better-educated and to the common people what Popery really is. As Mr. Knowles's volume is cheap—only *three shillings*—and written in a style adapted to the capacities of the humblest of Her Majesty's subjects, we cannot but hope that it will realise an immense circulation. It will

do more than any act of Parliament to tarnish the glory of the Cardinal's new archbishopric. The strictly Scriptural character of "The Idol Demolished," &c., is its most valuable feature.

THE PRINCIPAL OBSTACLE TO CHRISTIAN HARMONY REMOVED. By ΠΡΟΣΒΥΡΟΣ. Nisbet, 1881.

WELCOME in a world of divisions and offences is every word honestly spoken with a view to remove them. This small book has been written to show how one who held the doctrine of "Apostolical Succession," rid his mind of that unscriptural tenet. The investigation is complete, and the exhibition of it is popular. Ministers who labour where Puseyism is taught, would find this little work a great help to them. A Romanist priest is introduced, who relates a conversation he has had with a Tractarian clergyman, in which he deprived him of that ground of self-sufficiency and exclusiveness—"the succession." The writer then reports a discussion he had with the priest, the end of which was the overturning of his pretence to the same privilege. And though the matter is left at that stage, so far it is satisfactory; and we must say that we believe that if all that is implied in, or akin to, the sacramental theory of "orders" were abolished, a great step, if not the "principal" one, would be taken towards that harmony which ought to distinguish the Christian world, and will one day universally prevail. We commend this small treatise to our readers' attention, and hope it will meet with success.

ESSAYS ON CHRISTIAN UNION. With a Preface by MERLE D'AUBIGNÉ, D.D. 8vo.

Partridge and Oakley.

WE are delighted at the present juncture, when Christians of all denominations and from all quarters of the globe, are about to assemble in the British Metropolis, to welcome a new edition of these precious Essays on Christian Union, with a very striking Preface from the energetic pen of Dr. d'Aubigné. A better service to the interests of Catholic Christianity could scarcely be performed, at the present moment, than for a few of our more wealthy and pious laymen to purchase copies of this work, and to select a list of suitable foreigners, for the purpose of presenting them with it. This is a method of doing good which we are sure will bear deliberate reflection. And how gratifying would it be to the noble-hearted projector of the work, Mr. Henderson, of Glasgow, to find that our wealthy friends were thus co-operating with him, in carrying out his benevolent design! Let this be thought of. The Essays are the best-handled dis-

courses in our language, on the subject of which they treat.

LIFE AND IMMORTALITY BROUGHT TO LIGHT THROUGH THE GOSPEL. *A Funeral Discourse on the Decease of the Rev. ALGERNON WELLS. By the Rev. T. BINNEY. To which is prefixed the Funeral Address. By the Rev. H. F. BURDER, D.D. With an Appendix, containing the Resolutions of the Committees of various Societies on the event.* 8vo., pp. 68.

Jackson and Walford.

FEW discourses, perhaps, of modern times have been equal in originality to the one which we now introduce to our readers. The occasion on which it was delivered, no doubt acted with great force on the mind of the gifted preacher, and imparted tone and elevation to his thoughts and feelings in his preparations for the pulpit. It is, indeed, a masterly exposition of one of the most sublime passages in the New Testament scriptures:—"Our Lord and Saviour Jesus Christ hath abolished death, and brought life and immortality to light through the gospel." His main objects are, *First*, To show "that the idea of a future life was indicated to, and entertained by, the church, from earliest time, and that it grew and enlarged, till it became what it was when our Lord appeared." *Second*, to show "how, when he appeared, he did that which gave it as a truth a new character, and made it to man a new thing." Both trains of thought are handled with extraordinary power, and in a manner highly suggestive of great and improving thoughts. If we have at first desiderated some of the preacher's ideas, maturer consideration has brought us very much to his own conclusions. What the ancient Scriptures revealed in reference to immortality, and what they concealed, is strikingly contrasted with the full light and the unveiled disclosures of the gospel, which "gave certainty and assurance to the popular expectation, was constantly applied by it to practical purposes, authoritatively promulgated to the world, exemplified in the person of the Lord himself, and fully illustrated as to the way in which the blessing has been secured for us, and brought within our reach." But no analysis of this discourse can do it justice, and therefore we hope it will soon be in the hands of all our readers. This we are led the more to hope, as the admirable sketch which it contains of the life, and labours, and dying hours, and character of ALGERNON WELLS, "whose praise is in all the churches," entitles it to the immediate and affectionate consideration of the entire Non-conforming community. The "Funeral Address," by Dr. Burder, the former tutor and intimate friend of Mr. Wells, is a pleasing memorial of one who deserves to be had in everlasting remembrance, and whose high

character, mild graces, and loving spirit, place him in the first rank of the sainted dead.

SERVICES OCCASIONED BY THE DEATH OF THE REV. JOHN PYE SMITH, D.D., LL.D., F.R.S., AND F.G.S.: comprising the Oration at the Interment, by the Rev. GEORGE CLAYTON; and the Funeral Discourse, by the Rev. JOHN HARRIS, D.D. Published by request. 8vo., pp. 56.

Jackson and Walford.

THE removal from their earthly spheres of such men as Dr. Pye Smith is highly admonitory to the Christian Church, and especially to the rising ministry. He moved in a high orbit, and exerted a power and an influence peculiar to himself. Where shall we find his successor in the department of service to which he was called? With God all things are possible; and if the churches are stirred up by his decease to increased prayer, and our pastors are fired with a noble ambition to excel in sanctified learning, an event, in itself afflictive, may be overruled for permanent good. Our departed and venerable friend had reached a good old age, and went down to his grave full of honour as well as years. Mr. Clayton's "Funeral Oration" is a tender and touching tribute to one whom all loved, whose goodness in all the relations of life surpassed even his great, varied erudition.

Dr. Harris's Discourse is worthy of himself and the occasion on which it was delivered. There is no parade of greatness or elaborateness about it; yet it is truly great in all the elements which contribute to the dignity, the illumination, and the pathos of the Christian pulpit. From the words of Paul, "I HAVE KEPT THE FAITH," he has thrown out, and elaborated, though with the utmost simplicity, a train of thought most peculiarly adapted to the funeral solemnities of such a man as Dr. Smith. In the character of the great Apostle of the Gentiles, the preacher found no inapt illustration of the life and history of him whose "testimony to the Messiah," and whose devout, and holy, and active life associated him with the truth-loving spirit, and the self-denying habits, of the great hero of his discourse. A richer development of Paul's utterances, in prospect of his coming martyrdom, we have never read. The mind exults, and the heart throbs with intense emotion, as we follow the preacher in his accumulative process of thought to the centre and source of Paul's experience in the near view of an eternal world. Then the fine transition from Paul to the honoured subject of his funeral appeal, and the just and telling delineation of the mind, and character, and habits of the deceased, commend the discourse, beyond most similar performances, to the head and heart,

and place it among the productions which, in this forgetful world, are destined to live beyond the occasion which gave them birth.

WALTER THORNTON; or, *The Broken Promise* By the AUTHOR of "Wilfrid," "Integrity," "Beatrice," &c.

W. Ramsay.

THIS is the first of a series of remarkably cheap little books for the young; and, as the publisher pledges himself "to admit nothing of an objectionable or doubtful character," we cordially commend it to the notice of parents, teachers, and all who are anxious to secure the right cultivation of the youthful heart. The little book now before us is a beautiful sketch, enforcing the sacredness of a promise, and unfolding the sad consequences of its violation. It cannot fail to delight and benefit all little readers.

The JOURNAL of SACRED LITERATURE.
No. 14. April, 1851. Edited by JOHN KITTO, D.D., F.S.A.

London: Simpkins, Marshall, and Co.

THE present we deem a valuable number of this learned journal. The tone of the articles is sound and healthy. The first, on Egypt, evinces a knowledge not only of literature, but of science, and will be read with interest. That on inspiration, although it does not enter into the general question, is an able refutation of a loose and somewhat

rationalistic paper that appeared in a former number. Newman is examined and exposed with great ability. The question of demoniac possession is ably and dispassionately treated. Gilfillan's "Bards of the Bible" is highly commended, but is at the same time subjected to criticism that we deem just. The other matter of the number will repay examination.

LITERARY NOTICES.

1. Rev. J. Burder intends shortly to publish an Abridgment of Watts's Psalms and Hymns (a design which he has long entertained), and a Supplementary Selection; the two to be sold either separately or together. He hopes that, by leaving out almost all such compositions, or verses, as are not adapted for public worship, he may be able to give a sufficient variety of psalms and hymns at a very moderate price, and in a volume considerably smaller than any book hitherto published which includes both Watts and others.
2. In the press, Paul's "Man of Sin Identical with the Papal Apostasy." By John Morison, D.D., LL.D. Crown 8vo.

JUST PUBLISHED.

THE Unity of the Race, with its Correlative Claims; Thoughts suggested by the Great Exhibition. By John Morison, D.D., LL.D. 12mo. pp. 24. 6d. W. Ramsay.

Obituary.

MEMOIR OF THE LATE STEPHEN PRUST, ESQ., BRISTOL.

THE subject of the present concise biographical notice was born in Bristol, on the 25th of May, 1771. His father, Captain Edmund Prust, was a native of Clovelly, in Devonshire, but settled in Bristol, and was much respected by his fellow-citizens. His mother was endowed with those qualities which adorn domestic life, and render the maternal parent a blessing to her family.

Stephen was the fourth of nine children, but the eldest of those who survived their childhood. He was educated at Keynsham, near Bristol. On leaving school he went to sea with his father, till the death of the latter, in 1789; soon after which he entered into business in his native city as a merchant.

In early life he was gay and thoughtless, without any serious concern for the salvation of his soul or the glory of God. But when

between his twentieth and thirtieth year, a kind friend, who had lately been brought under the power of religious truth, solicited his company to St. Werburgh's Church, where the Rev. William Tandy, an evangelical and devoted clergyman, then preached a week-day morning lecture. He was at first disinclined to go, but afterwards consented; and to the sermon he then heard he always attributed his first awakening to a sense of religion, and of the need of the salvation of the gospel. An early associate states, that the change in his views and feelings became at once strikingly manifest; and that, when rallied on the subject, he was accustomed to say, "Read Doddridge's 'Rise and Progress.'" On the removal of Mr. Tandy from Bristol, he became an attendant at St. James's Church, then, and for a long period after, the scene of the faithful labours of the Rev. T. T. Bid-
dolph.

In 1804, Mr. Prust married Miss Sarah Summers, daughter of the late Mr. William Summers, senior, then of Bond-street, London, but afterwards of West End House, Wickwar, Gloucestershire. Mr. Summers was the intimate friend of the excellent Samuel Pearce, of Birmingham, and is frequently mentioned in his memoir by the Rev. Andrew Fuller. Miss Summers, then in her 20th year, was a young lady of accomplished manners and devout piety. The circumstances which led to her union with Mr. Prust were somewhat singular, and show on what apparently trivial matters, under the providence of God, the most important events in life often depend. Mr. Prust having been called into Gloucestershire on business, spent the Sunday at Wotton-under-Edge; and, probably attracted by the name of Rowland Hill, was worshipping, with a friend who accompanied him, at the Tabernacle in that town. There he first saw Miss Summers, who was then on a visit to some relatives in the neighbourhood. At the conclusion of the service, he found that his hat had been taken by some other worshipper, who had left his own in its place. On applying to the sexton, he was informed, that a young gentleman, of the name of L—, had been sitting near him, and that the mistake had most probably been made by him. The next morning, at an early hour, the travellers called at the house of the father of the young gentleman, a few miles' distant, to make inquiry on the subject. On explaining their errand, the hats were examined, and it was found to be as the sexton had surmised. The exchange was at once made, and Mr. Prust and his friend were about to withdraw, when they were politely invited to the breakfast-table, at which, much to the surprise of Mr. Prust, the young lady who had attracted his attention on the previous day, presided. As all the parties were perfect strangers to each other, the second meeting, under circumstances so peculiar, strengthened the impression which the first had in some measure produced, and awakened a great desire in the mind of Mr. Prust to know more of the individual so singularly thrown in his way. Some difficulties were at first experienced; but they were afterwards overcome; and a correspondence was commenced, which led to their marriage in the spring of the following year. Many of the letters, which passed on both sides, are still preserved, and discover an elevated tone of religious feeling, and a strength of mutual affection, well suited to be the basis of future domestic enjoyment.

As Mrs. Prust was a Dissenter, it became matter of arrangement that their attendance at places of worship should be divided between the chapel and the church; while their hospitable home became the resort of the ministers of both. This union, however,

lasted but eight years. Mrs. Prust died of consumption, in 1812, to the deepest grief of her husband, leaving two sons and a daughter.

Some years after her death, Mr. Prust himself gradually became a Dissenter, practically, in the first instance, but ultimately from a settled conviction; though always of a most catholic spirit. He connected himself with the church at the Bristol Tabernacle, of which he continued a member till his death. Latterly, as he advanced in life, he was accustomed to worship on Sabbath evenings and week days at Hope Chapel, Clifton, in the neighbourhood of his own residence.

In domestic life few have ever endeared themselves more to the members of their family circle—as husband, parent, or brother—than Mr. Prust. Those who knew him most intimately, valued him the most highly, and loved him the best. Over his children, now without a mother, he watched, during their childhood, and as they grew up into life, with the sincerest paternal care. His feelings as a parent were deeply moved by the sudden death, in 1821, at Thatcham, Berks, of his eldest son, then in his seventeenth year, and when just entering on the study of the law. His second son, who afterwards entered the ministry, and is now the pastor of the church at Commercial-street Chapel, Northampton, was then at Mill Hill Grammar School, and had been sent for to attend the funeral. After that service his father led him from the grave of his brother to his own chamber, and there knelt with him in prayer, commending him, as now his only son, to the guardianship of God; supplicating, with the greatest earnestness, that his future life might be governed by His fear and devoted to His service. In 1838, he was called to the grave of his daughter, married to her cousin Mr. Jose, of Bristol, who died after a lengthened period of ill health, leaving four children, of whom three survive.

Mr. Prust was an energetic man of business. He was little addicted to commercial speculation, and owed his success in life, under the blessing of God, to the diligent attention which he gave to his affairs, and the strict integrity with which they were conducted, rather than to any daring but prosperous adventures. His practical judgment was solid and clear, and he seldom met with those serious losses of which lack of prudence is often the cause. He was highly esteemed by his fellow-citizens: none doubted his word, or hesitated to trust his honour. So much confidence was reposed in his judgment and integrity, that, in cases of difficulty and dispute, he was frequently called in to arbitrate between the contending parties, who seldom complained of his decisions as biased or inequitable. In this way he settled many

family contentions, and made peace where before all was discord and strife. He was often solicited to fill the office of executor, and generally discharged his trust to the satisfaction of his wards, though frequently at great trouble, expense, and anxiety to himself.

But his sympathy with the suffering, and kindness to the needy, were as conspicuous as his integrity. He made the losses and trials of others his own. He sighed and grieved when the burden of sorrow rested on the heart of his neighbour. He "visited the fatherless and widow in their affliction." He assisted them himself; and employed his influence among the philanthropists around him to procure a home in some asylum, or help from private or public charity, for the poor and the destitute. Hundreds have thus been cheered and comforted by his kindness; and some still live, in competent circumstances, who owed their first start in life, or rescue from impending calamity, to his generous and timely aid. In all this he was always most unostentatious. It was often only by accident that his immediate circle discovered his acts of benevolence. The abode of sorrow was privately visited. The sovereign was slipped silently into the hand of the necessitous, or the bank-note folded up in a letter, and dropped into the post-office, to soothe the sorrows and cheer the drooping spirits of the poor. He took a prominent part in most of the benevolent and religious societies with which, to its honour, Bristol abounds. He was long a regular visitor at the "Bristol Infirmary." He was one of the founders of the "Female Penitentiary," and for many years its gratuitous Secretary. In the operations of "Reynolds's Commemoration Society" and "The National Benevolent Institution," he was deeply interested, and took an active share. With the Bristol Auxiliaries to the "Bible Society," and the "London Missionary Society," he was identified from the commencement. He was one of the originators of the "Bristol Tract Society," and its Treasurer to the time of his death. Occasionally he wrote tracts, which were published by it, and some of them obtained a good measure of acceptance and popularity. Once having been upset in a stage coach, near Bath, when the driver was killed, he wrote the tract, "John Dodd," from the name of the coachman, and with an especial view to the benefit of that then important class of public servants. On another occasion, when visiting his friend, the Rev. Joseph Berry, of Warminster, he accompanied him to the houses of the most interesting of the poor members of his flock; and afterwards embodied his recollections of these calls in the tract "Pastoral Visits." Some time after this he was laid aside by a dangerous illness. During his convalescence, and whilst yet

confined to his house, his thoughts dwelt much on the importance of individual effort, on the part of Christians generally, in the cause of Christ and for the souls of men. This led to another tract, entitled, "Have Private Christians any Work to do?" As originally composed, it had especial reference to the moral condition of his native city. But it was considered better by the Committee to make it more general in its character. With this view, it was much altered, and cast into the dialogue form, by his intimate friend, the late Mr. H. O. Wills. To tract distribution he paid great attention through life, seldom travelling without a large supply, and often furnishing tracts to others for gratuitous circulation.

There were three branches of Christian effort in which he seemed ever to take a peculiar interest—*Adult schools, Sunday-schools*, and the societies for the religious benefit of *Sailors*. He was the Treasurer of the "Bristol Adult School Society;" and the afternoons of the Lord's day were for a long term of years spent in visits to the obscure lanes and courts, where, in rooms hired for the purpose, aged persons who had been neglected in their youth were taught to read the Scriptures. Of his labours in this cause, in connexion with his humble but devoted coadjutor, the late William Smith, kind mention is made in the preface to the "Sunday-school Teacher's Guide," by the Rev. J. A. James, of Birmingham. He had equal delight in Sunday-schools for the young, and great tact in addressing them. He was well furnished with anecdotes, and seldom failed to arrest the attention of children. His visits in Bristol, and in many parts of the country, were much sought, and, it is believed, much blessed. Many ascribe their first serious impressions to addresses which, when children in the Sunday-school, they heard from his lips. His correspondence with Mrs. Bethune, of New York, led to the establishment of adult schools in America. Nor were the Transatlantic Sabbath-schools a little benefited by his communications to that pious and excellent lady.

But into nothing in connexion with the cause of religion did he more warmly enter than the efforts made for the spiritual welfare of sailors. Few responded more heartily to the appeals made about thirty years ago on behalf of that long-neglected class of the community. Early recollections may have combined, with his long attention to mercantile pursuits, to prompt this special zeal for the seaman's benefit. He united at once, with others alike interested in the object, to form the "Bristol Seaman's Friend Society," to which he devoted much time and attention, and the success of which lay very near his heart. His liveliest feelings were awakened

by the opening of the Floating Chapel, in the harbour. He regularly attended, in his turn, for many years, as a visiting committee-man, at the services on the Sunday, generally giving out the hymns. He would often speak of the delight with which he looked on the spectacle of listening seamen in the gallery. The "poor sailor" had a deep interest in his sympathies, and was seldom forgotten in his prayers at the family altar.

During his years of vigour, whilst his mornings were given to business, the evenings were almost invariably devoted to the committee meetings of these various institutions, or to their public anniversaries, at which he generally spoke, and often presided. Though he made no pretensions to popular oratory, his speeches at public meetings were generally listened to with attention and interest. They were always characterised by good sense, kind feeling, and holy intention. Like his addresses to the young, they abounded in striking anecdote, judiciously adapted to the occasion, and related with a life and freshness which rendered them agreeable and effective. —He did not, however, neglect to do what was in his power for the commercial and general interests of Bristol. He was long an active member of the Chamber of Commerce, and much interested in promoting its objects. He was, also, for many years, a town-councillor, having been thrice elected for the Bristol City-ward, without personally canvassing a single voter, or even expressing any desire for the honourable but onerous distinction. His views were decidedly liberal, and these were uniformly expressed by his votes. He never took a prominent part, however, in political matters, his tastes leading him chiefly in another direction.

As age advanced he became more retired in his habits, and felt unequal to the active part he had previously taken in public engagements. He thought this now devolved on younger men. Especially after an attack of bronchitis, which left behind it great susceptibility of the chest to inflammation, he was medically advised to avoid as much as possible exposure to the evening air. Yet he still felt the same interest in the cause of religion as when more publicly engaged in its service. He constantly supported it by his contributions; and intercessions on its behalf formed a large part of his prayers. His anxiety to benefit those who were brought within the sphere of his influence was very marked and ardent. As one means of doing good, he adopted the plan of purchasing, in large numbers, books suitable for the purpose, and lending, or more generally giving them away, in quarters where he thought them most likely to be useful. He continued these efforts to the close of life. During his last illness, a letter came from a lady to whom he had sent

"The Glory of the Redeemer," by the Rev. O. Winslow, requesting him to inscribe her name in it, which he at first hoped he should have been able to do. He was accustomed also to speak to individuals respecting their religious interest, in the most pointed and affectionate manner. He never introduced the subject in a way likely to excite repugnance, and always expressed himself with so much kindness and evident interest in those he addressed, that his counsels were invariably well received, and generally much appreciated. When in London, in May, 1848, he exerted himself to induce an interesting young gentleman, with whose father he had been long acquainted, to be present at some of the missionary services. He succeeded in his object; and, after an anniversary meeting at Exeter Hall, spoke to him most affectionately under the platform, as an old man who might never see him again; and, with much solemnity, expressed the hope that if they met no more on earth, he might see him in heaven. It was most suitably received by his young friend. They never did meet again. May the wish, as to the future, be graciously fulfilled! It is deemed not improper to refer to these things, as illustrative of his character, and to the glory of that grace which made him whatever he was. This notice, too, of the simple but earnest efforts of one who has passed from among us, may stimulate others, and show how wide a sphere of usefulness private Christians may occupy. It was an unspeakable solace to those who were around him in the last scenes of his life, to think of the various ways in which he had endeavoured to serve his generation, and of what, by these efforts, God had enabled him to accomplish.

For the last two or three years the infirmities of age had been increasing upon him, though he continued to enjoy tolerable health. At the latter end of October last, he was, however, suddenly attacked by a dangerous complaint, which rendered necessary an immediate and painful operation. He bore all with exemplary patience and submission to the Divine will. No murmur escaped his lips. The most he said on this subject was, "*I have found the Scriptures true throughout, and I have lived now to prove the truth of the passage, 'If by reason of strength they be fourscore years, yet is their strength labour and sorrow.'*" He soon became sensible that the termination of his illness was uncertain. He completed at once his arrangements as to temporal affairs; and when they were thus off his mind, he never referred to them again. He felt then that he had only to wait the will of God, whether for life or death. When his son arrived from Northampton, he told him of the sufferings he had undergone, and finished by saying, "*Thus things are at present. God can either bless the means employed, or make*

this illness a transition to a better world." The last part of the alternative was that which Divine wisdom had determined. He received every attention from three medical men; and all that human skill could accomplish was done. His strength, however, gradually declined. He continued to suffer greatly till the last week, but preserved still the same calmness of spirit, and expressed lively thankfulness for the intervals of ease which he enjoyed, often exclaiming, "*All mercy! all mercy!*"

There is no lengthened dying testimony to record. He was never accustomed to speak much of his own religious experience, and it was so to the end. During much of his time, too, when not in severe pain, he was sleeping under the influence of opiates. He did not originate many observations, especially as weakness increased; but he responded with affecting earnestness to the remarks or questions addressed to him. When his son said to him, "You enjoy a calm inward peace, do you not?" he said, "*Yes.*"—"You feel that you belong to Christ?" "*I hope so,*" he replied; "*I can go no further.*" When the verse was repeated to him, "Jesus, lover of my soul," and there was a moment's pause, he himself began the next verse, "*Other refuge have I none,*" &c. When the line was said, "Sweet to lie passive in his hands," he added, "*And know no will but his.*" He spoke very affectionately to his grandchildren, and said, he "*trusted God would make them blessings in their day and generation.*"—"Rest," said he to one of them who first saw him, "*on the Rock of Ages; everything else is precarious, but the Rock of Ages never moves.*" On the Monday before his death, and the last day of his consciousness, it was said to him, "You have been permitted, in years gone by, to be actively engaged in the cause of religion, but you do not rest your hopes of pardon on anything you have done?" "*No,*" he replied, with eagerness, but amidst great weakness

and hurried respiration, "*Oh no! Oh no!*" "Christ is your only hope?" "*Oh yes!*" Reference was made to the case of the poor man who could only say,

"I'm a poor sinner, and nothing at all,
But Jesus Christ is my all in all,"

when he said, "*Yes, that's it.*"

On that evening he said he must be raised higher in the bed. He was lifted up, and rested for more than an hour on his son's shoulder. Afterwards, being replaced on his pillow, he soon fell into a state of insensibility. The breathing became deeper, and still more hurried, and the last mortal conflict commenced, which was severe and protracted, and did not close till Wednesday afternoon, November 13th, when he fell asleep in Jesus. All the members of his family watched around his bed, and witnessed, with deep emotion, the closing scene.

His remains were deposited in the family vault at St. James's, Bristol. A funeral sermon was preached at the Tabernacle, on the morning of the following Sunday, by the Rev. R. Elliott, of Devizes; and in the evening, at Hope Chapel, by the Rev. Mr. Gregory; whilst reference to his death and character were made on the same day at the Seaman's Chapel, which he had so often attended, and at other chapels in the city.

No formal delineation of character will be here attempted. It has been designed only to present a brief narrative of a life, long and unostentatiously devoted to the interests of piety and benevolence. It has not been intended to exhibit a character free from the ordinary imperfections of humanity—an exemption which none would have more anxiously disclaimed than he whose course has thus been sketched. Yet "the memory of the just is blessed," and "the righteous shall be had in everlasting remembrance." May the reader leave behind him a memory as fragrant, and a name as dear, as that of Stephen Prust!

Home Chronicle.

ANNUAL MEETING OF THE TRUSTEES OF THE EVANGELICAL MAGAZINE.

It is hoped that all our brethren in the Trusteeship of the EVANGELICAL MAGAZINE, both in town and country, will attend the Annual Meeting, at Baker's Coffee-House, Change Alley, Cornhill, at a quarter to two o'clock precisely, on Wednesday, May the 14th, immediately after the Rev. William Jay's sermon at Surrey Chapel for the London Missionary Society.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE TWENTY-FIRST Annual Assembly of this Union will be held on the 12th, 13th, 16th, and 17th May. On MONDAY, the 12th, at two o'clock, the Distributors of the Fund in aid of Aged Ministers, will meet at the Congregational Library. At four o'clock, the Members of the Assembly will meet at the same place. At seven o'clock the Annual Sermon will be preached at the

Poultry Chapel. On TUESDAY, the 13th, at half-past nine o'clock, the first Session of the Union will be held; the Rev. John Kelly, of Liverpool, will preside, as Chairman for the year. At six o'clock, the Annual Meeting for British Missions will take place at Exeter Hall. On FRIDAY, the 16th, at half-past nine o'clock, the first adjourned Session of the Union will be held. At six o'clock, the Public Meeting for General Education will take place. On SATURDAY, at half-past nine o'clock, the second adjourned Meeting will be held at the Congregational Library.

We cannot look forward to the goodly fellowships connected with our Union, without yielding to a feeling of deep and chastened grief. Dear Mr. Wells will not be in the midst of us, to direct and animate our proceedings! Our loss will be great. But the Divine Redeemer can sanctify the bereavement; and, if we are looking to Him, can overrule it for great and incalculable good to the Assembly. May the thought that he is removed from our imperfect fellowships, subdue and sanctify our spirits, and bring us all together, "in the fulness of the blessing of the gospel of Christ," to address ourselves with new life and energy to the work of God!

THE NEW ASYLUM FOR INFANT ORPHANS, STAMFORD HILL.

HER Majesty the Queen has been graciously pleased to patronise the above institution, by presenting the sum of 250 guineas, to secure to His Royal Highness the Prince of Wales the right of presentation to one bed for life.

PROTESTANT UNION.

We beg to call the attention of ministers to the advertisement on our cover, of the Protestant Union, for the benefit of Widows and Children; and earnestly do we recommend to our brethren to secure its advantages by early membership. The number of widows at present receiving legal annuities, by which they are secured from the pressure of poverty—some of whom, we perceive by the Report, have been annuitants for upwards of thirty years—cannot fail, we think, to induce those who have not private resources to make some sacrifice for the purpose of securing so desirable a provision. Besides this, we have reason to know, that the considerable sums paid to children have materially assisted to relieve them from difficulties which might otherwise have pressed heavily upon them. At the same time, the improved and improving state of its funds is such as to inspire the fullest confidence in its permanence and stability.

While we recommend the institution to our

brethren in the ministry, we take the opportunity of presenting the following as an example worthy of imitation. In a letter addressed to the Secretary, the writer says:—"A few of the members of the Congregational church at S— are desirous to insure the life of their minister for thirty pounds a year. Will you please to send me the printed forms, which I will hand over to Mr. M—, that he may state the particulars required?—Yours," &c.

This insurance has been effected. To many a church we may say, "Go thou and do likewise."

THE PASTOR'S WIFE'S SUGGESTIONS ON MINISTER'S SALARIES.

(To the Editor of the Evangelical Magazine.)

SIR,—In addition to your many excellent letters upon the pecuniary resources of ministers, perhaps a few suggestions from the wife of one who has had often to sympathise with brethren who have not dared to name their sorrows in other circles, may be admissible. In this county scarcely any minister's income amounts to £100 per annum (except in the county town)—perhaps £80 on the average—and that arising from various sources—pew rents, extra subscriptions, the county union, and Lady Hewley's charity. If we deduct £20 for the house rent, rates and taxes, and £6 servant's wages, there will not remain one guinea per week for food, fuel, clothing, medicine, education, and all the other decencies of ministerial life; and as to books, "I can never have a new one!" said a laborious minister in this situation the other day; and another—"I have not bought a book for two years." The latter wished to furnish his mind with arguments to controvert the wild errors of a clergyman; but, alas! prudence forbade him to avail himself of the writings of others. Is it reasonable to complain of the "paucity of ideas," when the proper food for a minister's mind is withheld? Should he not always be a student? Could not some plan be devised whereby a sacred literature fund, to the amount of from £2 to £5 per annum, could be supplied from some central source wholly independent of family expenditure? Let a minister know that he may expend a certain sum exclusively in books, and he will immediately select what would be the most valuable to himself, and economise the sum by choosing from catalogues of second-hand books, &c. The people would soon reap the benefit of this benevolent economy. Yet the writer of this knows an individual (and there may be others of his class), occupying the respectable position of class leader and circuit steward, who, referring to a more intellectual preacher than was usual for his circuit to ob-

tain, said,—“ Knowledge! what do we want to do with knowledge? We don't want *knowledge* in the *pulpit*,” and afterwards seriously proposed to a minister that he might “ get quit of his old sermons by selling them as *waste paper* for 1s. a cwt.” Again, there may be others who think personal affliction the best instructor for ministers; like a lady who feelingly remarked, that “ her minister never preached so well as when in trouble,” forgetting that the people are often under similar circumstances the best hearers. We are, however, thankful to know, that a great majority of *our* people are unmindful of their minister's necessities, bodily and mental, from *ignorance* of the fact, or from not knowing a method by which they could contribute to his happiness and usefulness.

Many years ago, when visiting in a large town the family of one of the first ministers of that day, occupying a most respectable sphere, I was struck with the great plainness, not to say meanness, of the children's dresses. There were seven, of various ages, all to clothe, all to educate, out of the chapel income. I did not then know the expenses of a family, but have often thought since of the remark of the mother, who was a pattern for all ministers' wives:—“ The ladies of the congregation perhaps think I should be hurt to receive some of their faded or old-fashioned clothing; but indeed I should be thankful if they were not so delicate towards my feelings.” Since then I have been practically in the secret of the benefit derived by ministers' families who have received from thoughtful donors presents in this way. I know a manufacturer who inquired of his minister's wife if she knew of any person in decent circumstances, who would be glad of some second-hand clothing, too good to give away at the door. It immediately occurred that a minister in a small country place, with a large family, would be a suitable recipient; and the whole spare wardrobe was, to the satisfaction of all parties, so disposed of.

Sacrificing private feeling to public utility, and leaving the enforcement of Scriptural motives in hands more appropriate, I remain,
Mr. Editor,

Your obedient servant,
A PASTOR'S WIFE.

ORDINATIONS.

THE Rev. James Bedell, of Lancashire Independent College, was ordained pastor of the church meeting at Oldham-road Chapel, Manchester, on Tuesday, the 25th of March, 1851.

The Rev. T. L. Poore, of Salford, opened the service with reading and prayer; the Rev. R. Fletcher, of Manchester, delivered the Discourse on the Nature of a Christian Church; the Rev. J. Griffin, of Manchester,

proposed the questions, and the Rev. W. Alliot, of Bedford, the pastor of the young minister, offered the ordination-prayer; the Rev. Dr. Vaughan, President of Lancashire College, delivered the charge; the Rev. W. Parks, Professor Halley, and the Rev. E. Day, gave out the hymns; and the Rev. James Gwyther, of Manchester, closed the interesting and solemn service with prayer.

On the following Sunday evening, the Rev. Dr. Halley, of Manchester, delivered an appropriate sermon to the people.

There is something peculiarly interesting in the history of the church at Oldham-road Chapel.

A Sunday-school for children and adults was opened some years ago in the neighbourhood, and Mr. Bedell, assisted by some of his fellow-students at the college, undertook the management of it, and conducted a public service on the Sunday evening. The school rapidly increased, and the large room was soon crowded at evening service. The number of services was then increased, and increased success followed. The entire management of the whole affair now rested with Mr. Bedell; and, on leaving college, he devoted himself entirely to the work of nurturing and establishing the infant cause. After he had laboured for some time with increasing acceptance and success, the propriety of erecting a chapel suited to the wants of the neighbourhood became evident. Oldham-road Chapel was consequently built, and opened last October. The congregation continuing to increase in the new chapel, and Mr. Bedell's ministry proving highly useful, it appeared to the friends and ministers at Manchester especially interested in the undertaking, to be expedient that a church should be formed, and that the whole management of the interest should be confided to its trust. Accordingly, a church was formed on the 20th of March, consisting of from seventy to eighty members, who unanimously agreed to invite Mr. Bedell to become their pastor. A considerable increase to the number of the communicants is expected shortly. The schools are flourishing, and the teachers active, intelligent, united.

May the Lord bless this infant cause an hundredfold!

It is right to add, that, through the liberality of the friends at Manchester, the debt is all but liquidated.

Much is owing to the interest which the ministers of the town have taken in the rise of this new church, and especially to the energetic efforts on its behalf of the Rev. J. L. Poore, of Salford.

On Wednesday, October 2, 1850, the Rev. Joseph Hoyle, B.A., of Airdale College, and the University of London, was ordained to the pastorate of the church and congregation

assembling in the Independent Chapel, Pickering. The morning service was commenced at half-past ten o'clock. The Rev. G. B. Kidd, of Scarborough, read suitable portions of Scripture, and engaged in prayer; the Rev. Professor Creak, M.A., of Airdale College, delivered the introductory discourse, on the nature and duties of a Christian Church; the Rev. J. C. Potter, of Whitby, proposed the usual questions, and received the confession of faith; the Rev. G. Hoyle, of Northwram, father of the young minister, offered the ordination prayer; and the Rev. Professor Scott, President of Airdale College, delivered an able charge to the young minister, from 2 Tim. ii. 15.

In the evening, the Rev. James Parsons, of York, preached an eloquent and impressive sermon to the people, from Malachi iii. 10 (the latter clause).

The Rev. Messrs. Croft, Mr. H.'s predecessor; Brewis, of Penrith; Jameson, of Kirby Moorside; and Thomas, of Rillington, were also present, and took part in the services.

On the preceding evening, a preparatory devotional service was held, at which the Rev. J. C. Potter presided, and several of the ministers engaged for the ordination took part.

The services throughout were attended by large and deeply attentive congregations.

THE ordination of the Rev. Henry Davies, late of Newport Pagnel College, took place at George-street Chapel, Ryde, Isle of Wight, February 12th, 1851. The service was commenced by the Rev. F. W. Meadows, of Gosport, reading the Scriptures, and prayer. Dr. Ferguson delivered the Introductory Discourse, in which he admirably set forth the nature and constitution of Christ's kingdom; Rev. C. Giles, of Newport, asked the usual questions, to which Mr. Davies satisfactorily replied; the ordination prayer was also offered by Mr. Giles, Rev. G. Smith, of Poplar (Mr. Davies' pastor) gave a most eloquent, faithful, and affectionately impressive charge, founded on 2 Tim. ii. 25: "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." A spirit of regard and Christian friendship was manifested throughout the delivery of the discourse. Rev. J. Bailey, of East Cowes, closed the solemnities of the occasion, which were listened to with deep attention.

NEW SCHOOL-ROOM, AND JUBILEE MEETING.

ON Thursday evening, the 6th February, a newly erected, large, and commodious school-room was opened in connexion with the Independent Chapel, Whiting-street, Bury St. Edmund's, when upwards of 200 persons of all denominations sat down to tea.

The room, which has been fitted up with all the apparatus necessary for carrying out the system of the British and Foreign School Society, and is also applied to the uses of the Sabbath School, was, on this occasion, most tastefully decorated with evergreens, mottoes, devices, &c.

Addresses were delivered by the Rev. Alfred Tyler, minister of the chapel; Rev. C. Elven (Baptist), Revs. J. Guenett and H. Coleman (Independents), Rev. R. Tabraham (Wealeyan), Mr. King, of Ovingdon, Mr. Portway, and Mr. George Portway, jun., the Secretary to the schools. A most kind and Christian feeling pervaded the meeting.

During the evening, the children of the minister's singing-class afforded much gratification by the execution of several anthems, being accompanied by the Rev. A. Tyler on the pianoforte.

In the course of the proceedings, Mr. John Hunter (Treasurer to the Sabbath and Day Schools), who had been connected with them ever since their establishment in 1801, read a statement embodying a most interesting history of their progress from that period, and containing important instances of decided conversion and of happy deaths, as the result of the instructions they had been the means of affording.

The building, a handsome red-brick erection, stands on ground adjoining and belonging to the chapel, and cost the sum of £200, the whole of which was raised before its completion.

WELLINGTON, SOMERSET.

THE Rev. James Le Couteur (late of Liscard, Cheshire) having accepted the cordial and unanimous invitation of the Church assembling at the Independent Chapel, to become their pastor, commenced his stated labours on the first Sabbath in April.

BEDFORD UNION.

THE Fifty-fifth Anniversary of the Beds. Union of Christians will be held at Bedford, on Wednesday, the 28th of May. The Hon. and Rev. B. W. Noel, M.A., has engaged to preach on the occasion.

General Chronicle.

SABBATH RAIN

"It is very bad for the health to sit in church with wet clothes and damp feet."

Well, it is. At the same time, Sabbath rain is not worse than week-day rain, although there is apparently a much greater terror of it. The following considerations may suit the case of some "fair-weather" church-goers:

1. *It is as bad for the minister as for the people*, and yet he must be there. Through rain and snow he must go, dry if he can, but if not, *he must go*. His health is no better than that of the male members of his congregation, generally, usually not so good. And if the rain furnishes no excuse for his absence, it furnishes none for *theirs*. If you say it is *his business* to go, so it is *theirs*; there is one law for both, And,

2. *A wedding, a concert, a party, a fair, seldom wait for the weather*. They are never put off on account of the storm. I have noticed when people are *excited*, they rarely suffer from exposure. If there were a little more *interest* in church-going, a little more unction in the worshippers, would it not prove favourable to health?

3. *Bad weather reduces a church congregation quite out of proportion to any other collection of people*. Why, the other evening, a Thursday meeting was given up on account of the weather, no one but the minister and one lady coming (which was hardly enough to plead the promise and secure the blessing), and yet the minister met some twenty-five people that same evening assembled in a parlour, who seemed to be quite unconscious that it was *raining*! And how they ever got there on foot, without soiling their silk dresses or damping their feet, has been a mystery to him ever since. Here was a religious meeting completely *collapsed*, and a social party reduced only about *twenty per cent.*, and all by the same storm. How is it that the rain is so much more terrible "*hard by the synagogue*," than it is about town? It is quite true that many "women and children" are precluded from attending church in storms. But verily, four or five hundred per cent. is *too much to allow for shrinkage*, in a common congregation. We should be made of sterner stuff. We should be less the sport of circumstances. Satan waits not for fair weather. He does his work in "thunder, lightning, and in rain," and we ought to be as busy as he. God has never said, "Ye shall keep my Sabbaths, and reverence my sanctuary, *except when it storms*."

THE ROMISH LAITY.

"But only let your laity once catch a glimpse of the glaring truth, that the tradition of your Church is a fiction—that she imposes that fiction upon them by a blasphemous invalidation of the *written* word of God—that the written word is all-sufficient, AS IT NEEDS MUST be—let them but once suspect this, and thence be led to diligently search the Scriptures, with prayer for the light which the Author alone can give—with the prayer of unwavering faith in the all-availing, only name, the name of "the Lamb of God, which taketh away the sin of the world"—let this but once take place, and they will spurn your superstitious altar, and rush to the True One—the final One—final by the voice of the Spirit—the cross of Calvary! To that, and to that only, will they thenceforward cling, "with all their hearts, and minds, and souls, and strength;" and remember your Church, only to look back upon her with mingled loathing and compassion—compassion, for the fatal delusion under which she, and those who yet cleave to her are labouring; and loathing, at the review of the merchandise which, once, she made of them!"—*James Sheridan Knowles's Idol demolished by its own Priests.*

CHINA.

MRS. LEGGE'S GIRLS' SCHOOL.

Account for the past Year.

Hong Kong, Jan. 28th, 1851.

MY DEAREST FATHER,—It is just a year since I wrote you a little account of what we are beginning to do for the Chinese girls here; and as some friends seemed interested in that account I have determined, should my life be spared, to continue the same every year. There perhaps may not always be anything particularly interesting to communicate, but the fellowship of feeling between our dear friends and ourselves, will, I think, be useful.

The number of girls during the past year has been increased to fourteen; several of these additions are of little children; still, their progress during the past year, has been on the whole satisfactory. They can read words of four or five letters in English, and have made about the same degree of progress in Chinese. They have likewise learned a little sewing; and if you had but seen the dirty, squalid little creatures they were when they first came, you would allow that there is, at all events, a marked improvement in externals. We are going on slowly, yet, I

would hope, surely. Sometimes I feel discouraged by the ignorance and utter want of thought of these poor children; but what can we expect? It really is wonderful, considering the homes they have, that they are as they are.

For some months past, Cilian, the daughter of our good friend, A-Soo, the colporteur, has been at home, partly in order to prepare for marriage, which is to take place to-morrow (in the Mission House) with A-Sow, whom you will remember as one of the three youths he took to England. She is a fine young girl of about sixteen, quite a beauty, according to Chinese notions. I do trust that God may unite their hearts to fear and love him, and that they may be long useful among their own people.

On the the 24th December, my dear husband examined the girls as to their progress during the past year, and he was pleased with them. They repeated (the elder ones I mean) passages of Scripture, Watts's Second Catechism, and a good many pages of Chinese and English Vocabulary, being cross-questioned thereon. The little ones read and spelt a little, with the exception of two, whom, I fear, I shall find it no very easy matter to teach at all.

A few prizes, at a trifling cost, were distributed among them, to their great delight.

Thus, my dear father, I have endeavoured to tell you what we have been doing during the past year. A-Sha continues to be a great comfort to me; though I fear, before long, I shall lose her aid, as she, too, is engaged to be married to one of our Christian boys. Next in interest is a little girl, who has long been in the school, A-Mueg. She is really a good child, most anxious to do what is right, attentive, affectionate, and tractable. I have great hopes that she will grow up to fill A-Sha's place; but she is yet very young. As in all schools, there are good and bad; but we try to overcome the evil by good, and, taken as a whole, I do not think they are a bad set of children.

During the past year we have received three boxes, one from Huntly, one from Northampton, and one from Preston; and this week we have received a large quantity of clothing from our dear Trevor Chapel friends. At the last Chinese New Year, as some of you know, our poor girls were robbed of everything but the clothes upon their backs—and considerable expense was requisite in order to refit them. The clothing these dear friends have sent will be specially useful.

I may just here say, that in the box forwarded by our kind friends at Preston, a number of pieces of flannel, calicoes, remnants, &c., were most useful for clothing the children; that we generally have some sales during the year, and we have often been

asked for things not supplied in the boxes. Thinking, therefore, these sales would realize more if we had such things, I sent home an order for them to a friend in Leicester, and likewise to Mr. Varty in London, asking my dear husband to draw upon the Missionary Society to the amount of £20, to be repaid here to the Mission fund by the Girls' fund here.

By a late communication received from Dr. Tidman, we are led to hope that ere long our long wished for project may be accomplished; viz.—the hiring or building a house somewhere here, that under proper superintendence the girls may be taught. Here they are, as a necessary thing, rather too much confined; it would not be in accordance with the Chinese custom, or indeed with our own ideas of propriety, to let the girls play indiscriminately with the boys, and not to have sufficient room for separation. I therefore am obliged to keep the girls more in doors than I think is good for them. I will now subjoin an account of receipts and disbursements for the past year.

	dls.	cts.
January, Balance in hand	-	133 16
October, Contributions from friends at Trevor Chapel, £27. 18s. 7d. at 4s. and 9½d. per dollar	-	116 56
Do. from Rev. J. Cleland for the girl A-Soo, who has been under Mrs. Cleland's care	-	44 0
Work of girls during the year	-	15 44
Present of three boxes from friends in Huntly, Northampton, and Preston (the sale of the last box not closed at the end of the year)	-	260 65
Mrs. Viney, Hatfield Heath, for one girl, £5 at 4s. and 9½d. per dollar	-	23 87
	Dols.	603 68
	dls.	cts.
Food for twelve months	-	190 20
Cooking and washing	-	18 0
To the young person, Jane A-Sha for clothes and pocket money	-	32 0
Clothes for girls	-	45 73
Flooring their room	-	12 0
Sundries—oil, soap, thread, candles &c., &c.	-	35 19
Stationery, books, &c.	-	13 0
Prizes	-	5 0
	Dols.	371 17
Leaving a balance in hand of	Dols.	232 51

N. B.—Dr. Morison will receive any communications for his daughter's school, from friends of the cause, either in money or articles of clothing, &c., &c.

THE
Missionary Magazine
AND
CHRONICLE.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.
FIFTY-SEVENTH GENERAL MEETING.

MONDAY, MAY 12.

Morning, Seven o'clock.—An Introductory PRAYER MEETING at the CHAPEL IN NEW BROAD STREET, specially to implore the Divine Blessing on the several Services of the Anniversary. To close punctually at a Quarter-past Eight.

Afternoon.—A Meeting of Delegates will be held at the Mission House, Blomfield-street, at Three o'clock, to which the attendance of Directors, both Town and Country, is respectfully invited.

Evening.—Scotch Church, Regent Square, the Rev. JAMES HAMILTON, D.D., to preach.

Service to begin at Seven o'clock.

WEDNESDAY, MAY 14.

Morning, Surrey Chapel.—Rev. WILLIAM JAY, of Bath, to preach.

Evening, Tabernacle.—Rev. DAVID REES, of Llanelly, to preach.

The Morning Service begins at Half-past Ten, and the Evening at Six o'clock.

THURSDAY, MAY 15.

Morning.—The PUBLIC MEETING will be held at EXETER HALL, in the STRAND. The Chair to be taken *precisely at Ten o'clock*, by

SAMUEL MORTON PETO, Esq., M.P.

Evening.—An Adjourned Meeting will be held at Finsbury Chapel, Finsbury Circus. The Chair will be taken at *Six o'clock*, by the

REV. ROBERT HALLEY, D.D.

FRIDAY, MAY 16.

Evening, Poultry Chapel.—The Rev. EDWARD MANNERING will preach to the Juvenile Friends of the Society. Service to commence at *Half-past Six o'clock*.
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Admission to Exeter Hall will be by **TICKETS**, for the *Platform*, the *Central Seats*, and the *Raised Seats*, respectively. The *Platform* will be appropriated to the Directors of the Society, both Town and Country; the *Speakers*; and *all Ministers who are Members of the Society*.

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Friday 9th, Saturday 10th, Monday 12th, Tuesday 13th, and Wednesday, 14th of May.

Ministers who are Members of the Society will be supplied with Tickets for themselves and friends, by their sending, on any of the above-mentioned days, a list of such as are entitled to them, and who wish *personally* to attend.

MONDAY, MAY 19.

Evening.—The Sacrament of the Lord's Supper will be administered at the following Places of Worship, to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets from their respective Ministers; viz.—

SION CHAPEL	Rev. JOHN ALEXANDER	to preside.
Craven Chapel	Rev. THOMAS BINNEY	"
FALCON-SQUARE CHAPEL	Rev. THOMAS ADEINS	"
SURREY CHAPEL	Hon. and Rev. B. W. NOEL, A.M.	"
ISLINGTON CHAPEL	Rev. J. ANGEL L. JAMES	"
OLD GRAVEL PITTS, HACKNEY	Rev. THOMAS ARCHER, D.D.	"
STOCKWELL CHAPEL	Rev. JOHN KELLY	"
KINGSLAND CHAPEL (at 7 o'clock)	Rev. A. M. BROWN, LL.D.	"
TOTTENHAM COURT-ROAD CHAPEL	Rev. RICHARD FLETCHER	"
HANOVER CHAPEL, PECKHAM	Rev. W. B. COLLYER, D.D., LL.D.	"
TREVOR CHAPEL, CHELSEA	Rev. JOSEPH JOHN FREEMAN	"
GREENWICH TABERNACLE	Rev. ELIEZER JONES	"
ECCLESTON CHAPEL	Rev. JOHN HARRIS, D.D.	"
TRINITY CHAPEL, POPLAR	Rev. W. L. ALEXANDER, D.D.	"

Services to begin at Six o'clock.

ARRANGEMENTS FOR SERMONS TO BE PREACHED ON LORD'S-DAY, MAY 18.

PLACE.	MORNING.	AFTERNOON.	EVENING.
ABNEY CHAPEL	Rev. J. GLANVILLE		Rev. H. R. REYNOLDS
ALBANY ROAD CHAPEL	" T. MANN		" G. ROGERS
ALBANY CHAPEL, Regents-pk.	" JOHN DAVIES		" J. WILLIAMS
ALDERMANBURY CHAPEL	" J. C. DAVIE		" J. C. DAVIE
BARBICAN CHAPEL	" R. HAMILTON		" J. ROWLAND
BETHNAL GREEN	" H. R. REYNOLDS		" J. L. POORE
BISHOPSGATE CHAPEL	" G. W. CONDER		" JOS. FLETCHER
BRENTFORD	" W. C. YONGE		" W. C. YONGE
CLAPHAM	" JAMES HILL		" JOHN KELLY
CLAREMONT CHAPEL	" DR. TIDMAN		" J. BLACKBURN
CLAYLAND'S CHAPEL	" W. DAVIS		" W. FAIRBROTHER
Craven Chapel	" W. S. EDWARDS		" DR. FERGUSON
CROYDON	" JOS. STEER		" JOS. STEER
DEPTFORD	" J. PULLING		" J. PRIME

PLACE.	MORNING.	AFTERNOON.	EVENING.
ENFIELD	Rev. J. SPENCE	Rev. J. SPENCE	
" HIGHWAY	" T. FIELDING		Rev. T. FIELDING
ESHER-STREET CHAPEL	" W. LEASK		" W. LEASK
FALCON SQUARE	" J. L. POORE		" JAS. KENNEDY
FETTER-LANE	" H. BATCHELOR		" H. BATCHELOR
FINCHLEY	" W. SLATYER		" W. SLATYER
FINSBURY CHAPEL	" Dr. FLETCHER		" Dr. FLETCHER
GREENWICH, Maize-hill	" J. PRIDDE		" H. QUICK.
GREENWICH ROAD CHAPEL	" W. LUCY		" J. GLANVILLE
HACKNEY, St. Thomas's-sq.	" S. CURWEN		" Dr. M. BROWN
HACKNEY, Old Gravel Pits	" JOHN DAVIES		" Dr. TIDMAN
HACKNEY, Pembury Grove	" ELIEZER JONES		" G. THOMSON
HACKNEY, Hampden	" J. V. MUMMERY		" E. STALLYBRASS
HARE COURT	" W. S. PALMER		" W. S. PALMER
HAVERSTOCK HILL CHAPEL	" H. J. GAMBLE		" JOHN NUNN
HOLYWELL MOUNT	" Dr. ARCHER		" J. J. FREEMAN
ISLINGTON CHAPEL	" Dr. M. BROWN		" ELIEZER JONES
ISLINGTON, Union Chapel	" Dr. ALEXANDER	" W. SPENCER	" HENRY ALLON
ISLINGTON, Barnsbury	" Dr. FERGUSON		" JAS. STRATTEN
KENSINGTON	" T. ADKINS		" T. W. DAVIDS
KINGSLAND	" H. ADDISCOTT		" T. W. AVELING
LEWISHAM	" W. ROAF		" T. TIMPSON
MABERLY CHAPEL	" G. SMITH		" ROBT. PHILIP
MARKS GATE	" JOHN MULLEY	" JOHN MULLEY	
MARLBOROUGH CHAPEL	" J. S. PEARSALL		" EB. PROUT
MILE END NEW TOWN	" W. TYLER		" W. ROAF
MILE END, Brunswick	" JOHN SIBREE		" J. T. BARKER
MILE END, Latimer	" R. SAUNDERS		" W. A. HURNDALL
MILE END, John-st., Jubilee-st.	" Dr. HEWLETT		" Dr. HEWLETT
NEW BROAD-STREET	" W. SPENCER		" W. SPENCER
NEW COURT	" S. THODEY		" W. LUCY
NEW TOTTENHAM COURT	" J. ROGERS		" J. S. RUSSELL
ORANGE-STREET	" R. FLETCHER		" S. MC ALL
OXENDON-STREET	" E. MANNBRING		" G. WILKINSON
POULTRY	" S. B. BERGNE		" Dr. ALEXANDER
POPLAR	" J. A. JAMES		" T. ADKINS
PLAISTOW	" J. CURWEN		" J. CURWEN
PUTNEY	" J. M. SOULE		" W. P. DAVIES
PARK CHAPEL, Camden Town	" W. FAIRBROTHER		" J. C. HARRISON
RATCLIFFE, EBENEZER CH.	" H. HARRISON		" H. HARRISON
ROBERT-STREET CHAPEL	" C. R. HOWELL		" G. GOGERLY
SPA FIELDS	" S. MC ALL		" R. FLETCHER
SION CHAPEL	" G. L. SMITH		" G. L. SMITH
STEPNEY	" J. J. FREEMAN		" J. KENNEDY
STRATFORD	" T. E. STALLYBRASS		" JOHN SIBREE
TABERNACLE	" E. CORNWALL		" E. CORNWALL
TOTTENHAM COURT-ROAD	" T. W. DAVIDS		" S. CURWEN
TOTTERIDGE	" W. HARBUTT		" W. HARBUTT
UNION-STREET	" Jos. FLETCHER		" T. MANN
WALTHAMSTOW	" JAMES KENNEDY		" R. MACHRAY
WELL-STREET	" G. WILKINSON		" T. REES
WEIGH HOUSE	" T. BINNEY		" T. BINNEY
WHITEFIELD CHAPEL	" J. T. BARKER		" A. BUZACOTT
WESTMINSTER	" JOHN KELLY	" G. GOGERLY	" H. ADDISCOTT
WOOLWICH	" Dr. CARLILE		" D. DARLING
YORK ROAD CHAPEL	" T. DAVIES		" G. W. CONDER

Weymouth, Hope Chapel	0	14	0
DORSET.			
Monticemarmouth.			
Collected by—			
Miss Wood	0	6	4
Miss McDonald	0	6	0
Miss Ramsay	0	5	0
Miss Bell	0	0	6
17s. 10d.			
BOOKING.			
Collected by—			
Miss H. H. Burder	2	10	6
Misses M. and E. Craig	1	4	10
Misses A. E. and F. Daniell	1	0	0
Miss E. Piper	0	15	1
Miss S. Eve	0	13	0
Miss A. Carne	0	13	0
Miss L. Watkinson	0	10	6
Miss E. Tabor	0	10	0
Misses A. and E. Dixon	0	8	5
Miss E. White	0	8	0
Miss M. Andrews	0	7	3
Miss Fairhead	0	7	0
Miss Hader	0	6	3
Miss Walford	0	4	10
Master H. Jocelyne	0	4	7
Miss E. Quant	0	3	0
Miss E. West	0	2	0
Sarah Parish	0	1	2
Caroline Clark	0	1	2
Sabbath-school Girls	1	10	5
12s. 6d.			
Brighthelm.			
Collected by—			
Master D. Appleby	0	3	8
Miss E. Gouffrey	0	4	8
Miss E. Cook	0	1	6
Miss A. Deach	0	1	0
Miss A. Sedler	0	0	6
Miss M. Kerridge	0	0	9
Exps. 2d.; 11s. 1d.			
Castle Hedingham.			
Collected by—			
Misses Swan and Anny	2	4	0
Miss King	1	2	2
Miss Brauer	0	17	0
Miss Staines	0	13	9
Miss Root	0	14	0
Miss Spurgeon	0	13	1
Master A. Harvey	0	13	1
4s. 10d. 6d.			
Chelmsford.			
Baddow-lane.			
Collected by—			
Miss S. C. Gray	0	11	0
Miss Gardiner	0	5	8
Master J. G. Gardner	0	3	4
Mr. Pertwee	0	3	3
Master A. Freeman	0	4	7
Thirza Bird	0	3	1
12s. 10s. 6d.			
Copeshall.			
Emma Beard	2	1	6
Philip Denny	0	7	0
George East	0	1	6
Jane Kettle	2	1	6
Thomas Warner	0	3	8
Obadiah Sparrow	0	1	8
Shed.	0	1	6
Girls' Sabbath-school	0	2	1
1s.			
Harwich.			
Providence Chapel, Mr. T. Smith	1	0	0
Bath-side Chapel.			
Collected by—			
Master Hill	0	4	9
Master Scott	0	1	2
Master Newton	0	1	1
Master Lay	0	1	1
Master Collins	0	1	0
Miss Foster	0	1	0
Miss Robinson	0	1	0
Miss Hill	0	1	0
Miss Pryor	0	1	8
Miss Purley	0	1	1
Master Layling	0	1	1
Miss Collins	0	2	0
Miss Branch	0	1	0
Misses Hadgraft			
Misses Woodard			
Misses Braybrook			
Misses Lewis			
Misses Clark			
Misses Howick			
Smaller Sums			
22. 2s. 6d.			
Stebbing			
Tipree Heath			
School Children			
Lager Breton, Sabbath-school (additional)			
GLOUCESTERSHIRE.			
Cheltenham.			
Collected by—			
Miss A. Claypole	0	5	1
Miss M. Claypole	0	4	11
10s.			
Strad.			
Old Chapel.			
Collected by—			
Helen Bevington	0	6	6
M. White	0	3	8
E. and C. Marling	1	1	6
W. and C. Marling	1	3	5
F. Hobbs	0	3	5
E. Marling	0	1	5
J. Coates	0	2	0
E. Butcher	0	1	10
M. Taylor	0	2	4
C. Okey	0	2	1
Boxes in Girls' school	1	1	0
Juvenile Meeting	0	16	9
Exps. 6d.; M. 1s.			
HANTS.			
Basingstoke, Wote street			
Christchurch, Collected by Misses			
Young and White			
Botley, Sabbath-school Children			
17s. 0			
Odham.			
Collected by—			
Miss E. Cullingham	1	15	2
Miss Newman	1	0	2
2s. 12s. 4d.			
Stockbridge, Children			
0 2 9			
Gosport.			
New Chapel.			
Collected by—			
Miss E. Lucas	0	16	6
Miss S. Southon	0	2	6
Miss M. Southon	0	2	6
1s. 1s. 6d.			
HERYFORDSHIRE.			
Wood-street Sabbath-school.			
First Class of Girls.			
0 16 0			
ISLE OF WIGHT.			
Ventnor, Collected by Master H. Bull			
0 8 2			
JERSEY.			
Collected by Miss Birham			
0 19 1			
KENT.			
Canterbury, Watling-street Sabbath-school			
3 3 0			
Greenwich Road.			
Collected by Cards.			
Sabbath-school, Boys			
13 8 8			
15s. 6d.			
10s.			
12s. 12s.			
Greenwood, Collected by Miss Susanna Gould			
0 5 0			
RAMSGATE.			
Charlotte Simmonds			
0 0 9			
Eliza Forwall			
0 3 0			
Ellen Lawrence			
0 10 0			
Mary Tucker			
0 1 1			
Elizabeth Goldsmith			
0 2 2			
Ellen Vincent			
0 2 2			
Eliza Vincent			
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Mary Ann Simmonds			
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Sarah Simmonds			
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Emma Simmonds			
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Eliza Gouffrey			
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James Greay			
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Mary Ann Nicholls			
0 1 0			
Mary Ann Lang-			
ridge			
0 4 6			
William Matthews			
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Elizabeth Bevis			
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Susan Jane Wales			
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Jane Bevis			
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Henry Bevis			
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Harriet Lather Bevis			
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Eliza Gouffrey			
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Mary Ann Hooker			
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Eliza White			
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Clarissa Turner			
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Brook Hinds			
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George Hinds			
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Walter King			
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Iram Emmerson			
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Cyrus Fox			
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James Tampion			
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Stephen Sackett			
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Henry Miller			
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Thomas Ashby			
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William Patching			
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Edward Nichols			
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Edward Whitfin			
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George Whitfin			
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Alfred Head			
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John Simlithers			
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Ann Austen			
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William Dowland			
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land			
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Elizabeth Ann Smith			
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Anna Goodall			
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Sarah McOngor			
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Rachael Ratcliffe			
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Elizabeth Crump			
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Sarah Jane West			
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Elizabeth Pattison			
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Wm. Henry Turner			
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Elizabeth Langridge			
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George Patterson			
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Edward Young			
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Sarah West			
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Maria Minter			
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Mary Jane Bennett.			
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Joseph Blackburn			
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Thomas Thomas			
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Sarah Ann Apps			
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Henry Miller			
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Woolwich, Sabbath-			
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Humphreys			
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Bury.			
New-road Chapel.			
Per Mrs. Falding.			
Jane Gilmour			
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Harriet Grime			
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M. Nuttal			
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Eliza Young			
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Thomas McLean			
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Thomas Young			
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Chapel Sabbath-			
school			
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New-castle Chapel			
Manchester, Bps-			
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vile-street Branch-			
school			
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Andrew Pearson			
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Robertson	4 4 0	Children attending		Collected by Miss M.		Tauch, Free Church	
John McCallum's		West United Pres-		H. Rutherford....	1 4 0	Bath School	0 7 0
Sabbath-school ..	0 10 0	byterian Church				Leitham, Collected by	
Collected by Messrs.		Sabbath - school,		Hamilton.		Mary Mason	0 6 0
Kinnaird and		Partick, per Mr.		Muir-street United		Oban, Collected by	
Alaraine	1 0 6	A. Park	2 0 0	Presbyterian		Grace McFarlane ..	0 9 4
Ditto, Miss		McDonald, Per-		Church (Rev. W.		John Campbell	0 8 0
Currie, Sandyford		Hek	0 15 0	Battersby), Public		17s. 4d.	
Toll	0 12 8	Nilo-street Chapel		Collection	1 11 4	Stirkady,	
Springburn Female		Female Class, per		Exps. 6s. 11. 5s. 4d.		Patrick Swan, Esq.,	
Sabbath - school,		Mr. McEl-	0 10 0	Collected by—		(Dun) Street Inde-	1 0 0
per Miss McKee-		Great Hamilton		James Gordon	0 5 0	pendent Chapel	
United Presbyterian	0 11 0	Church, Reform-		James Scott	0 2 0	Sabbath School ..	0 11 0
Church, Renfield-		Presbyterian		Wm. Ferguson	0 12 0	Collected by Cards ..	0 6 0
street Sabbath-		Church Sabbath-		Walter Wardrop ..	0 5 1	17. 19s. 6d.	
school, per Mr.		school, per Miss		Richard Barry	1 17 5	Kilcomshan, Parish	
James Gibson	1 17 8	Jane Brash	0 15 0	Sam. Finlater	1 7 8	Sabbath-school	1 0 0
Collected by Master		Mrs. Island's School		Elizabeth Harris	0 13 0		
and Millar	0 14 6	Association with		James Hamilton	0 2 4		
Children attending		Barony Park		Collection	0 2 10	IRELAND.	
St. Rolox-street		Church	0 15 10	Blackswell United		Belfast, Rev. W. M.	
First Sabbath-		St. George's Parish		Presbyterian		O'Hanlon's Sabbath	
school Society, per		North Woodside-		Church Sabbath-		School	1 0 0
Mr. Algae	4 17 9	road, Sabbath-		school (Rev. Mr.		Beragh,	
Bridgeton Sabbath-		Society, Collection		Ingis)		Collected by—	
school, per Mr.		Cards and Mis-		Duncan Burr and		Master W. Fordyce ..	1 2 10
McFadyen	0 11 10	sionary Boxes, per		John Inglis	0 15 0	Master J. Little	0 12 0
Overnewton - place		Mr. R. Sterial ..	0 15 8	John and James		Miss J. Sellar	0 12 0
Sabbath-school, per		Margaret, David,		Granger	0 12 8	Colevaine (addi-	
Misses Held	0 16 0	George and Jane		Robert and John		tionals)	0 5 0
Messrs. McKimley &		James, Laura		Sammes	0 6 6	Dublin,	
Sabbath-school		Bank, Hillhead	1 4 0	Marion Wright	0 6 6	Countess of Albu-	
school, Tobago-		Free St. Luke's		Jane Tarr	0 5 6	rough	0 3 6
street, Calton	1 7 6	Juvenile Misson-		Janet Steel	0 1 3	Miss Kirkpatrick	0 13 0
Children attending		ary Association,		Sabbath Schools,		Collected by Miss	
Sabbath - school,		per Mr. A. B.		Chapel Street		Morrison	1 0 0
106, Eligh-street, in		McFivride	0 10 0	United Presby-		Kingstown, Collected	
connection with		General's Place		terian Church (Rev.		by the Messrs	
Regent's Place		Drysdale	1 2 9	W. Struthers) ..		Farker	0 10 0
United Presbyte-		Gorbals' Church		Robert Cookburn ..	0 2 6		
rian Church	1 0 0	Sabbath - school,		Jane Russell	0 2 0	Sums acknow-	
Rev. R. Stewart, St.		per Mr. H. Stewart	2 4 0	Thomas Patterson ..	0 4 4	ledged in March	
Mark	1 1 10	Church, superin-		Janet Henderson	0 4 2	and April	23 16 0
Blne Vale Sabbath-		tended by Miss		John Russell	0 3 6		
school, per Miss	0 11 9	Hamilton, in St.		Edith McKie	0 1 0		
Ditto, per Miss		folk-street Congre-		Andrew Hamilton ..	0 0 4		
Penn	0 10 7	gational Chapel ..	3 5 0	Sarah Langmuir	0 2 0		
Misses McKimley &		Mr. W. F. Ross ..	0 8	Margaret Patterson	0 5 2		
Paterson's Sab-		Amount collected in		10s. 1s. 10d.		NOTTINGHAM.	
bath-school	0 13 10	sums less than 10s.	15 9 3	Huckley, Ende-		English Reformed	
Miss Anna				gent Sabbath		Church, Sabbath-	
McCulloch's Sab-				school	0 13 6	school Children	1 0
bath-school	0 11 9						

FOR GENERAL PURPOSES.

From the 13th March, 1851.

[illegible]

Stamford Hill, Young Ladies' Association, per Misses Coole.....	3	14	3	Juvenile Society and Sabbath-school Boxes	2	19	5	Ditto, for the Ship.....	2	14	9	Fractions	0	1	2
Sabbath-school Juvenile Association	6	3	8	By Magazines	0	1	6	Ebenezer Chapel, Broad-street.				Less Expenses.....	0	19	6
Missionary Boxes ..	6	3	8	For Missionary Ship ..	4	4	1	Collected by the Sabbath-school, for a Child in Rarotonga, to be called Ebenezer's wife.....	2	10	0				
For Widows' Fund.....	11	2	6	Ezs. 8s.; 263l. 17s. 10d..				For the Ship.....	11	3	0	Glossaceater Chapel, Hackney Fields.			
For Missionary Ship ..	2	16	4	City Road Chapel.				13l. 13s.				Sabbath-school, per Mr. Austin	4	0	0
Ezs. 13s. 6d.; 126l. 7s. 1d.				Amount acknowledged in January	8	8	8	Eccelesiar Chapel.							
Albany Chapel, Cranberrywell.				Mr. R. Thompson	1	0	0	Subscriptions	8	16	0	Hamover Chapel, Fochham.			
Subscriptions	2	1	3	Collected by—				For Widows' Fund ..	3	10	6	Main Branch	53	5	8
Collection	8	12	2	Miss R. Pearson	3	1	0	47l. 4s. 10d.				For Native Teacher, William Bengo Collyer	16	3	0
Mrs. James's Missionary Box	0	17	0	Miss M. S. Thompson ..	1	12	0	Falcon Square.				Donations	21	10	0
For Mr. and Mrs. Wollaston's Orphan Schools, Mirzapore ..	1	0	0	141. 1s. 5d.				Subscriptions	75	5	1	Collections	31	6	7
Mr. Budden .. school, Girls' Bible Class	0	8	6	Clapham.				For Native Teacher, James Bennett	8	14	6	For Widows' Fund ..	14	9	8
Masters Stephens ..	0	17	0	Subscriptions and Collections	217	8	0	For Chinese Mission	2	10	0	Ladies' Branch.			
Sarah Davis	0	6	6	For Missionary Ship ..	9	2	1	For the Ship	8	2	0	Subscriptions	58	8	4
141. 2s. 5d.				For School at Cuddapah ..	10	0	0	For Widows' Fund ..	10	10	0	Sabbath-school Girls, for Mary Anne Hawkes Collyer	2	10	0
Albany Chapel, Regent's Park.				236l. 7s. 1d.				135l. 2s. 1d.				Mr. Truett, for ditto ..	9	10	0
Subscriptions	10	0	6	Clapton.				Finbury Chapel.				Missionary Boxes			
Collections	10	3	0	Subscriptions and Donations	181	13	5	Collected by—				Miss A. Thomas	2	7	6
Mrs. Derby, for Spiritual Mercies ..	3	10	0	For Missionary Ship ..	1	5	0	Miss Anderson	2	10	0	Miss J. W. Reid	0	3	10
Sabbath-school ..	1	10	0	234l. 4s. 5d.				Mr. Angel	0	5	2	Master Sykes	0	6	8
Collected by—				Clarendon Chapel.				Miss Almsworth	0	6	0	For Native Teacher, John Reid	16	0	0
Miss Tyler	0	13	4	Collections	16	3	2	Miss Brown	0	19	0	Female Association.			
Two Friends	0	8	0	Subscriptions	1	2	0	Miss Cotton	0	19	0	From April to September, 1850 (See Magazine for December, 1850) ..	31	14	5
25. 4s. 10d.				Mr. and Mrs. Hughes ..	2	0	0	Miss Denton	2	15	6	(From October, 1850, to March, 1851.)			
Albion Chapel.				Collected by Miss Watts	0	8	3	Miss Dunsdale	0	14	1	Misses H. Court and M. J. Footner ..	1	16	7
Mrs. Scott, Esher (Special)	6	0	0	Small Bums	2	11	9	Mrs. Fletcher	0	13	1	Misses Oliver and Goody	1	5	7
Ditto	1	1	0	Sabbath-school ..	4	11	3	Miss Gower	2	3	8	Misses Wells and S. Stanes	2	3	0
Other Subscriptions ..	14	16	4	For Missionary Ship ..	11	2	11	Miss Harrison	31	5	11	Misses L. and Anne Mayhew	1	11	11
111. 7s. 4d.				For Widows and Orphans ..	8	7	4	Miss M. A. Kerr	0	16	0	Misses M. and A. Mayhew	1	10	1
Collections	28	10	0	384. 12s. 3d.				Miss Laidler	2	17	4	Misses M. and J. Harkness	0	12	6
For Mr. W. GHI's School, Arongli ..	15	0	0	Coverdale Chapel.				Miss Mayo	0	5	0	Misses Merri and Beasley	1	19	10
For Schools in India ..	14	4	1	Subscriptions	6	10	0	Miss Newman	0	1	7	Misses Galliani and Elstones	0	14	9
For Native Teacher, Arthur Tidman ..	10	0	0	Donations	2	0	0	Miss Otto	2	18	8	Missionary Boxes.			
Missionary Boxes ..	3	6	6	Collection	8	12	6	Miss Palmer	0	12	5	Master Bridges (dec.) ..	0	13	0
For the Missionary Ship	18	8	0	Collected by—				Mr. Riach	0	10	0	Miss G. Child	0	1	1
Sabbath Schools ..	3	12	2	Miss J. Richards ..	0	12	0	Miss Layers	2	7	3	Master W. Gough ..	0	10	0
Subscriptions	106	3	2	Miss Walls	0	14	0	Miss Selves	0	5	0	Master Covek	0	1	6
For Widows' and Orphans' Fund ..	20	18	6	Miss W. Waters ..	1	2	2	Miss Truste	0	2	7	Miss Evans	0	6	6
Ezs. 12. 14s.; 231l. 2s.				Missionary Boxes ..	0	6	6	Mrs. Sargant	4	8	9	A Friend	0	3	7
Barnsbury Chapel.				Misses Hill	0	6	0	Miss E. Toms	2	2	1	Miss Ferrie	0	6	4
Subscriptions	48	2	6	Mrs. Tindale	0	10	0	Miss Yrime	1	19	0	Miss M. Freeman ..	0	9	9
Collections	48	2	6	Sabbath-school ..	0	12	6	Mr. Watson	0	13	5	Misses Grey	0	1	9
For Native Teacher, Ebenezer Barnett ..	17	5	8	Ditto, for the Ship ..	2	12	6	Miss E. Willmott ..	0	2	11	Ladies			
For the Missionary Ship	6	4	4	For Widows and Orphans ..	2	0	0	Miss Willace	1	17	8	Miss Hawes	0	4	1
71l. 11s. 11d.				380. 12s. 3d.				Missionary Boxes of				Miss W. Jones	0	7	9
Bethnal Green.				Ladies' Auxiliary.				Mrs. Arrowsmith ..	0	2	0	Miss L. Merril	0	4	8
Ladies' Association ..	10	0	0	Collected by—				Mr. Bradly	0	2	3	Miss E. and J. Osbourne	1	6	7
Juvenile ditto	6	0	0	Miss Burn	10	2	4	Master Cocks	0	7	7	Master G.	1	6	7
For Widows' Fund ..	6	0	0	Mrs. Cutting	7	5	4	Miss Davis	0	18	1	Miss J. Stanes	0	4	0
Bishopsgate Chapel.				Mrs. T. Dunt	6	5	4	Miss Duncombe ..	0	1	0	Master B. H. Smith ..	0	1	0
Subscriptions	29	2	7	Miss Howe	1	5	4	Mrs. Fitch	3	12	4	Master A. Straker ..	0	8	0
Collections	29	2	7	Miss Lookyer	7	0	0	Miss M. Gower	0	10	0	Miss E. Thomson ..	0	8	4
For the Missionary Ship ..	9	5	2	Miss Murray	7	0	2	Miss Hunt	0	11	0	Miss E. Taylor	0	5	4
48l. 7s. 5d.				Miss Pettitt	20	7	4	Miss Howe	0	12	0	Fractions	0	1	9
Broad-street.				Miss Jane Pitt	6	11	4	Miss Howes	0	12	0	Ladies			
Collected by—				Miss Ellen Pitt	8	7	4	Mr. Hodges	0	3	10	Miss Hawes	0	4	1
Miss Bidlake	3	0	0	Miss Rouse	6	7	0	Miss Jones	0	5	1	Miss W. Jones	0	7	9
Ditto, Sabbath-school Girls ..	2	18	7	79 14 0				Miss Johnson	0	2	0	Miss L. Merril	0	4	8
Ditto, Missionary Box ..	0	4	11	1 11 0				Master Jenkinson ..	0	4	7	Miss E. and J. Osbourne	1	6	7
Ditto, for the Ship ..	0	15	0	Less Expenses ..	1	11	0	Master Jerard	0	10	0	Master G.	1	6	7
Miss Bull	0	10	0	Collections	78	3	9	Miss Last	0	3	6	Miss J. Stanes	0	4	0
Miss Nutter	1	9	0	Youthful Branch (acknowledged last month) ..	65	8	8	Miss Martin	1	0	4	Master B. H. Smith ..	0	1	0
Mr. Chubb, Sabbath-school Boys ..	1	13	1	For Widows' Fund ..	14	0	0	Miss North	0	1	0	Master A. Straker ..	0	8	0
Miss Snodgrass ..	13	5	1	For Native Teacher, John Craven ..	18	0	0	Miss Pitt	0	4	11	Miss E. Thomson ..	0	8	4
Miss Kinn	0	7	0	220l. 12s. 3d.				Mr. Prestige	1	8	7	Miss E. Taylor	0	5	4
Miss C. Mitchell ..	7	6	0	Ebenezer Chapel, Broad-street.				Miss Poor	0	3	0	Fractions	0	1	9
32l. 1s. 11d.				Monday.				Mr. Sharpe	0	5	2	Missionary Ship ..	3	6	5
Buckingham Chapel, Fimbo.				Collections	9	2	6	Boys' Sunday-school	0	6	2	The Younger Branches of Mr. Hubbard's Family ..	1	0	0
Contributions	3	11	9	Subscriptions ..	9	10	1	Ditto, for Missionary Ship ..	0	3	6	23l. 1s. 7d.			
For the Ship ..	1	17	8	Missionary Boxes ..	0	16	0	Girls' Sunday-school	0	4	2	Less Expenses (partly two years) ..	6	13	0
24. 5s. 5d.				Mrs. Gooding	0	9	0	Master Turner	0	3	3				
Camdenwell.				Mrs. Weaver	0	9	0	Vestry Box	0	18	1	Subscriptions	0	9	9
Subscriptions	195	17	4	Mrs. Wilcox	0	7	10	Mr. Willmott	0	6	9	Collections	0	9	9
Donations	123	3	6	For the Ship	0	7	1	P. F. M.	1	3	3	For the Ship	0	6	2
				Sabbath-school, Juvenile Branch ..	7	8	3	T. M.	0	0	7				
				Ditto, for the Ship ..	2	14	7	Fines for non-attendance on Communion ..	0	7	6	Ham Court.			
				Annual Collection ..	20	13	7					Subscriptions	0	9	9
												Collections	0	9	9
												For the Ship	0	6	2

£ s. d.	Hoxton.	£ s. d.	Kingsland.	£ s. d.	Miss Warrington.	£ s. d.
Collectors.	Subscriptions	45 11 5	Subscriptions and		Missionary Boxes of	0 13 4
Mrs. Beams	Public Meeting	7 13 6	Collectors	125 6 7	Mrs. Barnett	0 10 6
Mrs. G. Burgess	Sermons	20 0 0	For Native Girls at		Mrs. Livermore	0 14 0
Miss Barr	Sunday-school Girls	4 12 4	Bangalore	0 0 0	Master Sherwin	0 14 6
Miss Carter	Bible Class Boys	1 1 0	For Widows' Fund	14 5 0	Wood-street Sunday-school	
Mrs. Cuttermole	For the Ship	8 5 5	16s. 5d. 7d.		Contributions	5 2 4
Mrs. Cooke	Mrs. Cook	0 13 2	Latimer Chapel.		For Native Boy	
Mrs. Cox's Class	Mrs. Cooper	0 11 5	Subscriptions	17 13 0	Mark Clark at	
Mrs. Chad	Miss Fleming's In-		For Native Girls,		Parey-chaley South	
Mrs. Farrington	fant-school	2 0 0	Allice Saunders and		Travancore, India	3 0 0
Miss Grace	Mrs. Garwood	6 12 10	Ada Ford	2 0 0	Missionary Ship	0 11 0
Mrs. J. Green's Class	Miss Lever	0 12 0	Juvenile Association 12 11 5		81. 13s. 3d.	
Mrs. Greig	Mrs. McBean	1 7 4	Missionary Boxes of		Church-street Sunday-	
Mrs. Howett	Mrs. Slater	5 6 0	Miss Croft	6 0 0	school	
Mrs. Hodges	Mr. Slater	6 6 0	Miss Mann	0 3 7	Contributions	3 8 0
Mrs. Ingham	Master J. W. Teo		Miss Rose	0 7 9	For Native Girl,	
Miss Langley	(Farthings)	0 13 0	Miss M. K. Tapley	0 6 0	Eliza Tyler, at	
Miss Lester	Miss Wilson	0 12 0	Mrs. Waters	0 3 6	Canarese Mission,	
Mrs. Norris	109L 16s. 5d.		Sabbath-schools	28 3 3	Church - street	
Miss Parsons	Islington Chapel.		Collectors	11 11 1	School	1 17 7
Mrs. Rooke	Collection	89 1 10	For Widows' Fund	0 0 0	Mrs. Bullock	1 7 9
Miss Meech	Subscriptions and		£ss. 17s. 7d. 15s. 7d.		Mrs. Sutton	0 11 1
Miss Symonds	Donations	80 11 10	Lower Latimer		21. 16s. 6d.	
Mrs. Snuggs	For Widows' Fund	21 0 0	Sabbath-school.		Gasoline place Sun-	
Mrs. Stacy	Boxes	26 10 4	Boys	1 7 6	day-school	0 11 0
Mrs. W. Stacy	Master Merry	0 18 8	Girls	1 8 6	Missionary Ship	0 16 6
Mrs. Silwell	Miss Fleming's		Nabery Chapel.		Collectors, Public	
Miss Skynan	School	0 8 6	Subscriptions	38 1 0	Meeting	5 5 9
Mrs. Swainbury	Master Carley	0 15 0	Collectors	34 10 4		
Mrs. Toombs	Miss Springbett	0 6 1	Sabbath - school		Less Expenses	2 4 6
Miss Thomas	Miss Barfoot	0 5 0	Boxes	6 14 6		48 16 3
Miss Tuckner	Miss Castle	0 5 9	Juvenile Auxiliary,			
Miss Tynell	Miss E. Spiers	0 3 9	for Lee Kimlin	25 4 2		
Mrs. Terry	Miss Hewitt	0 4 0	For Widows' Fund		New Court.	
Miss Yaliance	Box, No. 6	0 5 0	of Work sold at		Subscriptions and	
Miss Westcott	Miss Martin	0 2 7	Shanghai	63 14 2	Collectors	24 10 8
Mr. Wenn	Miss Travers	0 2 11	£ss. 2s. 6s. 6d.		For Widows' Fund	3 2 0
Small Sums under	Denmark - terrace		16sL 18s. 6d.		For the Ship	2 8 6
10s.	Sunday-school	0 18 0	Middleton-road Chapel.		50L 12s. 7d.	
Missionary Boxes.	Islington Chapel		Collection at Mr.		Old Grand Pt.	
Mrs. Ashley	Sunday - school		Mr. A. Lecturer	2 12 6	Collectors	51 8 1
Mrs. Alexander	Juvenile Association		For Widows and		Subscriptions	51 11 6
Miss Burgess	172L 16s. 7d.		Orphans	6 0 0	Mr. Johnstone, for	
Mrs. Chessum			Miss Colman's Cards	1 5 1	the Chinese Stan-	
Mrs. Comber	Jamaica Row.		Annual Sermons	15 3 3	udent, Ling-Man-	
Mrs. Cox	Subscriptions	46 4 4	Annual Subscrip-		row	10 0 0
Mrs. Foulser	Collection	6 13 2	tions	4 12 6	Sabbath-schools	0 15 0
Mrs. Gibbs	Mrs. Reglanthe's		Miss		Collected by	
Mrs. Hall	Box, No. 6	0 10 0	Miss Clements	0 6 7	Unwin, for the	
Mrs. Hiam	Mr. Cooke, for four		Miss Matthew	0 5 7	Ship	0 6 7
Mrs. Lamb	Native Children at		Mrs. Brown	0 6 0	Disco, by various,	
Mrs. Maile	Vinaputam	10 0 0	Miss Lewis	0 4 0	(previously ac-	
Mrs. Mumery	For Widows' Fund	5 0 0	Rev. John Mancer	0 3 10	knowledgeed)	14 5 3
Mrs. Rooke	Juvenile Collection,		Rev. John Mann	0 5 2	For Widows' Fund	8 0 0
Miss Sercombe	For the Ship	13 4 4	10sL 6s. 6d.		Orange Street.	
Mrs. C. Smith	Sabbath-school Association.		Mrs. Woolnough	0 2 4	Collectors	21 19 3
Mr. Thornton	From the Boys	2 10 0	Mr. Chandler	0 2 3	Subscriptions	14 17 6
Fractions	For the Ship	3 0 0	Miss Margaret Wills	0 2 1	Donations	0 15 0
Subscribers	For Native Teacher,		Miss S. Delaud	0 0 11	Collected by—	
Sermons	George Rose Cur-		Mr. Dixon	0 2 4	Miss Gorton	5 3 8
For Widows' and	ling	10 0 0	Mrs. C. Ferdinand	0 0 11	Miss Gorton	5 3 8
Orphans' Fund	£ss. 98L 9s. 10d.		Mr. C. Channing	0 0 11	Miss Wright	4 6 10
Public Meeting	Ladies' Auxiliary Society.		Miss Eden	0 1 1	Juvenile Boxes.	
£ss. 30s.; 131s. 2s. 2d.	Annual Subscriptions,		Miss Clements' Sun-		Miss Luke	0 4 0
Juvenile Association.	Horton-street	40 6 11	day-scholars	0 3 6	Miss Robison	0 4 5
Miss Adams	Harbury, Annual		Cards		Miss Wilson	0 1 0
Master Arnold	Subscriptions	17 18 0	Miss M. A. Perram	0 14 9	Miss Loe	0 13 0
Master T. E. Blen-	Juvenile Auxiliary	16 15 10	For the John Williams		Master W.	
karn	Sunday-school Aux-		Master J. Campbell	0 13 0	Master Crossfield	0 2 1
Miss Blenkart	iliary	4 19 6	Master T. Pawson	0 6 6	Master Cuthbertson	0 2 3
Master Bruton	For the John Williams,		Miss Mercy Kefford	0 1 9	Miss Fowler	0 8 0
Master J. Colley	Juvenile Auxiliary	4 3 8	Miss C. Walters	0 1 6	Girls' Sabbath-	
Master W. Manne-	Sunday-school Aux-		Master J. Walters	0 1 2	school	24 10
ring	iliary	11 6 7	Master C. D. Jeau-		Boys' ditto	1 13 7
Miss May	Towards the support		Mings	0 1 1	Miss Kate's Bible-	
Master W. Miller	of Ladies' Aux-		Miss Harris	0 0 6	class	1 10 3
Miss Monkton	Teacher at Benares	17 0 0	Fractions	0 0 6	Chapel Missionary	
Master A. Nodds	For Mrs. J. H. Bud-		£ss. 13s. 1 3d. 0s. 6d.		Boxes	1 4 6
Miss Pearson	dren's Schools, Al-		Mile End New Town.		For the Ship (pre-	
Master Searle	morah	8 5 0	Auxiliary Society.		viously acknow-	
Miss Shotter	Collectors in Horn-		Rev. W. Tyler (A.)	1 1 0	ledged	8 8 5
Miss Smith	ton-street	41 16 7	Rev. W. Tyler (D.)	1 0 0	Miss Fyfe	0 16 6
Miss L. Turner	Sacramental, Native		W. Greig, Esq.	3 3 0	For Widows' Fund	8 11 0
Miss C. Turner	For Widows and		Collectors—		For Mr. Clarkson's	
Master G. Turner	Orphans of Mis-		May 12th, 1850	3 15 9	Expenses in Tent	
Miss Watford	sionaries	18 0 0	Juvenile, for the		Preaching	1 0 0
Miss Wells	Collection at Hor-		Ship	1 2 0	£ss. 36s. 10d.	
Sums under 10s.	bury Chapel	29 3 0	Sacramental, for		75L 15s. 10d.	
Worship	Donations by Rev.		W. Dow and Or-		Paddington Chapel.	
School	Friends	13 7 6	phans	2 2 0	Edmond Sharp	
Bateman's row	Missionary Boxes	1 14 7	Collected by—		Esq.	(D.) 10 10 0
Amount for Ship		234 11 2	Miss Dyer	1 1 8	E. Sharpe, Esq. (A.)	1 1 0
Collectors	Less Expenses	9 3 8	Miss Hanson	2 8 10	J. Claydon, Esq.	20 0 0
Fractions		215 5 6	Miss Phillips	1 19 6	Mr. Parkinson	3 0 0
£ss. 24s. 6d. 1s.			Miss Puddington	1 6 8	Mr. King	0 10 0
65L 16s. 10d.			Miss Taylor	0 14 6	Mr. King	1 1 0
209 0 0			Miss Purnell	0 13 1	Miss Coppin	0 10 6
			Miss Phillips	0 10 6	Mr. I. Salt	0 2 0

£ s. d.	£ s. d.	£ s. d.	£ s. d.
Mr. Laming	1 0 0	Subscriptions	195 10 10
Mrs. Laming	1 0 0	For China	
Mrs. Strange	1 1 0	Mr. J. Cook	3 0 0
J. H. Scott, Esq.	5 0 0	Mrs. J. Cook	2 0 0
J. R. Bette	5 0 0	For Mrs. Mather's	
Mr. D. Ferguson (S.) ..	1 0 0	Orphan-school	
J. Cumfitt, Esq.	50 0 0	Mr. and Mrs. J.	
Miss Alice Hankey	1 1 0	Sewell	3 10 0
Miss Sarah Hankey	1 1 0	Missionary Boxes	
Mr. Reider	5 0 0	Mrs. H. Good	2 0 0
Sunday-school	10 0 0	Mr. Johnston	1 4 2
Ladies' Association ..		Miss K. Purdy	1 6 2
Collected by—		Mr. T. Smith	1 8 0
Mrs. Luff	3 10 5	For Moka Chapel	40 12 3
Miss Green	1 1 11	For Native Teacher	10 0 0
Miss Lovelock	1 19 4	For Widows' Fund	30 6 6
Mrs. Letch	2 2 10	Juvenile Auxiliary	
Mrs. Swallow	0 10 4	Collected by—	
Mrs. Lewis	3 15 4	Master F. S. Adams	1 7 0
Miss Buckland	0 7 0	Master Richard	
Mrs. Hales	4 11 0	Berges	5 4 3
Mrs. Cockman	2 3 0	Miss Biles	0 13 0
Mrs. Trall	1 16 10	Master Biles	0 10 0
Miss Ince	5 13 11	Miss M. Brown	0 4 0
Mrs. Gibbs	4 4 6	Miss Chapman	0 4 6
Miss Edmonds	10 12 7	Miss T. Smith	0 3 0
Miss Rand	2 4 4	Master John Hurren	0 10 11
Miss Head	1 1 6	Miss Jackson	1 10 0
Miss Ferguson	1 19 2	Miss James	0 15 0
Miss Hollett	2 5 1	Miss Johnston	2 1 5
Miss M. A. Hollett	1 11 0	Mr. James Johnston	
Mrs. Braybrooke	0 10 0	Junior	2 15 10
Miss Dolling	1 11 4	Master Loun	1 0 0
Miss Murray	1 3 6	Miss Ann Lowndes	0 16 0
Miss Scott	0 10 11	Miss Alice May	0 11 11
Miss Curtis	0 10 11	Miss Mayston	0 10 0
Miss Young	0 16 2	Miss McEwen	4 18 5
Mrs. Menzies	0 3 0	Misses Randall	3 18 8
Mrs. Anderson	0 2 6	Miss Read	4 3 8
Miss Byrne	0 10 0	Master Seaborn	1 0 2
Mrs. Swinhourne	0 12 6	Master Sewell	0 12 0
Donations and Subscriptions ..		Mr. J. G. Simpson (S.)	1 1 0
Mrs. Stratton	10 0 0	Collected by—	
Miss Thrupp	10 0 0	Master S. and J.	
John Finch, Esq.	5 0 0	Smith	6 9 9
Mr. Sergeant Manning	1 1 0	Miss Staines	1 15 10
Miss Manning	1 1 0	Miss Stockham	1 0 2
India	3 0 0	Mr. Tickle	1 8 0
T. B. Hudson, Esq.	2 2 0	Master Whittington	1 15 10
Mrs. Hudson	1 1 0	Miss Youngman	1 10 0
Miss Hudson	1 1 0	After Lecture by	
Mrs. Agnès	1 1 0	Rev. C. H. Bates	4 7 1
T. Rouse, Esq.	1 1 0	For the Ship	3 14 10
Miss Thompson	1 1 0	Sabbath-school Sub-	
Mrs. Highway	1 1 0	scriptions	7 16 0
Miss Barrett	1 1 0	For Native Children	
Mrs. Fordham	1 1 0	John Clayton and	
Mrs. Drake	1 1 0	Mary Berges	6 0 0
Miss Guy	1 1 0	Excs. 3s., 1994, 17s. 3d.	
Miss Roberts	1 1 0	Robert-Adams' Green- square	
A Friend, by Rev. J.		Subscriptions	14 5 6
Stratton	1 1 0	By Miss M. Meares' Dible-	
Mr. Grant	1 1 0	class	
Mr. Goodhugh	0 10 0	For Native Girl	
Mr. Ferguson	0 10 0	Ann Leach, in	
Mrs. Ferguson	0 10 0	Mrs. Dawson's	
Mr. Calvert	0 10 0	School	3 0 0
Mrs. Sullivan	0 10 0	For Native Child	
Miss Jones	0 10 0	Martha Sherman	
Mrs. Swallow	0 10 0	in Mrs. Addie's	
Mrs. Sergeant	0 10 0	School	8 10 0
Miss Young	0 10 0	Sarah Davis (Card)	0 10 0
A Friend, by		Harriet Richardson	0 11 6
Hutty	0 10 0	(Card)	0 8 0
Mrs. Cranfield	0 10 0	Mary Steele (Box)	
Mrs. Holman	0 10 0	By Miss Donaldson	
Miss Todd	0 10 0	Children's Working	
Miss Murray	0 10 0	Party	1 13 0
Mrs. Hales	0 10 0	By Mr. J. Allen	
Miss Edmonds	0 5 0	Missionary Prayer- meeting Box	3 5 10
Miss E. Edmonds	0 5 0	By Mrs. Mart, for	
Miss G. Edmonds	0 5 0	the Native Teacher	
Miss Head	0 2 6	C. H. Howell	10 0 0
Miss Pitts	0 2 6	By Young Ladies'	
Mrs. Luff	0 2 6	Missionary Work- ing Association	
Profits of Missionary		For the Native	
Tea, 1890	8 13 6	Teacher, W. H.	
Balance from last	6 5 6	Leach	10 0 0
For Widows' Fund	21 15 0	By W. Culum, Esq.,	
For Missionary Ship	25 4 6	for the Native	
Park Crescent Chapel		Teacher, William	
Clapham	16 10 0	Culum	10 0 0
Poultry Chapel		For the Widows and Children	
Collections	114 3 2	of Missionaries	
		Contributed at the	
		Lord's Table	4 11 9
		Ditto, by W. Cul-	
		lum, Esq.	1 0 0
		Ditto, a Friend, by	
		ditto	1 0 0
		Annual Contribution	
		towards Rev. W.	
		Clarkson's Mission	
		in India	1 0 0
		Annual Collections	18 16 0
		Teachers and Chil-	
		dren of Robert-	
		street Sunday-	
		school	6 0 0
		Ditto, for Miss-	
		on ship	5 3 8
		Ditto, Farm-street	
		Sunday-school, by	
		Mrs. Curtis	2 10 0
		Ditto, for Ship	2 5 11
		First Class Girls in	
		Stockwell	0 14 0
		Missionary Boxes	
		Miss Tomlin	0 13 9
		Mrs. Danniels	0 5 0
		Mrs. Millward	0 8 0
		1891, ex. 102	
		Spa Fields	
		Balance from last	
		year	1 4 0
		Collections	23 4 10
		Collected by—	
		Miss Andrews	11 2 9
		Miss Blundell	9 15 4
		Miss Brodgen	9 15 0
		Miss Brookes	7 16 11
		Mrs. Crocker, Mis-	
		sionary Box	0 8 3
		Miss Dinsdale	1 10 5
		Miss Drayton	1 15 6
		Miss Echeverrie	1 15 6
		Miss Flockhart	1 2 6
		Miss Harland	2 6 0
		Miss Larkin	1 16 6
		Miss Polley	4 3 1
		Miss Thurlie	2 14 8
		Miss Williams	1 19 11
		Daily Schools	1 0 0
		Sabbath-schools	10 0 0
		Miss Tack	1 0 0
		For the Ship	5 0 0
		Excs. 3s., 6d	
		994, 3s. 1d.	
		St. Thomas's square,	
		Rackney	
		Collections	21 14 4
		Subscriptions	90 19 0
		Sums under	
		collected by the	
		Ladies	7 13 3
		Missionary Boxes	
		Mrs. Felgate	1 7 0
		Mrs. Gibbs	0 7 0
		Mrs. Heudebourn	0 18 6
		Mrs. Hill	0 12 6
		Ann Sherwood	0 7 7
		Miss Studd	0 5 0
		Ditto, per Servants	1 8 0
		Sabbath Infant-	
		school	0 5 7
		Girls in Sabbath-	
		school, for the na-	
		tive girl, Ellen, 95	
		Bangalore	3 0 0
		Mrs. Timothy	0 12 0
		For the Ship	15 15 5
		For Widows' Fund	1 0 0
		1492, 12s. 3d.	
		Stapley	
		Ladies' Branch	
		Collected by—	
		Miss Edmiston	8 9 0
		Miss Fisher	1 12 7
		Miss Fuller	4 10 6
		Miss Hardie	0 10 0
		Mrs. Percival	2 16 4
		Miss Scrutton	5 9 6
		Miss Thompson	15 10 6
		Miss Youngman	1 15 0
		For Native Girls in	
		India	
		Misses Youngman	
		and Percival, for	
		Mary Ann Stepany	2 5 0
		Miss Newling, for	
		Mary Joella New-	
		ling	2 5 0
		Misses Crawshaw	
		and Battersby, for	
		Jane Kennedy	5 0 0
		Misses Fuller and	
		Hardie, for Eliza-	
		beth Fuller Har-	
		die	2 3 0
		Misses Scrutton and	
		Edmiston, for	
		Elizabeth Fleet-	
		cher	2 3 0
		Mrs. Scrutton, for	
		Mary Davis	2 3 0
		Subscriptions	
		Mrs. Frederick Green,	
		for Johanna Wil-	
		liams	2 5 0
		Lady Ross, of Belin-	
		gown, for Female	
		Education in Be-	
		naras	3 3 0
		Male Branch	
		Subscriptions	32 1 0
		Collectors	37 2 4
		For Widows' Fund	4 1 2
		For Native Boy	
		Joseph Crane	3 0 0
		Sabbath-school Sub-	
		scriptions	6 1 4
		For the Ship	9 5 6
		For Native Children	
		John Kennedy and	
		Mary Scrutton	5 8 0
		Juvenile Collections	
		for the Ship	2 19 0
		Excs. 3s., 147, 18s. 5d.	
		Subscriptions	56 8 10
		Collections after Ser-	
		mons	20 3 11
		Public Meeting	12 7 0
		Sabbath-school, Girls	3 15 5
		Missionary Boxes	
		Mrs. Bell	0 19 0
		Mrs. R. A. Bourne	0 8 2
		Sarah Cuthbert	0 2 1
		Master H. F. Cook	3 0 11
		Mrs. Kemp	0 0 0
		Miss Short	0 4 6
		Miss Watts	0 8 10
		994, 2s. 3d.	
		In the above sum the fol-	
		lowing are included—	
		Collected by—	
		Miss Bancroft	5 5 0
		Mrs. Bell	6 14 6
		Mrs. Glanville	2 4 4
		Miss Hawkins	1 4 3
		Mrs. Kemp	2 9 0
		Miss L. Jackson	4 14 4
		Miss Watkins	1 14 4
		Surrey Chapel	
		Auxiliary Society	222 15 10
		For the Ship	3 10 0
		For Native Teacher	10 0 0
		Ladies' Association	
		Collected by—	
		Mrs. Blades	15 13 8
		Mrs. Carpenter	1 11 0
		Miss Gee	1 18 0
		Mrs. Harris	4 12 6
		Miss Howard	1 18 0
		Miss Jones	6 2 6
		Miss Longmore	3 17 4
		Miss Russell	2 1 0
		Mrs. E. P. Sells	0 14 0
		Mrs. W. Williams	3 7 0
		Tabernacle	
		Collections	53 12 5
		Subscriptions	90 7 8
		Legacy of Mr. Le-	
		veyer	45 10 0
		X. Y. Z., for School	2 10 0
		at Madras	2 10 0
		Juvenile Associa-	
		tion	8 3 3
		For the Ship	2 5 0
		2004, 18s. 12d.	
		New Tabernacle	
		Subscriptions	36 8 11
		Collections	22 11 7
		Sabbath-schools	3 10 8
		Mrs. Borden's	
		Box	0 6 6
		For the Ship	1 5 3
		For Widows' Fund	5 0 0
		Trevor Chapel	
		Annual Subscrip-	
		tions and Dona-	
		tions	92 6 6

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
Collected by Books and Cards	28 13 6	Mary Ann Carter	1 13 0	For Native Teacher.	19 0 0	Camberwell Terrace	1 0 1
Collected by Boxes	21 19 11	Miss Duthoit	0 6 0	For the Ship	6 9 9		
Anniversary Collections	68 11 0	Miss Lynch	0 11 0	66l. 15s. 3d.			
Seth Smith, Esq., for Native Student at Hong Kong (fourth year)	10 0 0	Miss A. Holborn	2 3 0	Westminster Chapel.			
Anonymous previously acknowledged, for Widows and Ship.	17 1 6	Miss Lamb	0 8 10	Collections and Subscriptions	32 18 9	Amphill and Mauden.	
		Miss S. Spicer	1 10 0	For the Ship	34 8 8	Mosley, per Mr. W. Claridge	5 0 0
		For Native Girl at Shanghai, M. Lewis	4 0 0	17l. 7s. 6d.			
		For ditto at Bangalore, Eliza Allon	3 0 0	Hyke Chapel.			
		Ess. 14s. 4d. 10s. 9d.		Subscriptions	20 11 9	Woburn.	
		Union-street, Southwark.		Collection	23 17 8	Collections after Sermons by Rev. D. Darling	4 0 0
		Male Branch.		Mrs. Hall's Missionary Box	0 10 0	Public Meeting	1 0 4
		Subscriptions	9 18 6	Young Men's Bible-class (3 yrs.)	7 0 0	Annual Subscriptions, per Miss Hill	3 8 0
		Collections	5 14 0	Sabbath-school Association (Boys), including 5l. for a Native Teacher at Samoa, to be called Andrew Reed	5 18 0	Missionary Boxes of Miss S. Wright	0 13 1
		For Widows' Fund.	5 4 0	Girls	8 0 0	Miss Stannard	0 15 9
		Sabbath-school		Small Subscriptions	13 10 10	Mrs. Henry Brown	1 2 9
		Juvenile Missionary Boxes		89l. 7s.		Mrs. Gascoyen	0 14 7
		Public Meeting	6 10 6	York Road.		Mrs. Martindale (deceased)	0 2 3
		Female Branch.		Collected by	41 7 3	Miss Jane Ireland	0 1 4
		Subscriptions	14 3 6	Mr. J. Wright	27 5 0	Miss Brown and Mr. Carter	0 8 3
		Sums under 10s. collected by		Mr. W. Swinnow	9 9 0	Miss Odele	0 2 5
		Miss Hanbury	0 5 0	For Widows' Fund.	3 0 0	Mrs. Birt's Sabbath-school Class, (for 4 months)	0 5 1
		Miss Kitching	0 16 8	Juvenile Association, for the support of an Assistant Missionary at Bangalore	5 0 1	Miss Millard	0 7 1
		Miss Lucas	1 0 0	Subscribed by the Sunday-school	6 0 1	Miss Rachel Taylor	0 3 1
		Missionary Boxes.		Collected by		Mr. James Cook	0 4 8
		Joshua Basset	0 5 2	Miss Hilliamson	3 18 2	Fractions	0 0 4
		Mr. Peacock	0 6 6	Miss Nye	2 14 0	Ess. 6s. 13s. 5d.	
		Ess. 14s. 4d. 10s. 9d.		Miss Vardy	0 18 4	Berkshire Auxiliary.	
		Washington.		Miss Emma Thornton	0 16 1	Per W. W. Morley, Esq., Treasurer.	
		Subscriptions	49 13 6	Master Dale	0 14 11	Aston Tirrill	9 7 6
		For the Malagasy.		Master Harper	0 13 3	Hungerford	8 7 2
		Miss Hull	35 0 0	Miss M. Wilson	0 6 5	Mortimer	21 0 0
		Collected by Miss H.	3 6 0	Miss E. England	0 19 7	Reading.	
		Collected by		Miss Doyle	0 5 11	Public Meeting	17 0 1
		Anna Smith	21 9 3	M. A. Rogers	0 5 9	Subscriptions	11 11 6
		Thomas Brookway	1 6 0	Miss Mary Wright	0 2 0	18l. 11s. 7d.	
		Daughters of Missionaries, Mission-school	2 10 0	Amelia Thomson	0 3 0	Broad-street Chapel.	
		Ditto, for a Native Child, named Esther Hall Machray, in Mrs. Joseph Taylor's School	3 0 0	Miss Nash	0 1 6	Subscriptions	15 12 6
		Ditto, for the Missionary Ship	15 0 0	31l. 5s. 3d.		Collections	30 0 0
		Mrs. Foulger's Servants, for ditto	0 10 0	10s. 7d.		Ladies' Branch	13 13 7
		Joseph Hoellingsworth, for ditto	0 10 0	10s. 7d.		Juvenile ditto	13 16 10
		Missionary Prayer Meetings	2 15 8	10s. 7d.		For Native Boy, Russell	3 0 0
		Public Meeting, for Chapel at Moka, Madagascar	10 14 0	York Street, Waltham.		For the Ship.	
		Sacraments, Collection for Widows and Orphans	5 10 0	Missionary Boxes	131 6 1	Sunday-school	10 0 0
		Miss E. S. Whittingham	0 10 0	Juvenile Association	13 8 8	Ditto, Boys	2 15 6
		Small Sums	0 6 0	Of the above, 10l. for a Native Teacher, and 1l. for the education of a child at the Kuranuman.		57l. 18s. 4d.	
		Miss Bates	0 4 9	Less Expenses, 74s. and paid last year	7 9 6	Castle-street Chapel.	
		Maria Brown	0 13 0	75s. 6d.		Collection	18 0 0
		R. and M. Machray	0 19 0	Collection in May	144 8 7	Subscriptions	18 18 6
		Ess. 20s. 14l. 12s. 2d.		Ditto, for Africa	54 15 1	Ladies' Branch	23 19 7
		Wagh House.		Ladies, by Mr. E. Bell, for the Native Teacher at Trevandrum, called George Clayton	10 0 0	For the Widows' Fund	10 0 0
		Collections	17 18 2	For the Ship	2 19 0	Sunday-school	8 17 9
		For Widows' Fund	18 15 0	For the Ship	1 9 2	Trinity Chapel.	
		For Jamaica	34 4 6	For Widows' Fund	26 6 9	Subscriptions	10 3 0
		For the Ship	9 14 8	32s. 10s. 3d.		Collection	12 13 8
		Juvenile Auxiliary.		Bonner Street. Sabbath-school, per Mr. Cusway	0 9 0	Sunday-school	0 15 4
		For Mr. Birt, Caffra	5 0 0	Piercy, Sabbath and day-schools	1 16 6	23l. 12s.	
		For Native Children in the Mission Schools; viz.:-		Shoreditch, Workmen at Mr. Evan's Paper-hanging Factory	3 0 0	Less Expenses	6 7 0
		Joseph Procter, at Cuddappah	3 10 0	Missionary Boxes of Master Carter	1 10 1	232 5 5	
		John Hows, Emma, and Isabella, at Madras	12 0 0	Mrs. Charles	1 1 0	Abingdon.	
		John Clayton, at Hong-Kong	5 0 0	Rev. I. V. Mummery	0 6 0	Contributions	28 5 2
		Hannah More and Henry Martyn, at Upolu	8 0 0	Miss Hannah Smith,		For the Native Girl, Mary Copeland	3 3 0
		Richard Hamilton, at Shanghai	5 0 0			Ditto, for the Purchase of a Bible	0 12 2
		317l. 9s. 4d.				31l. 6s. 4d.	
		Wells-street.				Newbury.	
		Collections and Subscriptions	60 5 6			Auxiliary Society, Per Mr. J. Pearce, Treasurer.	
						Subscription	24 6 6
						Collections	14 1 0
						Public Meeting	13 0 0
						Missionary Boxes.	
						Miss Ellen Shaw	0 10 0
						Harriet Bosley	0 5 0
						Miss M. Burrough	0 6 10
						Miss Brown, Weston	0 6 0
						Ladies' Association.	
						For General Objects	15 17 10

	£ s. d.		£ s. d.		£ s. d.		£ s. d.
For the Native Teacher, Emily Palmer	10 0 0	Bicester and Launton.		Collected by Miss M. Westrope	0 10 6	Collection	£ s. d.
For the Native Children, Sarah Dryland, Caroline March, and Emily Stair	9 9 0	Collected by—	0 6 2	<i>St. 12. 6d.</i>		Sabbath-school, for the Ship	1 1 0
For the Widows' Fund	7 18 7	Miss Scrivenor	0 8 0	<i>Barrington.</i>		Boxes, &c.	0 12 0
For the Ship	7 5 1	Missionary Boxes.		Annual Collection, by Mr. Johnstone	1 9 10	Mr. Pryor	0 12 0
<i>Exr. 18s. 6d.</i>		Mrs. Bradbury	0 2 11	<i>Basingstow.</i>		Mr. Charter	1 4 0
<i>102l. 7s. 1d.</i>		Mrs. Bucknell	0 3 9	Subscription	12 14 0	Ditto, for Wives of Missionaries	2 5 3
Thatcham, J. Barfield, Esq.	3 2 0	Miss Eskone	0 3 1	Collected by—		Miss Ward	2 11 0
Wallingford	30 0 0	Miss Roberts	0 1 1	Miss E. Hopkins	1 17 10	<i>2d. 5d. 11d.</i>	
<i>Windsor.</i>		Miss S. Smith	0 1 5	Mrs. Laker	0 5 0	J. E. Fordham, Esq.	2 3 0
Subscriptions	3 2 0	Miss Heritage	0 2 0	Annual Collection	4 3 9	Melbourn Bury	2 3 0
Public Meeting	14 9 9	Miss Stevens	0 1 7	Boxes and Sabbath-school.		Annual Meeting of the District (less 7s. 4d. 5s.)	21 2 6
Collected by—		Master Stock	0 2 3	Miss Mary Hopkins	0 6 6	John-street Church.	
Miss E. Reynolds	10 0 0	Launton.		Miss Jenkins	0 11 4	Subscriptions	13 1 0
Mr. Harris's Young Gentlemen, Clerwer House Academy	5 10 0	Miss Young	0 1 6	Miss Sutton	0 11 2	Collected by—	
Missionary Boxes.		Mrs. Savin	0 2 3	Master Sutton	0 7 0	Miss Hadden	0 16 4
Master Elliot	3 11 6	Mr. T. Savin	0 2 6	Collected for Missionary Ship, by Sabbath-school Children	5 0 0	Miss Squire	8 5 0
Harriet Parker	1 5 0	Mr. S. Fenmore	0 2 11	Sacramental Collection for Widows and Orphans	2 15 0	Miss Butler, for Native Collection	3 3 0
Master Minter	0 8 6	Master Fenmore	0 1 1	<i>2d. 6d. 11d.</i>		For the Ship	2 10 7
Mrs. Woodbridge	0 8 6	School Box	0 1 7	Missionary Boxes.		<i>3d. 15s. 3d.</i>	
A Friend	0 3 11	Miss Anne	0 2 0	Mrs. Worsley	0 4 0	Kneeworth-street Church.	
William-street Sabbath-school	3 19 5	Miss Fenmore	0 3 4	Mrs. Gibson	0 3 0	Subscriptions	7 0 0
<i>Exr. 162s. 52l. 14s.</i>		Public Meeting	1 6 7	Mrs. Nixon	0 4 1	Missionary Boxes	5 15 4
BUCKINGHAMSHIRE.		<i>Lower Bedford</i>	3 0 0	Master H. Wilkerson	0 2 0	and Collectors	4 16 8
North Auxiliary Society, per Rev. T. P. Bull.		Mr. Dew, Middleton	0 5 0	Miss Taylor	0 1 2	<i>17l. 12s.</i>	
Newport Pagnell.		<i>7l. 1s.</i>		Mrs. Fryer	0 1 1	Therfield.	
Missionary Boxes—		Olney.		Mrs. Curtis	0 2 6	Mr. J. Trigg	0 10 0
Mrs. Froggatt	0 3 6	Collected by—	2 15 11	Mrs. Mills	0 1 2	Miss White's Missionary Box	1 1 0
Mrs. Ayres' Family	0 3 4	Mrs. Kearne	0 2 15 11	Miss Parcell	0 6 6	For the Widows' and Orphans' Fund, by the Royston Fratern Association	4 17 4
Mrs. Spencer	0 7 4	Miss Mabley's Boarders	0 15 0	Collected by—	1 13 8	<i>all 9 2</i>	
Henry and Mary Bull	0 10 0	After Sermons	4 18 6	Annual Collection	3 0 0	Including 40l. 7s. 11d. previously acknowledged.	
Miss Coates	0 5 1	<i>St. 10s. 6d.</i>		<i>St. 10s. 6d.</i>		CHESTER.	
Mr. Spencer	0 3 8	Subscriptions	2 10 0	Missionary Boxes.		Chester Auxiliary Society.	
Mrs. Pettit	0 3 10	Missionary Boxes.		Mr. S. Leete	0 8 8	Per H. Colley, Esq.	20 9 6
Miss Taylor	0 5 6	James Berrill	0 3 1	Mrs. Clark	0 9 9	Public Meeting	20 9 6
Miss Warren	0 3 1	George Cooper	0 3 1	John Parish	0 10 0	United Juvenile Meeting	8 10 3
Miss Barratt	0 3 1	Mrs. Garratt	0 1 6	William Church	0 1 3	United Tea Meeting	6 2 0
Misses Coleman	0 2 6	Sunday-school Children	0 3 11	A. Clark	0 2 2	Subscribers	3 13 6
Mrs. W. Coates	0 2 2	Collected after Sermon	1 7 0	John Reavill	0 2 4	<i>Queen-street Chapel.</i>	
Mrs. Markham	0 3 6	<i>4l. 7s. 7d.</i>		Ben Lee	0 5 4	Collected by—	28 8 1
Miss C. Rivett	0 1 6	Wingrave and Aston.		Annual Collection	3 0 0	For Widows' Fund.	8 0 0
Miss Law	0 9 6	Mr. Scaman	1 0 0	<i>47l. 19s. 1d.</i>		Subscriptions	11 6 0
Wm. Harris	0 3 2	Missionary Boxes.		Collected at Annual Meetings	26 12 0	Ladies' Branch.	
Honour Thiver	0 2 9	Messrs. J. and T. Heley	1 6 1	For the District	2 7 2	Subscriptions	15 16 6
Miss H. Rose	0 3 3	Misses J. and C. Heley	1 2 2	<i>Exr. 2s. 1d. 17s. 1d.</i>		School, Cuddapah.	4 10 6
Miss E. Wilford	0 1 0	Mrs. Varr and Son	0 16 7	For the Ship	0 13 6	Missionary Boxes.	
From Sabbath-school, by Miss Barratt	0 9 3	Mrs. Druce	0 14 9	Monthly Collectors	11 0 0	Mrs. Birch	0 14 7
Miss Keen	0 2 6	Mrs. Gurney	0 14 0	Juvenile Auxiliary.	5 0 0	Miss Ball	0 7 6
Miss F. Keen	0 2 7	Miss Drasington	0 8 1	Collected at Annual Juvenile Meeting	1 9 0	Mrs. Bebbington	0 4 8
Miss Henson	0 1 6	Miss Aston	0 7 6	Subscribers	2 12 0	Miss Crow	0 10 0
Miss Jager	0 1 0	Sunday-school Children	0 11 0	Chinese Mission.		Miss Challinor (dec.)	0 3 8
Miss Neal	0 2 10	James Green	0 1 6	Mrs. R. Barrett, Jun.	0 18 0	Master G. and J. Marsh, and Sisters	0 11 6
From young persons in the Congregation, by Miss F. Keen	1 12 2	Mary Higgs	0 0 8	Miss Aikin	0 12 0	Miss Woodline	1 1 1
Miss Helen Bull	0 14 0	Weekly and Quarterly Subscriptions	7 13 6	Boxes and Cards.		Produce of an Apricot-tree	1 0 0
Collection at the Juvenile Meeting	0 7 3	Collection after Sermon	3 16 2	Miss Johnson	0 12 6	Sabbath-school	1 8 3
Fractions	0 0 6	Public Meeting	1 9 6	Miss Muggleton	0 5 0	One 4d. per Sac on Balance from last year	1 11 4
For the Ship	2 17 11	<i>21l. 10s.</i>		Collected by Sunday-school Children, for the John Williams	4 0 0	Common Hall-street. Juvenile Effort.	
Deduct for Magazines	0 12 2	Yardley, Hastings.		Sacramental Collection for Widows, &c.	3 1 6	Collected by—	
	10 15 8	Collection	3 15 0	<i>Exr. 58s. 4d.; 65l. 15s.</i>		Miss M. Denison	1 16 5
	10 3 6	Collected by Miss Blower	0 8 0	Mrs. Piffard	3 0 0	Miss Haswell	1 11 0
Subscriptions	18 12 0	Missionary Boxes.		Fulbourn.		Master G. Harrell	0 8 8
Collections after Sermons and Public Meeting	13 17 0	Mrs. Todman	0 10 1	Missionary Prayer-meeting Box	2 12 9	Master J. T. Jones	0 8 8
For the Native Teacher, William Bull.		Fanny Smith	0 6 0	Sabbath-school Children	0 19 5	Miss A. Leache	0 13 6
Mr. Osborn	1 0 0	Martha Berrill	0 3 6	Ann Missings' Scholars, in farthings	0 3 7	Master J. Redfin	0 13 0
Mr. Rogers	1 0 0	H. M. Lack	0 3 0	<i>3l. 14s. 6d.</i>		Miss E. Williams	3 8 6
Mr. Kepp	1 0 0	Jacob Whiting	0 4 1	Royston District.		Missionary Boxes	
Mr. Reddin	1 0 0	Jabes Underwood	0 5 4	W. H. Nash, Esq., Treasurer.		Miss H. Haswell	2 5 5
Mr. G. Rogers	0 10 0	Stony Stratford.		<i>McBourn.</i>		Mr. J. Jones	0 9 9
Mr. W. Bull	1 0 0	Annual Subscriptions	2 17 6			Miss M. Jones	0 2 10
Rev. Jos. Bull	1 0 0	<i>100l. 13s. 6d.</i>				Miss Williams	0 15 0
Mr. J. Warren	0 10 0	Contributions	17 18 11			Mrs. Okell	0 9 11
Mr. Tye	0 10 0	For the Ship	0 10 0			Miss E. Williams	0 6 0
Mr. Elkins	1 0 0	<i>Exr. 18s. 7d.</i>				Collections	6 17 7
Mr. J. Rogers	0 10 0	<i>17l. 10s. 4d.</i>				Tottonhall.	
Penny Society	1 0 0	CAMBRIDGESHIRE.				Collected by—	
<i>50l. 12s. 6d.</i>		Basingbourn District.				Misses Proudlove and Jackson	7 4 6
		Annual Collection	3 3 6				

<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>	
Miss Morris and		Collected by—		Mr. Hodge.....	0 3 4	Collection at Public	
Miss Jane Powell ..	6 18 3	Mrs. Greaves.....	1 15 0	Mr. McClear.....	0 3 0	Meeting.....	4 10 0
Miss Meredith Cod-		Mrs. Armstrong.....	1 12 0	Mr. Trevelin.....	0 3 2	Ditto after Sermon	
dington.....	3 10 0	Mrs. Rusby.....	1 11 0	Sundries.....	0 2 2	by Rev. E. Jones..	5 10 5
Mr. W. Jackson.....	1 7 10	Mrs. James Rhodes..	1 13 0	Exps. 33s. 6d.			
Public Meeting.....	7 17 3	Miss Ruth Roberts..	0 15 0	46l. 1s. 2d.			
Collections, Tatten-		A Friend.....	0 5 0	Bideford.			
hall.....	6 13 10	For the Ship.....	0 0 0	Subscriptions and		Less Expenses..	13 14 9
Ditto, Barton.....	1 1 3	For the Widows' ..		Donations.....	6 12 0		12 13 1
See Statement in		For the Widows' ..	4 0 0	Public Meeting.....	23 5 7	Ottery St. Mary	9 12 5
the Chronicle for		Miss H. R. Milne's ..		Female Collectors ..	6 4 5		
February.....	20 3 1	Missionary Box ..		Sabbath-school.....	4 11 3	Plymouth, Devonport. 4c.	
Additional.....	1 16 4	for the Chapel at		British-school Boys,		Auxiliary Society.	
		Shanghae.....	0 16 6	for the South Seas.	0 1 9	Per W. Stuart, Esq.,	
		Family Missionary		Norham.		Treasurer.	
		Boxes.....	4 3 6	Collection.....	2 0 8	Norley-street.	
Less Expenses.....	196 1 7	Sabbath-schools..	9 3 1	Mrs. Bath's Box.....	1 15 0	Collections.....	48 16 7
	187 14 8	Females.....	7 5 11	Collecting Cards..	1 4 4	Subscriptions.....	33 9 0
		Exps. 25s.; Sel. 8s. 6d.		Exs. 25s. 6d.; 42l. 5s. 6d.		Collected by—	
Macclesfield.		CUMBERLAND.		Chudleigh.		Mrs. Fryer.....	1 0 4
Roo-street.		Whitehaven.		Collection.....	1 2 0	Miss Pimmsal.....	2 4 8
Subscriptions.....	5 14 0	W. Wilson, Esq. for		Mrs. Cocks..... (A.)	1 1 0	Miss Bulpin.....	1 4 1
Collections.....	11 14 8	Native Teacher,		Prayer-meeting.....	0 5 3	Miss Berry.....	2 13 10
Collected by Miss		Joseph Hillwell.....	10 0 0	Sundry Contribu-		Miss Suderlin.....	1 7 6
E. Oldham.....	1 18 0	Misses Oulton, for		tions.....	1 5 5	Mr. B. Derry, for the	
Boxes.		Mrs. Lewis's ..		3l. 13s. 8d.		Native School-	
Mrs. Taylor.....	1 3 0	School.....	0 5 0	Crediton, Sandford		mistress, Jane	
Miss C. Oldham.....	9 14 0	Association.....	4 14 10	Chapel.....	1 0 0	Derry.....	10 0 0
For Native Teacher,		Boxes.....	11 7 7	Dartmouth.		The Friends of the	
G. B. Kidd.....	10 0 0	Collection.....	4 14 7	Collections, Sub-		late Mr. T. Pimms-	
For Native Girl,		Public Meeting.....	2 13 9	scriptions, and		Teacher, to be	
Mary Brinsley.....	3 0 0	Exs. 12s. 5d.;		Boxes.....	13 6 4	called Thomas	
For Widows' Fund.	4 0 0	23l. 6s. 1d.		Native Teacher, J.		Pimmsal.....	10 0 0
For the Ship.		Including 10l. previously		F. Stenner.....	10 0 0	Missionary Boxes.	
Tea Meeting.....	4 8 10	acknowledged in		Mrs. Pearson, for		Anonymous.....	0 8 0
Collections		Marple Bridge.		School at Wal-		E. and W. Hopkins ..	0 18 3
Schools and by		Subscriptions.....	3 13 2	than-stow.....	2 0 0	H. Rice.....	0 10 4
Cards.....	11 11 2	Rev. T. G. Potter (A.)	0 10 0	Mrs. Pearson, for		For Widows' Fund.	8 0 0
		Collections.....	3 19 8	Mrs. Porter's		Juvenile Auxiliary.	
		Missionary Boxes ..	5 7 2	school.....	2 0 0	For Chinese Teacher,	
Less Expenses.....	51 2 6	For the Ship.....	2 0 8			Elizaber Jones.....	10 0 0
	51 13 0	Exps. 14s. 7d.		Less Expenses..	1 14 2	For Native Girls,	
		14l. 15s. 2d.			24 12 2	Alice Barker,	
		Including 10l. previously				Charlotte Jones,	
		acknowledged.				and Jane Pimmsal	9 0 0
		26l. 10s. 11d.				For the Ship.....	5 14 6
		23l. 6s. 1d.				144l. 7s.	
		26l. 10s. 11d.				Batter-street.	
		23l. 6s. 1d.				Capt. Munday.....	0 10 0
		26l. 10s. 11d.				Collections.....	7 10 6
		23l. 6s. 1d.				Collected by—	
		26l. 10s. 11d.				Miss Munday.....	3 13 2
		23l. 6s. 1d.				Miss Bromham.....	18 1 1
		26l. 10s. 11d.				Miss Steer.....	1 1 6
		23l. 6s. 1d.				Miss Colwell.....	0 8 9
		26l. 10s. 11d.				Miss Hall.....	0 4 4
		23l. 6s. 1d.				Mrs.....	0 15 2
		26l. 10s. 11d.				16l. 2s. 4d.	
		23l. 6s. 1d.				Union Chapel.	
		26l. 10s. 11d.				Collections.....	1 4 6
		23l. 6s. 1d.				Communism.....	8 7 0
		26l. 10s. 11d.				Collected by Misses	
		23l. 6s. 1d.				Hine and Farley..	3 17 6
		26l. 10s. 11d.				For the Ship.....	2 7 0
		23l. 6s. 1d.				284l. 16s.	
		26l. 10s. 11d.				Per Rev. S. Nicholson.	
		23l. 6s. 1d.				Capt. Greenaway.....	1 0 0
		26l. 10s. 11d.				Capt. Kenney.....	0 10 0
		23l. 6s. 1d.				Mrs. Kenney.....	0 10 0
		26l. 10s. 11d.				Mrs. Nichols.....	5 0 0
		23l. 6s. 1d.				7l.	
		26l. 10s. 11d.				Devonport.	
		23l. 6s. 1d.				Princess-street Chapel.	
		26l. 10s. 11d.				Collections after Ser-	
		23l. 6s. 1d.				mons.....	14 9 11
		26l. 10s. 11d.				Public Meeting.....	12 2 7
		23l. 6s. 1d.				Subscriptions.....	6 7 6
		26l. 10s. 11d.				For Widows and	
		23l. 6s. 1d.				Orphans.....	5 0 0
		26l. 10s. 11d.				Ladies' Association.	
		23l. 6s. 1d.				Collected by—	
		26l. 10s. 11d.				Miss Barnett.....	0 14 9
		23l. 6s. 1d.				Mrs. Budge.....	1 19 3
		26l. 10s. 11d.				Mrs. Chaff. (S.) ..	0 10 0
		23l. 6s. 1d.				Mrs. Denham.....	0 10 6
		26l. 10s. 11d.				Mrs. H. Denham ..	2 4 4
		23l. 6s. 1d.				Miss Ough's Mis-	
		26l. 10s. 11d.				ionary Box.....	0 10 2
		23l. 6s. 1d.				Miss Ross.....	0 19 4
		26l. 10s. 11d.				Mrs. R. Smith.....	2 0 0
		23l. 6s. 1d.				Miss Spencer, Sub-	
		26l. 10s. 11d.				scriptions of Rev.	
		23l. 6s. 1d.				W. Spencer and	
		26l. 10s. 11d.				Family.....	1 11 8
		23l. 6s. 1d.				Miss Wice.....	1 1 6
		26l. 10s. 11d.				Miss Wood.....	2 0 10

£ s. d.	£ s. d.	£ s. d.	£ s. d.	
Collected for Mrs. Lewis's School at Nagore, by—	Elizabeth Chapman	0 8 0	Mrs. S. S. and Miss Hodgson	4 12 0
Miss H. Head	Amelia Weeks	0 5 0	Miss Preston	11 7 0
Miss H. Head	Sabbath - school		Ladies' Working Society, for Sunderland School, Bellary	10 0 0
Miss Wise	8th Boys	0 2 10	Mr. R. Airey's Missionary Box	1 4 0
581, 12s. 7d. Mount-street.	Mrs. Payne	0 1 0	Miss Hodgson's Select Class	1 0 0
Collections	Anne P. Weeks	0 1 7	Mr. Moore's Young Men's Class	1 5 0
For Native Boy, John Peyer	Daniel Steer	0 0 10	Mrs. Mary Robinson, for South Sea Mission	1 0 0
For the Ship	Exc. 36s. 6d., 791, 2s. 7d. Torrington.		Sunday-schools, Villiers-street School, Collections	1 8 0
Mr. Peyer's Missionary Box	Anniversary	6 7 6	Pan-lane	1 14 0
Collected by Miss Peyer	Missionary Boxes	1 17 0	Select Class, for Orphan Girl, H. Newell	1 10 0
91, 7a, Stonehouse.	Working Society	0 1 0	Mrs. Gibson's Kitchen School Collections	0 7 0
Emma-place Chapel.	Mr. J. Jackson	0 10 6	Bethel Chapel.	
Missionary Box, Mr. H. W. Granville	For the Ship	3 16 10	After Sermons	17 8 0
Collected by—	Exc. 10s., 131, 7s. 4d. Torquay.		Public Meeting	10 9 0
Robertson, Miss	Native-street.		Sacramental Collection for Widows and Orphans	5 8 0
Turner, Miss	Mrs. Ash	0 5 0	Union Chapel	2 13 0
Langdon, Miss	Miss. Baisson	1 2 0	Hyton Ferry	1 7 0
Hall, Miss	Mrs. Gould	0 10 0	East Holden	0 16 0
Odgers, Miss	F. Garratt, Esq.	5 0 0	Juvenile Efforts for the Repairs of the John Williams.	
Odgers, Miss E.	Mr. King	1 0 0	Juvenile Service, Bethel Chapel, after Address by Rev. W. Harbutt	3 5 1
Pearce, Miss A.	Mrs. King (deceased) ..	1 1 0	76 Collection Caras	16 3 0
Martin, Mrs.	Mrs. Lascombe	0 16 8	Cards at Eastholden	0 19 0
Watts, Miss	Rev. J. Orange	0 10 0	Cards at Hyton	0 5 0
Juvenile Collection for the Ship	Small Sum	1 16 8	Small Sum	0 5 0
141, 12s. 6d. Cascaes, per Mr. Nichols	Exc. 1s. 4d. 191, 12s. Dorsetshire.		Monkswearmouth.	
Torpoint, Collections, &c.	Beaminster	2 12 0	Subscribers	3 14 0
Less Expenses	Blanford.		Collected by—	
282 0 2	Subscriptions	7 6 0	Rev. J. A. Isaac	1 0 0
South Motton.	Juvenile Association, per Miss Fisher ..	18 8 0	Donations	0 13 0
Collections	Lyne Regis	20 19 0	Wickford Sabbath-school Children	0 4 0
Subscriptions	Exc. 1s. 10d., 841, 16s. 8d. Poole.		Mrs. Chapman	0 2 1
Collected by—	Contributions	52 2 9	Collectors	1 8 0
Sarah Giles	For the Ship	6 14 6		
Mrs. Harris	For Widows	5 0 0		
Mr. W. Lewis	For Native Teacher ..	5 17 0		
Miss Lock	For Schools at Madras ..	15 2 3		
Mrs. Sanders	Exc. 1s. 10d., 841, 16s. 8d. Sherborne.			
Miss G. Trawin	Collections	19 12 6		
Mr. S. Widney	Subscriptions	32 8 6		
Prayer-meeting Box ..	Mrs. Gray's Missionary Box	0 10 0		
Eqns. 7s. 4d., 16d. Warham.	Ladies' Association ..	3 6 0		
Teignmouth.	Juvenile Ditto	3 3 6		
Collected by—	For the Ship	2 8 8		
Miss Warren	Exc. 1s. 10d., 841, 16s. 8d. Weymouth District.			
Miss Wreyford	Weekly Subscriptions by Mr. C. Selby	5 14 2		
Mrs. Procter	Collected by—			
Master H. Musgrave ..	Miss Filitler	3 15 0		
Mr. W. Wreyford	Master P. Gillingham, for the Ship ..	0 9 0		
Mrs. Heator's Missionary Box	Exc. 1s. 10d., 841, 16s. 8d. Weymouth District.			
Sabbath-school, for the Ship	Per Mr. T. Barling.			
Collected by Teachers ..	Abbotbury.			
Public Meeting	Sabbath-school Box ..	1 10 0		
Exc. 10s. 1d.; 251, 10s. 1d. Tiverton.	Collected by—			
Contributions	Miss White	0 4 6		
For the support of Kite	Miss Tullidge	0 13 0		
For Widows' Fund	Exc. 1s. 10d., 841, 16s. 8d. Chickerell.			
Exc. 10s., 141, 11s. 10d. Torquay.	Public Meeting and Collectors	1 17 0		
Auxiliary Society.	Subscriptions	7 1 0		
Subscriptions	Missionary Boxes	0 15 2		
Public Meeting	For the Ship	0 14 0		
Abbey-road Chapel.	Ladies' Association ..	4 10 0		
Collection	Collection	7 6 0		
For Widows' Fund	Sabbath - school Children, for the Native Teacher, William Hope Smith	10 0 0		
For the Ship	Exc. 1s. 10d., 841, 16s. 8d. Upway.			
The Boys of a Bible-class in Abbey-road Sabbath-school, for a boy at Madras, to be called Joseph Cornelius	W. Devenish, Esq., for Native Teacher	10 0 0		
Ladies' Association		44 15 1		
Missionary Boxes.	Wimborne.			
Elizabeth Chambers ..	Public Meeting	1 12 0		
Sabbath - school, 11th Girls	Subscriptions	6 1 0		
Sarah Hurry	Sum	3 4 7		
Florence Bosler	Exc. 9s. 12d., 9s. 12d. Sunderland.			

Mrs Holmes	£ 13 0	Mary Ann Potter	£ 1 1	Stroud.	£ 5 4.	Basingstoke Auxiliary.	£ 5 4.
Emma Sanell	0 5 0	Henry Gardner	0 15 4	Old Chapel.		London-street Chapel.	
Small Sums	0 4 6	Mary Oakley	0 11 2	Collected by—		Subscribers	7 19 0
Boxes.		Mary Fears	0 5 8	Mrs. Colly	13 14 0	Missionary Boxes.	
Mrs. Clarke	0 4 1	Mrs. Hargrett's Box.	0 3 9	Miss Ferrabee	0 11 10	Mr. Vanner	1 8 0
Mrs. Bull	0 10 8	For the Ship.	0 10 0	Miss White	0 4 4	Mr. New (Station)	0 15 2
Mrs. Smith	0 3 3	82. 11s.		Mrs. Pluck	0 12 6	Mrs. Marshall.	
Mrs. Hobbs	0 11 1			Teachers and Girls		(Preston)	0 6 0
Mrs. Hawks	0 6 6	<i>Cirencester.</i>		in the Sabbath-		Lydia Lovegrove	0 10 11
Servants at Great		Miss E. Birch	0 5 0	school, by Miss		Mrs. Medwin	0 18 10
Guinea	0 12 1	Stratton.....(D.)	0 5 0	Moffatt	2 15 0	Miss Instrill	0 2 4
J. Lancaster	0 2 9	<i>Distley.</i>		Teachers and Boys		Master Pricotes	0 1 2
Mrs. Shipman	0 3 2	Collections	5 0 5	in the Sabbath-		Masters E. A. and	
Mr. Prince	0 3 0	Subscriptions	3 8 0	school, by Mr.		E. Johnson	0 13 4
Mrs. Joslin	0 4 0	Collected by—		Uwins	2 7 0	Collected by Invid	1 5 0
Miss Martin	0 7 6	Miss M. E. Davis	3 0 8	Missionary Boxes.		Sabbath-school	2 1 1
Rebecca Batson	0 16 6	Miss A. King	0 9 6	Mrs. S. S. Marling	1 15 2	Collected after Ser-	
Miss Joslin	4 9 4	Miss Blandford	0 7 0	Miss Ferrabee	0 3 9	mons	6 15 0
Master Joslin	1 12 6	Mrs. Rudder	0 7 0	For the Ship	5 8 0	Moiety of Collection	
Miss Holmes	2 12 2	girls in her Class	0 5 6	For the Widows'		at Town Hall	2 0 0
Miss Fincham	2 3 6	Boys' Juvenile Asso-		Fund	5 6 5	Smaller Sums	9 0 4
Mary Lancaster	1 8 11	ciation	4 7 0	37. 11s. 3d.			
Mary Peters	0 8 10	17l. 13s. 1d.		Bedford Street.		Moiety of Expenses.	33 7 8
		<i>Frampton-on-Severn.</i>		Subscriptions	20 9 0	1 14 0	
	35 7 10	Mr. W. Cowles	0 10 0	Sabbath-schools (including			
Less Expenses	0 11 2	Miss Richardson	1 0 0	3l. for a boy at Trevan-			
	34 16 8	Sums under 10s.	1 9 0	drum, to be called William			
		27. 9s.		Wheeler)—			
<i>Upton.</i>		<i>Gloucester.</i>		Boys.....	2 14 8	<i>Wote-street Chapel.</i>	
Forest Gate.		Southgate Chapel.		Girls	2 6 6	Subscribers	6 10 0
Collections after		Collected by—		Exc. 7s. 6d.; 27l. 2s. 3d.		Sermons	4 0 8
Sermons	5 14 10	Miss Lea	11 4 0	Stonehouse.		Moiety of Collection	
Missionary Boxes	2 5 2	Miss Stratford	4 8 10	Public Meeting	2 9 7	at Town Hall	2 0 0
Mrs. Haldane	1 0 0	Miss Marsh	2 5 0	Sabbath-school	0 11 0	Sabbath-school	1 7 9
Mr. Drancourt	1 0 0	Miss Stafford	0 17 4	Missionary Boxes.		Ditto, for the Ship	3 7 11
A Friend	5 0 0	Miss Clitheroe	0 11 8	Chapel	1 15 6	Part of sacramental	
A Friend	5 0 3	Native Girls, for the		Miss Woodman	0 15 3	Collection toward	
		Girls' School, for the		Mr. C. C. Grimes	0 15 0	Widows' Fund	1 6 0
		Native Girls,		Mrs. Gough	0 3 9	Missionary Boxes	2 2 1
		Charlotte Bishop		Widow Evans	0 1 11	Smaller sums	3 3 7
		and Mary Hyatt.	6 0 0	Exc. 3s. 1d. 6d. 9s.			
Printing	20 5 6	Boys' School, for the		<i>Wotton-under-Edge.</i>		Moiety of Expenses.	23 10 0
	0 5 6	Native Boys.		Mrs. J. R. Lewis	60 0 0	1 14 0	
	20 0 0	Joseph Hyatt	2 18 6	Ditto, for Ebenezer			
		29l. 8s. 6d.		Female School	10 0 0	24l. 7s. 8d.	
		<i>Little Dean.</i>		Ditto, for Native		<i>Botley.</i>	
<i>Woodford.</i>		Collection	1 3 8	Teachers, R. B.		Collection	1 7 5
Mr. Bickerdike	1 1 0	Missionary Boxes.		Knill and P. B.		Ditto, for the Ship.	0 17 0
Mrs. Bickerdike	1 1 0	Miss Palmer	0 6 6	Doddridge	30 0 0	2l. 4s. 6d.	
Young Gentlemen		Mrs. Wood	0 3 0	100l.		<i>Chichester.</i>	
at Mr. Bickerdike's		Miss Teague	0 2 4	P. Le Gros, Esq.	5 5 0	Collections	10 10 8
Academy, Wood-		Missionary Prayer-		BAMFORD.		Sabbath-school, for	
ford House	2 2 0	meetings	0 7 1	Alfredford.		General Purposes.	4 9 3
4l. 4s.		Sabbath-school Box	0 10 0	Boxes.		Collected by—	
<i>Harwich.</i>		Mrs. Haviland, Lit-		Mrs. Adams	0 6 6	Miss Taylor	2 4 8
Providence Chapel.		tle Dean	0 3 3	Mrs. West	0 3 2	Miss White	0 12 9
Sabbath-school and		Miss Wilce, Dean-		Miss Wright	0 0 5	Miss Wright	0 12 6
Lower Dovercourt		hall	0 3 0	Mr. Calvert (A.)	1 0 0	Miss Miller	1 11 7
School	2 0 0	Subscriptions	0 17 0	Collected by		Misses King and	
Mr. T. Smith, for		Cards, Sabbath-school		Mrs. Calvert	0 17 10	Sharp	3 5 6
the Missionary		Children.		Mrs. J. Newell	2 0 6	Miss Bennett	1 15 3
Ship	1 0 0	Master W. Hodges	0 5 3	Sabbath-school	0 11 8	Miss H. Aldridge	1 11 2
3l.		Annals Hodges	6 1 3	Exc. 8d.; 6l.		Misses Young and	
<i>Ongar.</i>		Anna Thomas	0 1 7	Anderson.		White, for Mis-	
Collected after Ser-		Sophia Wellington	0 0 2	Annual Subscrip-	11 18 0	sionary Ship.	3 9 5
mons	4 4 0	Louisa Bamford	0 0 9	R. Tasker, Esq., for		Missionary Boxes.	
<i>Gloucestershire.</i>		Joseph Seir	0 0 4	the Native Teach-		Mrs. Axford	0 2 2
Com.		William Thomas	0 0 5	ers, Providence	10 0 0	Mr. William Mar-	
Collected by Mrs.		Henry Kendall	0 0 3	Missionary Boxes		shall	0 5 9
Nichols	0 15 0	Alfred Evans	0 0 2	Miss E. Atwood	7 1 1	Miss Emily King	0 2 19
<i>Coaley.</i>		Timothy Burgum	0 0 7	Miss Burge	0 17 8	Miss Emma Hat-	0 6 5
Collected by Mrs.		Emma Bamford	0 0 6	Mr. Thomas Cox,		Mr. Elias Lang	1 7 1
Randall	0 10 6	Pope's Bill.		and Family	2 12 1	Mary Elizabeth	
<i>U. G. 6d.</i>		Collection	0 14 7	Mr. John Cox	2 7 10	Fletcher	6 8 5
<i>Cheltenham.</i>		Missionary Boxes.		Mr. John Cook		Miss Ellen Miller	0 8 2
Highbury Chapel.		Mrs. Ryder	0 2 4	Charlton	1 3 2	S. Day	0 15 7
Collected by—		Sabbath-school	0 0 6	Master Thomas Gun-	1 1 6	S. F. and J. Bennett	0 13 6
Miss Bartram	1 4 3	Mrs. Barnett	0 0 1	ness		Mr. Emma Hat-	
Mrs. Brown	18 6 6	Miss Bullock	0 0 1	Miss S. A. Gould	1 5 1	chard	1 4 11
Miss Bulgin	3 18 6	Mr. Thomas Ryder	0 0 5	Master J. W. Haw-		Miss Lockyer	0 11 9
Miss Burnam	0 15 0	phens	0 1 4	kings	0 13 10	Miss Catharine King	0 7 2
Mrs. Elliott	1 14 8	Mr. Boughton	0 2 6	Mrs. Mucklow	0 11 0	Miss Taylor	1 3 9
Miss Minson	1 0 0	Cards, Sabbath-school.		Mrs. Maton	0 13 6	Miss Elizabeth	
Miss Parker	1 0 4	Rhoda Ryder	0 2 8	Master J. Perkins	0 17 2	Dowden	6 10 9
Mrs. Wells	4 9 0	Priscilla Ryder	0 1 4	Miss Webb	1 0 0	Miss Louisa Cox	0 8 11
Mrs. Wells	2 11 0	Dennis Stephens	0 0 5	Fractions	0 0 3	Mr. George Barry	0 2 8
Mr. Thick's Adult		<i>Rushcut.</i>		Missionary Boxes		Master George Barry	0 2 8
Class	1 0 0	Mr. Mountjoy	0 1 0	under 10s.	5 6 3	Miss Mary Hart	0 8 0
Anniversary Col-		Mrs. Ann Cooper	0 5 0	Collection after Ser-		Mr. Thomas Davies	0 2 3
lections	43 1 5	Missionary Box	0 5 0	vice	5 1 6	Miss Tice	0 6 0
Sabbath-school	7 18 1	Cards, Sabbath-school.		Ditto, Public Meeting	5 19 4	Misses Walden	0 16 8
Miss McQueen (D.)	0 10 0	Miss Joseph Powell	0 1 3	Sunday-school Col-		Miss Louisa Cox	0 8 2
Interest	0 6 0	Eliza Hawker	0 0 0	lection	0 19 0	Master George Cox	0 2 6
Exc. 7s. 6d.				Anonymous, Per		Miss Whiffer	0 12 6
<i>3d. 11s. 1d.</i>				Mr. Hayes	3 0 0	Henry Hoare	0 2 7
Collected by Miss Blunt.						Mr. John Abbott	0 12 2
Annual Subscrip-						Mrs. West	7 14 9
tions	3 5 0	Less Expenses.	0 9 0			Mr. David Barry	0 8 2
Quarterly Subscrip-				Less Expenses	1 7 6	Mrs. Burrey	0 10 2
tions by Miss Blunt	1 7 0					Mr. James Barrow	0 14 6
						Matthew Laidlaw	0 3 3

	£ s. d.		£ s. d.		£ s. d.		£ s. d.
Miss Susan Miller.....	0 1 8	Miss Choules	1 18 8	Public Meetings.....	9 6 1	Collected by—	£ s. d.
William Spickernell.....	0 4 3	Miss Monk	1 18 8	St. Heliers.....	10 11 10	Mrs. Halifax.....	3 4
Elizabeth Spickernell.....	0 4 3	Miss Parsons	1 18 8	St. Johns	2 3 6	Mrs. Martin.....	2 3 0
Francis Minty.....	0 2 6	Miss Smithers	2 13 0	St. Aubins	2 3 6	Mrs. Pearson.....	1 7 4
Mrs. Tilley.....	0 2 7	For the Ship.....	2 15 4	St. Clements	2 3 1	Miss S. Cook.....	1 16 11
Gilbert Holloway	0 4 2	Exrs. 10s.; 30l. 5s. 10d.		Juvenile Association	0 13 10	Sabbath-school.....	0 7 2
Fractions.....	0 0 11	Petersfield.....	10 4 0	English Independent	3 8 1	Exrs. 16s. 10s.; 18l. 16s.	
<i>Pokemouche Station.</i>		<i>Portsea.</i>		Sabbath-school.....	3 8 1	Hereford.	
Missionary Box.....	1 10	King-street.		Collected by		Subscribers.....	17 1 0
Catharine Hill Station.		Missionary Association.	42 13 9	Mr. J. Day, at the	2 14 2	Mrs. Young, for the	
Missionary Box.....	1 7 6	Balmain Chapel.		Drig. and by Cards	2 3 4	Mahl Kantha	
27l. 11s. 6d.		Rev. A. Jones.....	1 1 0	Missionary Boxes	2 3 4	Schools.....	3 0 0
<i>Fareham.</i>		53l. 18s. 9d.		Miss Birham, St.		Young People's	
Sabbath-school.....	5 0 3	<i>Southampton.</i>		Johns, for the	0 19 1	Association, by	
Children.....	1 7 9	Albion Chapel.		Ship.....	0 19 1	Mrs. Bowley.....	10 6 4
Juvenile Missionary		Collections.....	9 13 10	Miss Metivier, for		Boxes.....	0 6 0
Boxes.....	1 7 9	Sabbath-school.....	0 18 2	two Native Girls,		Mrs. Draper.....	0 6 0
5l. 8s.		Subscriptions.....	4 8 6	Ann Peaceful and		Mrs. T. S. Jackson.....	0 5 0
<i>Forthingbridge.</i>		15l. 6s. 6d.		Eliza Faithful.....	4 0 0	Mrs. Jackson.....	1 0 0
Sabbath-school, by		<i>Stoolbridge.</i>		Moleys of the Pro-		Sabbath-school.....	3 8 8
Mr. W. Gray.....	5 10 0	J. Whitechurch, Esq.	1 0 0	ceeds of a Bazaar		Collection.....	2 1 5
<i>Gosport.</i>		Rev. R. Ayldis.....	1 0 0	held in favour of		Exrs. 24s. 5d.; 42l. 4s.	
Independent Chapel.		A Friend, per ditto.....	1 0 0	the French Evan-		Stanstead.	
Rev. F. W. Meadows.		Collection.....	1 5 2	gelical and Lon-		Rev. J. Ravan.....	1 0 0
Annual Collections.....	6 0 0	Sabbath-school.....	1 11 6	dons Missionary		A Friend, by ditto.....	1 1 6
Collected by Miss Meadows.		For the Ship.....	0 2 9	Societies.....	67 7 6	2l. 1s. 6d.	
Rev. F. W. Meadows.....	1 0 0	<i>Whitchurch.</i>		Exrs. 34s. 5d.;		Waford.	
Thomas Hoskins, Esq.	1 0 0	15l. 6s. 6d.		16l. 1s. 10d.		R. Rotton, Esq.....	2 2 0
Mr. Blake.....	0 10 0	<i>Winchester.</i>		EXETERSHIRE.		Miss Rotton.....	1 6 0
Mr. Garrett.....	0 10 0	Subscriptions.....	4 17 6	Hereford.		Master Rotton.....	0 7 6
In smaller sums.....	0 18 0	Collected by—		Subscriptions.....	14 15 10	Master Burrough.....	0 2 6
Collected by Miss		Miss Alsop.....	0 3 0	Sabbath-school.....	0 11 0	Missionary Box.....	2 18 4
Jane Field.....	0 8 6	Miss Croftie.....	0 2 6	Children.....		6l. 16s. 4d.	
Collected by—		Mr. G. North.....	2 7 4	Exrs. 2s. 3d.;		<i>WENT.</i>	
Miss Morgan.....	0 6 9	Miss E. Warren.....	0 1 6	15l. 6s. 10d.		West Auxiliary Society.	
Mrs. Gill.....	0 9 9	Sabbath-school, &c.	1 0 8	Of the above, 10l. for the		E. Brock, Esq. Treasurer.	
Mrs. Taylor.....	0 13 11	For Widows' Fund.....	3 0 0	Native Teacher, Elgin Brook;		Chatham.	
Collected by Miss Sully.		Exrs. 1s. 6d.; 11l. 11s.		the remainder for a Teacher		Public Meeting.....	8 1 2
James Hoskins, Esq.	1 0 0	<i>ISLE OF WIGHT.</i>		in China.		Subscriptions.....	15 4 10
Mr. Walton.....	1 0 0	<i>Newport.</i>		<i>Ledbury.</i>		Ladies' Association.	
Miss Goodvee.....	0 5 0	St. James's-street.		Subscriptions.....	13 9 2	Subscriptions.....	21 17 5
Collected by Mrs. Ewings.		Young Ladies at		Sabbath-school.....	1 6 4	Brompton.....	1 13 3
In weekly subscrip-		Miss Types, for		Chapel.....	0 9 0	Bredhurst (2 years).....	0 17 5
tions.....	1 12 1	Native Girl at		Sixteen others.....	2 3 0	Brook.....	0 16 1
Andrus, per Mr. Jones.....	0 0 0	Nagercoil.....	2 5 0	17l. 7s. 6d.		Chatham-hill.....	0 15 0
Ditto, for Widows' Fund.....	0 3 0	Missionary Box.		<i>Ross.</i>		Ebenezer.....	8 10 0
Collected by Miss		Norton Cottage.....	4 0 0	Subscriptions.....	1 0 0	High-street.....	1 3 0
Matthieson.....	0 17 0	<i>Horsebridge, Hill.</i>		Collected by Miss		Highams (2 years).....	0 15 0
Collected by Miss		Sabbath-school.....	0 14 10	Buck.....	3 3 5	New-road.....	3 8 1
Parker.....	1 11 6	Collection.....	6 18 2	Bequest of the late		Slykate's-hill.....	1 10 10
Per Missionary Box		For China.		Mrs. Jones, wife of		Troy Town.....	0 10 6
In Sabbath-school.	1 11 0	Dr. and Mrs. Mit-		Rev. J. Jones, of		Juvenile Association.	
20l. 5s. 6d.		chell.....	2 0 0	Langrove Cottage,		Collections.....	16 18
New Independent Chapel.		Miss Lowndale.....	0 10 0	near Ross.....	5 0 0	For the Native	
Rev. A. Ewing, M.A.,		For Widows' Fund.....	2 0 0	Exrs. 1s. 1d.;		Teacher, Joseph	
for the John Wil-		53l. 2s. 4d.		6l. 7s. 4d.		Slatterie.....	
kins.....	1 1 6	<i>Ventnor.</i>		<i>Whitechurch.</i>		By G. Coster.....	5 16 0
Annual Collection		Subscriptions.....	20 1 0	Contributions.....	1 0 0	H. Hughes.....	0 16 6
(including 10s. from		Collections.....	2 17 4	Mr. Paternoster.....	1 0 0	G. S. Mullinger.....	3 7 6
a Wesleyan).....	5 10 0	Public Meeting.....	4 8 4	<i>HERTFORDSHIRE.</i>		For the Native	
Joseph Goodvee, Esq.	2 0 0	Miss Haines and		Barnet.		Teacher, Patrick	
Mr. Joseph Goodvee	1 0 0	Friend.....	0 3 0	Subscriptions.....	8 9 0	Thompson.....	
Miss Goodvee.....	1 0 0	Collected by—		A Few Young		By G. Coster.....	0 2 6
Miss Falcner.....	1 1 0	Miss Warren.....	2 17 7	Friends.....	0 14 6	By H. Hughes.....	0 18 0
Misses J. and C.		Miss Lawrence and		Mrs. Smith, for		Work sold by Young	
Darby.....	0 10 0	Miss Drudge.....	2 15 0	Chinese Mission.....	0 10 0	Ladies.....	0 16 0
Mrs. Camper.....	0 5 0	Misses Mitchell.....	0 4 0	Wood-street Sab-		J. Kettle.....	1 0 0
Mrs. Blackman.....	0 5 0	Miss E. Bull.....	0 4 4	bath-school.....	4 10 0	A. Langley.....	0 4 6
John Adams.....	0 4 0	Master H. Bull.....	0 8 3	Ditto, First-class		Miss E. Mullinger.....	3 6 0
Rev. G. Sully.....	1 0 0	Thomas and Mary		Girls, for the		Mr. G. S. Mullinger	2 14 6
Sunday-school Mis-		Bull.....	0 4 0	Ship.....	0 16 0	Mr. Moulton.....	0 7 0
sionary Box.....	0 8 2	Boxes.....		Exrs. 1s. 1d.;		A. Flood.....	0 7 0
A Sunday Scholar.....	0 1 6	Miss Edwards.....	0 14 4	6l. 7s. 4d.		E. Russell.....	0 6 6
14l. 6s. 2d.		Mrs. F. Trueman.....	0 3 11	<i>Chesham.</i>		General Pur-	
Miss Tomkins.....	2 2 0	41l. 3s. 1d.		Crossbrook-street.		poses.....	0 5 2
<i>Hurstbourne Tarrant.</i>		<i>West Cowes.</i>		Subscriptions.....	5 14 6	Exrs. 22s. 7d.;	
Missionary Boxes.		Collections.....	6 8 6	W. Stobart, Esq. (D.)	0 10 0	27l. 14s. 6d.	
Miss Nevill.....	0 9 6	Public Meeting.....	5 5 11	Miss Sprague.....	1 14 0	Maidstone.	
Miss Purver.....	0 6 6	Exrs. 13s.; 17l. 18s.		Mrs. Taylor.....	1 6 7	Collections.....	12 18 0
James Bailey.....	0 6 2	<i>WIMBORNE.</i>		Miss Hill.....	1 1 0	Public Meeting.....	8 17 0
Master Heddley.....	0 10 0	Auxiliary Society.		John Knott.....	0 16 1	Missionary Box.....	2 9 2
Mrs. Welfkins.....	0 5 2	Per Rev. J. S. Hine.....	5 1 8	Miss Gillett.....	0 16 1	W. Ansell, Esq. for	
Miss Hutehings.....	0 3 2	<i>JERSEY.</i>		Miss Cleaver.....	0 12 3	China.....	2 0 0
Sunday-school.....	0 5 0	Auxiliary Society.		Mrs. Hewitt.....	0 9 0	For Widows' Fund.....	4 0 0
Mary Armstrong.....	0 3 4	Per Lieut. Salathiel, R.N.,		Miss A. Dukes.....	0 6 0	For the Ship.....	8 16 0
Smaller sums.....	0 4 4	Treasurer.		Girls' Sabbath-		Subscriptions.....	13 14 8
Collection.....	1 8 10	<i>Jersey.</i>		school.....	0 13 3	Collected by—	
Rev. W. Wainwright	0 13 0	Auxiliary Society.		Anniversary.....	8 8 6	Miss Jinkings.....	5 1 0
4l. 10s.		Per Lieut. Salathiel, R.N.,		For the Ship.....	3 7 0	Mr. Grigby.....	1 13 0
Subscriptions.....	13 1 0	Subscriptions.....	18 17 0	For Widows' Fund.....	2 2 0	Mr. Tapp.....	0 9 4
Public Meeting.....	4 13 0	Collections.....		Exrs. 2s.; 35l. 13s. 10d.		Native Girls, Mary	
Collected by—		English Independ-		<i>Great Berkhampstead.</i>		Maidstone and	
Miss Cullingham.....	0 17 3	ent Chapel.....	8 19 11	Subscriptions.....	3 10 0	Sarah Jinkings.....	6 6 0
		French ditto.....	8 16 7	Collection.....	4 9 6	For Mrs. Porter's	
		New English ditto.....	6 0 3	Public Meeting.....	4 9 6	School.....	1 0 0
				Mrs. Littleton, for		W. Ansell, Esq. for	
				the Chapel at		China.....	1 0 0
				Shanghai.....	1 0 0	Exrs. 36s. 6d.;	
						65l. 3s. 6d.	

<i>Marden.</i>	<i>£ s. d.</i>	<i>Master Harrison.</i>	<i>£ s. d.</i>	<i>Miss Chapman and</i>	<i>£ s. d.</i>	<i>Youths' Association</i>	<i>£ s. d.</i>
Collection	4 11 0	(Part)	0 15 0	Miss Bayly	6 0 2	Ladies' Association ..	40 5 0
Subscriptions	2 0 0	11 Boxes under 10s. ..	2 15 8	Miss M. E. Sadler ..	10 6 10	453, 19s. 11d. ..	72 4 3
Mrs. Taylor's Missionary Box ..	0 16 0	For the Ship	6 12 6	and Mrs. Spain	6 0 6	Rusholme-road Chapel ..	350 3 2
The Produce of a Pear-tree, by an Aged Widow ..	0 14 0	<i>Wingham.</i>		Miss Hurst	3 2 10	Collections	37 8 3
Sabbath-school	2 9 0	Annual Collection ..	2 6 4	Mr. Hurst, Sunday-school Boys and Teachers ..	3 5 0	Ladies' Association ..	33 16 2
Weekly Subscriptions ..	3 10 4	Monthly Ditto	4 9 10	Mrs. Hart and Miss Chapman, Sunday-school Girls and Teachers ..	3 9 0	Miss Stewart, for Mrs. Mother's School ..	2 2 0
<i>145. 6s. 4d.</i>		Missionary Boxes ..	1 18 1	Mr. G. Jameson, for the Ship ..	9 0 0	For the Native Teacher, Mary Jackson ..	10 0 0
<i>Staplehurst.</i>		British Girls' School ..	0 6 7	Donations ..	9 0 0	A Member, <i>id.</i> a day ..	0 15 3
Public Collection ..	2 7 16	A Friend	11 4 4	A Thank - offering for family mercies ..	5 0 0	Hope Chapel ..	191 12 7
Subscriptions	2 1 0	Balance from last year	0 16 9	Mrs. Lloyd	0 10 0	For Native Teacher at Mr. Gill's Station, South Africa ..	20 0 0
Collected by Mrs. Hickmot ..	1 5 2	<i>Askeford.</i>		For the Native Teacher, Miss Harrison ..	10 0 0	General Purposes ..	10 2 0
Miss H. Jull	4 2 8	Countess of Huntingdon's Chapel ..	5 5 8	Juvenile Society ..	10 0 0	China	1 12 1
Missionary Boxes ..	1 0 0	Sabbath-school	5 5 8	After Sermons ..	14 16 2	<i>1891. 6s. 8d.</i>	
Sabbath-school	2 7 7	<i>Canterbury.</i>		Public Meeting ..	14 4 9	Lloyd-street Chapel ..	32 0 0
Profit of Tea Meeting ..	0 18 6	Countess of Huntingdon's Chapel ..	5 0 0	Monthly Prayer Meetings ..	1 15 5	Zion Chapel ..	56 9 6
<i>Ex. 4s. 13s. 15s. 9d.</i>		Subscriptions ..	5 0 0	Box ..	0 5 1	Collected by Ladies ..	29 11 9
<i>Town Sutton.</i>		Dover, Mr. and Mrs. Gange ..	4 4 0	Miss S. F. Wells' School Children ..	0 5 1	Missionary Boxes ..	5 13 1
Public Meeting ..	5 0 2	<i>Greenwich Road.</i>		Miss M. E. Sadler ..	0 7 6	Public Meeting ..	14 2 8
Collected by Mr. Crisp ..	1 16 2	Subscriptions ..	20 18 6	Mrs. E. Bayly	0 1 9	Sabbath-school ..	2 2 0
Miss Sever	1 4 0	Mr. Collingwood ..	10 10 0	Mr. Sackett, from Pier-men ..	1 7 9	J. H. Waters, Esq., a Friend, by Rev. J. H. Gwyther ..	1 0 0
Mrs. Hamer	1 12 8	L. S.	10 10 0	<i>Ex. 41s. 10d. 92s. 10s. 3d.</i>		<i>Chapel-street Chapel.</i>	
Mr. J. Hooker ..	7 3 0	Friend, by Rev. W. Lucy, for China ..	10 9 0	<i>Sandwich.</i>		Collected by ..	50 2 1
Missionary Boxes ..	0 12 0	Collections ..	8 13 0	Missionary Boxes ..	0 11 3	Public Meeting ..	14 16 1
Miss Bos	0 2 6	Sermons in May ..	13 15 0	Susan Pettman ..	0 7 4	Juvenile Association ..	10 0 0
A. M. Martin	0 6 0	Annual Sermons ..	4 6 1	Martha Spelt ..	6 18 6d.	Ditto, Collection ..	5 3 1
Miss Vinson	0 6 0	Annual Meeting ..	11 14 0	<i>18s. 7d.</i>		Minister's Female Boxes Class ..	6 2 0
Sabbath-school ..	2 10 0	Ditto, Additional Subscriptions ..	5 0 0	Per Mrs. Barnard ..	3 16 3	Ditto, Male ..	3 10 5
<i>Ex. 3s. 3d.; 19s. 15s. 6d.</i>		Ditto, Mrs. Shipman ..	0 17 6	Collection ..	3 2 3	Juvenile Tea Meeting ..	0 14 3
<i>Crawford.</i>		Box, by Misses Ker-shaw ..	1 7 8	<i>Tunbridge.</i>		<i>Ex. 118s. 4d.; 60l. 10s.</i>	
Less Expenses ..	3 7 5	Boys' school ..	2 6 6	Subscriptions ..	9 13 8	Richmond Chapel ..	47 9 3
<i>209 15s. 2d.</i>		After Mr. Bateman's Lecture ..	12 12 0	Balance of last year's account ..	1 3 2	Tippling-street Chapel ..	24 8 5
<i>East Kent District.</i>		For the Ship ..	12 12 0	Missionary Boxes ..	9 3 2	Collected by ..	34 6s. 8d.
Per Rev. S. E. Toomer, <i>Canterbury.</i>		Ladies' Branch ..	2 10 0	Sabbath - school ..	2 2 0	Canon-street Chapel ..	55 0 0
Guildhall-street Chapel ..	4 2 0	Collected by Mrs. Shipman ..	2 10 0	Children ..	2 2 0	Collections ..	50 13 11
Subscriptions ..	4 2 0	Miss Haycraft ..	2 19 3	W. Gorham, Esq., for the Widows' Fund ..	10 0 0	Juvenile Association ..	8 7 5
Collected by ..	32 15 7	Miss C. Ritchie ..	5 14 0	<i>10l. of the above for a Native Teacher.</i>		Pendleton School ..	3 18 2
<i>Deal.</i>		Mrs. Lucy ..	0 13 3	<i>Tunbridge Wells.</i>		Charleston School ..	1 13 10
Collected by Brown, Mrs. ..	0 18 8	Mrs. Ritchie ..	0 3 0	Subscriptions ..	32 11 6	Quarterly Meeting ..	3 14 6
Miss Christian ..	1 15 4	Susan Hubble ..	1 3 6	Sabbath-school, for the Native Girl, Charlotte Sligh ..	3 3 0	Congregational ..	10 14 2
Mrs. M. H. Sutton ..	1 7 6	<i>Ex. 30s. 6d.</i>		<i>Pembury.</i>		Subscriptions ..	3 14 6
Mrs. Vincent ..	0 14 4	117s. 2s. 6d.		Subscriptions ..	3 0 0	Donations ..	10 14 2
Juvenile Society ..	0 10 9	<i>Greenwich.</i>		Bell's Eve Green ..	2 19 0	For a Native Teacher at Mr. Gill's Station, South Africa ..	10 0 0
Miss Brown ..	1 12 7	Subscriptions ..	10 14 0	Box ..	41s. 4s. 6d.	<i>Ex. 75s. 11d.</i>	
Master Vincent ..	0 5 9	Missionary Boxes ..	0 1 3	Andrew Taylor ..	50 0 0	<i>6s. 6d. 6s. 8d.</i>	
Missionary Boxes ..	4 5 0	Sabbath - school ..	0 1 3	<i>Woolwich.</i>		Harpurhey, Collections ..	20 0 0
Collection ..	20 11 1	Children, for the Native Boy at Cuddapah, called Henry Jew ..	5 0 0	Sabbath-schools ..	2 0 0	Poland-street, Missionary Boxes ..	6 18 10
Ditto, <i>Englewood.</i>	9 9 8	<i>Keston.</i>		Per Mr. T. Richardson ..	2 0 0	Garside-street Chapel, Collections ..	7 13 6
For the Ship ..	2 8 2	W. Joynson, Esq. ..	1 0 0	Ditto, for Mr. Humphreys, for the Missionary Ship ..	0 5 2	Windsor Chapel ..	3 8 0
Subscribers ..	4 4 0	Mr. T. C. Haslett ..	1 0 0	E. M. Sparkes, Esq. (2 years) ..	2 2 0	Tabernacle, Hulme, Contributions ..	2 10 0
<i>Ex. 11s. 6d.; 27l. 6s. 9d.</i>		Collected by Miss Haslett ..	0 10 0	Mr. T. Tame ..	2 2 0		
<i>Dover.</i>		Collected by Miss Haslett ..	0 10 0	Mrs. Tame ..	1 1 0		
Zion Chapel ..	10 7 0	Collection and Small Sums ..	2 1 0				
Sabbath - school ..	2 1 5	<i>Gravesend.</i>					
Children ..	0 1 6	Subscriptions and Collections (including 2s. 7d. for the Ship) ..	62 14 11				
Public Meeting ..	0 1 6	<i>Margate.</i>					
<i>18l. 10s.</i>		Ceol-street Chapel ..	5 19 0				
<i>Faversham.</i>		Subscriptions ..	18 16 0				
Subscriptions ..	2 0 0	<i>Orrington.</i>					
Collected by ..	1 2 4	Subscriptions, Boxes, &c. ..	18 16 0				
Mr. Chimney ..	1 0 0	Collected by ..					
Mr. Lowdall ..	1 9 4	<i>Ramsgate.</i>					
Mrs. Hook ..	1 18 3	Miss Wells and Miss Holme ..	3 17 4				
Sermons and Public Meeting ..	12 7 5						
Prayer-meetings ..	9 12 9						
Sabbath-schools ..	3 16 6						
Ditto, Mr. F. W. Monk's Class ..	2 0 0						
For Missionary Ship ..	4 16 7						
For Widows ..	3 2 0						
<i>Ex. 22s. 6d.; 23s. 2s. 6d.</i>							
<i>Whitstable.</i>							
Public Meeting ..	2 15 0						
By Miss Hopper ..	3 2 6						
Minister's Bible-class (modesty) ..	1 0 0						
Missionary Boxes ..	0 11 4						
Miss Argent ..	0 11 4						
Miss Ann Haypet ..	0 16 0						

	£ s. d.		£ s. d.		£ s. d.		£ s. d.
For Native Teacher,		Collection at Rycroft	6 0 0	Providence Chapel.		Mr. and Mrs. Water-	
Samuel Bethell,		Interest	1 7 9	Public Meeting	26 10 0	house	2 0 0
by Mr. T. Hodg-		Excs. 15s. 16s. 14s. 1d.		Proceeds of Sairs	8 3 0	Miss Fletcher	1 0 0
kinson.	50 0 0	Bolton.		Annual Subscribers	8 11 4	Mr. Jos. Stevens	1 0 0
Horton Mersey, Ju-		Duke's-alley.		Ladies' Association.	20 2 0	Applied by the	
venile Society	13 2 0	Collected by—		Miss Anne Hamilton	1 9 2	Church, from Va-	
Tollington, Green		Mrs. Martin	10 0 0	A Class of Sunday-		luntary Weekly	
Mount School	2 5 6	Miss Parkinson	6 16 8	School Girls, per		Offerings	13 0 0
Staley Bridge.		Missionary Boxes	1 13 9	Miss M. Moore	0 18 4	Haverley Chapel.	
Collection	11 12 6	Juvenile Association	5 8 4	Mr. Robert Kelsall	0 10 0	Sunday-school	
Missionary Boxes	4 3 1	Albert-place	2 0 8	Excs. 45s. 7d., 72s. 1s. 9d.		Contributions, 1850, 18 0 0	
13s. 11s. 7d.		Juvenile Missionary	1 9 9	West Auxiliary Society.		Liscard Chapel.	
Egerton, Collection	3 15 0	Public Breakfast	4 11 6	Per S. Job, Esq.		Per Mr. A. Newlands.	
Sale, Collection	7 11 7	Ditto Meeting	7 10 6	Great George-street Chapel.		Collections	17 0 0
Patriarch, Collection	3 3 7	Collection	16 1 0	Juvenile Missionary		Subscriptions, per	
Stand.		A Friend, by Mr.	3 2 6	Society, for Mrs.		Capt Holdsworth—	
Collection	13 9 8	Excs. 40s. 1s. 15s. 6d.		Porter's School at		Mr. Alexander	
Per Rev. Dr. Clunie	1 12 4	Bury.		Madras	33 0 0	Bewley	0 0 0
15l. 2s.		Bethel Chapel.		Ditto, for the John		Priscilla Davis	2 10 0
Middleton.		Subscriptions	10 18 6	Williams	54 9 7	Mrs. Gwinell	0 11 9
Per Rev. Dr. Clunie	0 14 4	Castle Craft Chapel.		Thomas Bulley, for		Mrs. Grant	1 0 0
Manchester.		Collections	6 9 8	Native Teacher	10 0 0	Mr. Holdsworth	1 0 0
Public Meeting		Small Sums	4 8 10	Mrs. Priestley, for		Mr. Newlands	0 10 0
Grosvenor-street	86 15 9	Missionary Boxes	3 16 9	Native Teacher, to		Mr. E. Oliver	0 10 0
Public Breakfast		Writing Class	5 7 10	be called John		Miss Eynon	0 10 0
Cavendish-street	36 7 11	Missionary Boxes	1 16 7	Priestley	10 0 0	Mrs. Twineham	0 10 0
Juvenile Meeting	12 14 8	Excs. 30s., 17s. 2s. 5d.		Thomas Haigh (D.)	5 0 0	Subscriptions under	
Ditto, Rusholme-		Watersley.		Legacy of the late		10s.	4 0 5
road	11 13 3	Collection	8 7 8	Jane Parry, for		Mr. LeConteur's Box	0 7 0
Legacy of the late		Master Anyon's Box	0 8 0	John Jones	43 9 6	Kate Fitz Hughes'	
Mr. J. Griffiths	100 0 0	J. R. Kay, Esq.	1 1 0	Ladies' Association		ditto	0 5 1
El B. Two Years		Excs. 10s. 8d.		per Mr. Woodward	35 0 9	30l. 14s. 3d.	
Subscription, by		Radcliffe Bridge.		Public Meeting	36 5 6	Woodside Chapel.	
Rev. Dr. Clunie	10 0 0	Collections	42 2 4	for the support of	14 13 6	Collections	8 8 4
A Sale of Needle-		414. 3s. 8d.		Two Girls at Mrs.		Collected by Mr.	
work, by Mrs.		Hope Chapel	10 8 8	Mullins's School,		Grey, Birkenhead	2 10 0
Nelson's Pupils,		Queen-street	9 1 9	Bowancepore	8 0 0	Sunday-school	1 7 0
Drake - street,		Ditto, Juvenile	10 0 0	Ditto, of John		12s. 3s. 4d.	
Mr. Newall, of Old		Greenacre's Chapel	5 11 10	Kelley, at Mr.		Prescot.	
Bradshaw	5 0 0	Ditto, Juvenile	6 9 4	Rice's School, Ban-		Per H. W. Lucas.	
J. Oliphant, Esq., by		Association	2 14 0	galore	3 0 0	Collections	3 9 1
Mr. Dilworth	5 0 0	Public Meeting	5 6 9	Missionary Boxes.		Kirkdale.	
Mr. W. Boulton	5 0 0	Excs. 42s. 47l. 10s. 2d.		Miss Thurston	0 15 0	Per Mr. John Dunn.	
Fletcher	1 0 0	Less Expenses	3179 10 10	Josh. Smith	0 6 8	Collections	13 13 3
A Lady, per Rev.		Including 1892, 4s. 1d. pre-		Widows and Or-		Sunday-school	4 13 6
Dr. Clunie, for		viously acknowledged.		phans	15 11 0	18s. 2s. 8d.	
General Mission	1 0 0	Heywood, Sabbath-	3 10 0	For the Ship.	8 10 0	St. Helen's, Collec-	
Ditto, ditto	1 0 0	school		Boys' Sunday-		tions	10 1 0
Miss Williams, for		Hyde.		school, for Dr.		Waverley Chapel,	
Mrs. Legge's		Union-street Chapel.		Lockhart	3 0 2	per Mr. R. Phillips,	
School	2 0 0	Collections after Ser-		Second Grant from		Collections	8 4 0
Ditto, for Mrs.		mons and Public		the Weekly Col-		Church Town, per J.	
Mather's School	2 0 0	Meeting	21 11 6	lection Fund	39 15 10	Pierpoint, Collec-	
A Friend, ditto	3 0 0	Juvenile Society,		18s. 7s. 10d.		tions	4 10 0
Mr. Crewdon	3 0 0	Sunday-school	6 1 3	Newington Chapel.		Neeton-le-Willows.	
26s. 14s. 2d.		Miss Hyde's School.	9 5 0	Collections	9 17 8	Collections	4 6 1
For the Missionary Ship.		Misses		Juvenile Fund	1 1 0	Sunday-schools	0 11 0
Grosvenor - street		worth	1 12 0	For the John Wul-		Excs. 3s. 7d.	
Schools	56 8 6	Miss Hannah M.		lams.	8 7 3	4l. 11s. 6d.	
Zion Chapel Schools	15 12 6	Pickford	1 1 0	Ladies' Association,		Southport.	
Hope Chapel ditto	31 2 6	Mrs. Calvert	0 16 0	per Mrs. Rawlings.		Collections	25 7 5
Chapel-street Chapel		Miss Nancy Oldham	0 8 0	Mrs. Marshall	0 11 0	Collected by—	
ditto	18 18 10	Miss Deborah Firth	0 5 0	Mrs. Scott	2 8 3	Miss Melson	5 4 6
Patriarch ditto	4 3 1	Miss Jane Ainsworth	0 6 0	Mrs. Harris	0 9 3	Miss Greatbatch	3 5 0
13s. 10s. 11d.		Miss Hannah M.		Miss Harding	1 0 0	Missionary Prayer-	
Farnworth.		Stewart	0 6 9	Miss Hall	0 0 8	meeting	2 1 4
Monthly Subscrip-		Miss Hannah Mar-		Miss Plumb	0 4 0	Sabbath-school, for	
tions	21 6 4	shall	0 8 0	Miss Marshall	0 10 0	S. Greatbatch	4 0 0
Public Meeting	18 6 2	Miss Hannah Hyde.	0 12 0	Miss Scott	0 4 3	Missionary Boxes,	
Mr. W. Hammers	5 0 0	Mrs. Ely Victoria	0 4 0	Mrs. Harris	0 4 3	per Mrs. Marshall	
Mrs. Haslam	40 0 0	Miss James Ainsworth	0 4 0	Miss Harding	1 0 0	and E. Millson	1 00 0
Mr. T. Cross	5 0 0	Missionary Boxes of		Miss Hall	0 0 2	Ann Marsh	1 70 0
Mr. Topp	100 0 0	Mrs. Pickford	0 9 4	Miss Plumb	0 4 0	Robert Marsh	1 0 6
Excs. 7s. 6d., 1891.		Mrs. Hollingworth	0 3 7	Miss Alexander	2 5 3	Elizabeth Milson	0 15 0
Ashton-under-Lyme.		Mrs. Taylor	0 5 0	Mr. Rawlings	2 5 3	Ellen Blundell	0 110 0
Collection	10 15 6	Miss Hyde	0 5 0	Miss Scott	0 4 3	Miss Dale	0 4 5
Juvenile Society	10 0 0	Mrs. Oldham	0 4 0	Mrs. Harris	0 4 3	W. H. Lodge	0 2 6
Collected by—		Mrs. Ainsworth	0 7 1	Miss Harding	1 0 0	A Friend	0 10 0
Mrs. W. H. Sut-		Miss Mary Turner	0 4 3	Miss Hall	0 0 2	William Hall	0 7 8
cliffe	14 3 10	Mrs. Davis	0 3 0	Miss Plumb	0 4 0	Thomas Walker	0 10 0
Miss Cuthbert	9 11 6	Mrs. Goodfellow	0 17 2	Mr. Rawlings	2 5 3	Margaret Moore	0 3 4
Miss Sutcliffe	9 8 6	For the Ship	10 0 0	30s. 8s. 3d.		M. A. Rimmer	0 6 3
Mrs. F. Beyner	8 18 0	Excs. 13s., 46s. 2s.		Toxteth Chapel.		Martha Todd	0 10 0
Miss Sunderland	8 3 0			Mr. and Mrs. Cropper	1 0 0	S. E. Boothroyd	0 10 0
Miss Tomlin	8 1 0			Mr. E. Cropper	1 0 0	B. and G. Booth	0 6 1

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
Box	0 7 0	Newberry	0 3 3	MONMOUTHSHIRE.		Mrs. Pedder	2 10 0
Less Expenses	26 4 2	Pepper	0 7 10	Beaufort	10 9 0	Miss Speilman	3 14 6
810 5 9		Rexborne	0 3 0	Mynyddislwyn	12 6 0	Miss K. Theobald	1 4 0
Including 1874 19s. 1d. previously acknowledged.		Rolland	0 5 0	Hope Chapel.		Miss Winter	1 13 0
Preston.		Sadler	0 16 0	Collected by Mrs.		Children at	0 1 6
Auxiliary Society, by John		Sanders	0 4 1	Jones and Mrs.		Juvenile Society	2 8 3
Hammer, Esq.		Skirrow	0 1 8	Davies	0 17 6	Communion	6 17 6
Half-yearly Remittance.		Spencer	1 1 4	Mount Zion Chapel.		Grant (half-year)	7 0 0
Subscriptions and		Sunday-school	0 17 7	Mr. J. Thomas	1 0 0	Est. 11. 6d.	
Donations	14 2 7	For the Ship	0 17 7	Mr. M. Beynon	0 10 0	Tabernacle.	
A Donation from the late Mr. Good, of Stanton, near		Swan	0 4 1	Mr. W. Griffiths	5 0 0	Annual Collection	4 5 4
Kendal	5 0 0	Williams	0 4 3	Collection	2 14 8	Shipham, Collec-	
Canon-street Chapel, Juvenile Society, by Miss		Yonge (Mr. Murphy)	0 10 0	at 9s. 8d.		tions	0 10 0
Walker, Treasurer	32 15 0	Lady Ellis	1 0 0	Sharon		Sperston, Contribu-	
Ditto, Sabbath-school Missionary		T. Farmer, Esq.	5 0 0	Chapel	12 0 0	tions	2 4 6
Box	0 10 1	Mrs. and Miss Yonge	1 0 0	NORFOLK.		Walsingham.	
Education of a Native Girl at Vizagapatam, named Margaret Aughton	2 10 0	W. C. Yonge	1 0 0	Auxiliary Society.		Balance of 1849	0 18 3
Grimeshaw - street Chapel, Congregational & Juvenile Societies, by Mr. Thompson	15 14 3	Anniversary (including 1s. 6d. for the Ship)	1 17 6	Dereham.		Collection	1 17 6
Kirkham, Sabbath-school, for Repairs of Missionary Ship, by Mr. Bryning	0 10 0	Edmonton and Tottenham, Contributions, including 10s. for a School at Cuddapah	29 12 10	Collection	3 7 6	2s. 1s. 11d.	
Less Expenses	2 16 11	Enfield.		Meachen	2 0 0	Sabbath-school	0 18 7
65 5 0		Chase Side Independent Chapel.		Sabbath-school	1 10 0	Public Meeting	1 1 10
LINCOLNSHIRE.		Subscriptions	37 6 0	Guestwick.		1s. 17s. 11d.	
Boston.		Collected by—		Collection	7 4 6	Wells, Contributions	3 16 0
New Congregational Church.		Miss Amrose	7 17 2	Subscriptions by Miss		289 13 11	
Collection	4 14 0	Elizabeth Hobbs	1 11 4	Ireland	5 19 0	Burnham.	
Collected by Mrs. Watts	3 8 6	Mrs. Grant	1 7 0	Long Stratton.		Collection	1 16 9
For the Ship	1 1 6	Miss Biscoe	0 3 8	Malden.		Missionary Boxes	0 17 7
For Widows Fund	1 0 0	Missionary Boxes.		Collected by Miss Taylor	5 0 4	For the Ship	3 2 2
Esps. 10s. 6d.		Mr. Cooke	0 2 6	Munday.		Es. 9d. 11. 1s.	
51. 11s. 6d.		Mr. Ambrose	0 4 11	Public Meeting	1 11 6	Docking, Mr. H. Anderson (A.)	2 0 0
Gainsborough.		Walter Hanson	0 5 6	Collected by—		Juvenile Society.	
Box	11 15 8	Mr. Townend	0 8 8	For the Native Girl, Susan Barham	3 0 0	For the Native Children, Henry Thomas, Maria Fison, and Charlotte Tabor	7 0 0
Mrs. Mole, Misterton	0 14 2	Mr. Hicks	0 8 8	For the Ship	1 5 6	For General Purposes	1 10 0
Martha Siberry	0 3 0	Mr. Rising	0 6 9	Norwich.		Es. 10s.	
Mrs. Trevellick	1 3 6	Miss E. Logsdon	0 16 0	Princes-street Chapel.		Subscriptions	23 15 6
Mrs. Palmer	0 5 0	Mr. Brown	0 3 0	Annual Subscriptions	35 8 0	Mrs. Shelly's Servants	0 8 4
Mrs. Wright	0 3 6	Sabbath-school Boys	0 11 5	Collected by—		vanta's Class	0 6 0
Miss Robinson	0 3 10	Hammersmith.		Miss Bacey	0 18 6	Class, per Miss Shelly	0 15 5
Mrs. Lockwood	0 2 0	Broadway Chapel.		Miss Bowles	1 5 0	Sarah Patrick	0 2 6
A Friend	2 10 0	Collected by—		Joanna Bowgen	0 2 3	Mrs. Joyce	0 2 6
Mr. W. J. Sharp	1 1 0	Mrs. Noice	5 16 2	Rhoda Chaney	2 2 4	Mrs. Claxton	0 10 0
Mr. William Cook	1 1 0	Miss Talford	0 11 6	Mrs. Corbie	0 12 0	Mrs. C. B. Wright	1 0 0
Esps. 17s. 1 18s. 8d.		Miss Welchman	0 12 2	Miss Edmonds	2 1 6	Jun.	0 14 5
Horncastle.		Miss S. Penn	0 5 0	Miss Grinter	2 14 6	Mrs. Cox	0 5 11
Balance of 1849	0 10 0	Juvenile Branch, for Native Teacher	9 3 0	Mr. J. A. Gurney	0 15 0	Miss Latham	0 17 9
Collected	6 5 10	Hounslow, Independent Sabbath-school, for the Native Girl, Mary Crisp	3 0 0	Master F. W. Harmer	4 16 1	Miss Lowrie	0 2 10
Public Meeting	7 0 4	Staines.		Mrs. Higgins	0 14 6	Miss M. Garson's School	6 6 10
Boxes.		Subscriptions	10 9 10	Miss Isely	1 0 7	Miss Love	0 5 3
Mr. Longstaff	2 0 0	Collected by Miss Taylor	0 12 9	Miss Lowe	0 11 3	Caroline Holley	0 4 3
Mr. Wood	1 0 0	Public Meeting	11 13 6	Mrs. Edward Pigg	0 3 11	Susan Jullier	0 9 3
Ladies Working Society	8 0 0	For Native Children, Rippon Porter and Mary Dexter	6 0 0	Miss Rainbird	1 0 0	H. Norton	0 3 1
Sabbath-school Association	3 5 4	For Schools in India.		King-street Sunday-school	1 8 0	M. Mellican	0 5 0
Harrington, Public Meeting	1 3 0	Mr. C. Ashby	0 10 0	Annual Collection	34 2 6	Public Collections.	
Hatcham, Sabbath-school	0 10 0	Mr. F. Ashby	0 10 0	For Missionary Ship For Widows of Missionaries	5 2 6	Gorleston	2 7 6
Esps. 12s. 6d. 21s. 8d.		Miss Pope	1 0 0	Collected by Elizabeth Hall, for the support of a Native Child in Mrs. Abbe's School, India	2 10 0	New Meeting-house	7 8 9
MIDDLSEX.		Esps. 9s. 1 3s.		Old Meeting.		Public Meeting	5 0 10
Brentford.		Esps. 9s. 1 3s.		Collected by—		Collected by—	
Boston-road Chapel.		Esps. 9s. 1 3s.		Mrs. Bateman	0 14 0	Miss Aldin	1 0 0
Collected by Mrs. or Miss—		Esps. 9s. 1 3s.		Mrs. Blakey	1 9 3	Miss Bardsley	1 14 0
Harper	0 13 0	Esps. 9s. 1 3s.		Mrs. Blundfield	1 1 3	Miss Shelly	0 16 0
Harvey	0 10 4	Esps. 9s. 1 3s.		Mrs. B. Cooke	1 0 9	Miss White	0 15 0
Brewer	2 14 8	Esps. 9s. 1 3s.		Mrs. Dyball	1 3 6	Donations, &c.	
Chambers	0 7 5	Esps. 9s. 1 3s.		Mrs. Etheridge	1 18 6	W. Roberts, Esq. (D.)	1 1 0
Cherry	0 10 0	Esps. 9s. 1 3s.		Mrs. Herring	2 17 10	Legacy, by Friend to Missions	2 18 6
Johnson	0 5 4	Esps. 9s. 1 3s.		Mrs. W. F. Jarrold	0 18 0	Per Mrs. Abbe, for the Chapel at Parnham.	
Harper	0 5 0	Esps. 9s. 1 3s.		Miss King	1 9 9	Munday, Mrs. Fletcher	1 0 0
Harvey	0 5 0	Esps. 9s. 1 3s.				Norwich, Two Friends	0 2 0
Harvey	0 5 0	Esps. 9s. 1 3s.				Yarmouth.	
Harvey	0 5 0	Esps. 9s. 1 3s.				Master Shelly	0 9 0
Harvey	0 5 0	Esps. 9s. 1 3s.				Sabbath-school	0 19 0
Harvey	0 5 0	Esps. 9s. 1 3s.					

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
NORTHAMPTONSHIRE.		Mr. James Robson, for Native Teacher, James Robson		St. James's-street Ladies' Association		Hadnall.	
Creation.		10 0 0		121. St. 101. Sutton.		Collection	
Subscriptions		8 3 6		5 15 6		Collected by—	
Collection		11 7 8		Missionary Boxes		Miss Leech	
Tea-meeting		161. 7s. 2d.		Mr. Welford, for South Sea Mission		Mr. Heath	
Smaller Bums		Berwick-on-Tweed.		2 0 0		41. 1s. 9d.	
Sabbath-school		Golden-square Chapel		Exs. 12s. 5d.; 8s. 3s. 4d.		Hadnall and Clive, For the Ship	
For the Ship		Independent Chapel		Workshop		4 19 1	
Collected by—		Public Meeting		OXFORDSHIRE.		Ollerton, Collection	
Misses Mandeno		Mr. R. Dadds		Henley.		1 10 6	
Misses C. and F.		221. 16s. 1d.		Subscriptions and		Prees and Whical.	
Bunting		Horsely		Donations		Collection	
Mr. W. Eady		London-on-Tyne.		Mr. Micklem, for Native Teacher, Onesimus Micklem		For the Ship	
191. 9s. 2d.		Collections after Sermon		10 0 0		51. 13s. 9d.	
<i>Crick.</i>		Public Meeting		Pleasant's Hill		Wens.	
Congregational		Collected by—		2 2 0		Subscriptions	
Church		Miss Straughan		Missionary Boxes		19 11 6	
Juvenile Association.		Miss Mordue		12 15 4		Profits of Tea Meeting	
By the Young Gentlemen at Mr. Ialip's		Miss Elliott		Public Meetings		3 15 7	
3 0 0		Miss Isabella		21 2 1		Donations at do.	
Ditto, for Native Boy in India		Sunday Scholars		Collected by—		1 2 0	
3 0 0		Thomas Merchant		Miss White, for Native Girls, Susanna Rowland and Louisa Jay		Public Meeting	
161. 10s.		Wm. Waites		6 0 0		17 9 10	
Dumfries.		Alex. Smith		1 10 0		Missionary Boxes.	
Collections (3 years) 13 16 9		Thomas Straughan.		1 5		Mrs. Wilkinson	
Collected by Mrs. Leigh		For Missionary Ship.		Exs. 31s. 6d.		Miss Lee	
1 8 0		Samuel Milford		10s. 15s. 9d.		0 12 2	
Master Youngman's Box		Sunday Scholars		Oxford.		0 12 9	
0 16 0		111. 13s. 1d.		Subscriptions		Donations, per Mr. H. Lee	
Exs. 30s. 9d.; 15s. 10s.		Haydon Bridge		Collected by—		10 0 0	
5 0 0		Winlaton		Mrs. Booth		For Chinese Mission	
<i>Oundle.</i>		17s 15 7		Miss C. Chillingworth		15 0 0	
Subscriptions		5 19 8		Miss Underhill		For Native Teacher	
11 7 8		Lex Expenses		Miss Branscombe		10 0 0	
Collected by Misses Greene		170 15 11		Miss Page		For Widows' Fund	
4 12 3		Including 781. 3s. 6d. previously acknowledged.		Miss Rosa Young		82 14 11	
Misses Green and Friends, for Native Teacher		Hexham.		Miss Sarah Simpson		2 4 8	
10 0 0		Subscriptions		Missionary Boxes.		Less Expenses	
Mr. Godfrey		8 10 6		0 9 1		80 10 3	
Miss K. Wilson		Public Meeting		Miss E. Wheeler		06 5 10	
S. Warren		Collected by—		Miss Thornton		<i>Bridgnorth.</i>	
0 15 8		Mrs. Ridley and Miss Berwick		15 11 6		Collected after Sermons	
For Ho-A-Low, in the Institution at Hong-Kong		Mr. E. Pruddah		6 5 5		11 1 3	
5 0 0		Mrs. Errington, at Atomb		481. 16s.		Collected at Public Meeting	
2 4 9		Mrs. J. Glover, at Dilston and Corbridge		RUTLANDSHIRE.		5 13 6	
Public Meeting		Edge. 6s.; 16s. 2s. 8d.		Oakham.		Missionary Boxes of Mr. T. B. Grierson	
7 19 0		Subscriptions		Subscriptions		2 10 8	
Exs. 4s. 6d.		A Wesleyan		Public Meeting		Marianne & Edgecombe Parson	
431. 14s. 10d.		Master W. Wright, Brothers and Sisters		For the Ship		0 14 0	
Rothwell, per Mr. J. Field		Missionary Prayer Meetings		481. 16s.		Sarah Parson	
18 1 0		Mrs. Young, for the Native Teacher, Ebenezer Young.		Uppingham.		0 8 6	
NORTHUMBERLAND.		Friends, for the Native Teachers, William Hendry Stovell and Archibald Jack		Mr. T. G. Parker, for the Native Teacher, John Green		0 7 10	
<i>Newcastle.</i>		For Native Schools.		Collected by—		George Parson, Esq.	
Auxiliary Society, per J. Mather, Esq.		Mr. J. R. Procter		Mrs. E. Kemp		1 10 4	
Anniversary Collections.		Mr. Joseph Procter.		Ditto, for Native Schools		1 7 6	
St. James's Chapel, including 6l. from a Friend		Exs. 10s.; 6s. 12s. 3d.		Missionary Boxes		Mr. E. F. Bowen	
21 3 9		Rothbury		0 10 0		0 18 3	
Zion Chapel		<i>Willington.</i>		Sabbath-school		Mr. Grierson	
6 12 4		Per Mr. R. H. Haggie.		221. 16s. 3d.		Mrs. J. W. Mac Michael	
Groat Market Chapel		Master Haggie's Missionary Box		Upplingham.		1 17 3	
2 10 0		Missionary Prayer Meetings		Subscriptions		Girls' Sunday School	
Getsehead Frebyrian Chapel		Collection for Indian and Chinese Missions		Mr. T. G. Parker, for the Native Teacher, John Green		1 1 11	
2 2 0		For Widows' Fund		Collected by—		For Widows' Fund	
Juvenile Meeting		41. 15s. 6d.		Mrs. E. Kemp		2 5 0	
Public Meeting		NOTTINGHAMSHIRE.		Ditto, for Native Schools		3 0 0	
7 10 0		<i>Auxiliary Society.</i>		Missionary Boxes		331. 16s. 6d.	
751. 1s. 11d.		Nottingham.		Master H. S. Hopkins		Dorriington.	
Zion Chapel.		A Donation in lieu of the Wesleyan Society		Sabbath - school, Boys'		Rev. J. J. Beynon	
Subscriptions		Missionary Society		Ditto, Girls		E. W. Smyth Owen, Esq., Condoover	
11 17 5		Priar-lane, Subscriptions		For the Ship		1 1 0	
2 1 0		Collected		For Widows' Fund		0 10 0	
For the Ship		<i>Willington.</i>		671. 1s. 9d.		Miss Pemberton, do	
2 9 11		Per Mr. R. H. Haggie.		SHROPSHIRE.		0 5 0	
161. 8s. 4d.		Master Haggie's Missionary Box		North Auxiliary, per Mr. R. Gough.		J. T. Hoyle, Esq., Noley Hall	
St. James's Chapel.		Missionary Prayer Meetings		Collected by—		Missionary Boxes of Miss Clayton	
Collected by		Collection for Indian and Chinese Missions		Mrs. E. Kemp		0 13 10	
1 12 6		For Widows' Fund		Ditto, for Native Schools		Miss Whitfield	
Miss Dixon		41. 15s. 6d.		Missionary Boxes		0 6 0	
0 15 0		NOTTINGHAMSHIRE.		Master H. S. Hopkins		In the Vestry	
Mrs. Ellenger		<i>Auxiliary Society.</i>		Sabbath - school, Boys'		0 3 0	
1 15 2		Nottingham.		Ditto, Girls		For the Ship	
Miss Laidlaw		A Donation in lieu of the Wesleyan Society		For the Ship		0 12 6	
1 13 0		Missionary Society		Exs. 8d.; 1s. 1s. 9d.		Newport.	
Miss Lax		Priar-lane, Subscriptions		Subscribers		10 14 0	
1 7 6		Collected		Collections		7 1 3	
Miss Newby		<i>Willington.</i>		Juvenile Society		4 5 7	
3 16 6		Per Mr. R. H. Haggie.		Sunday Schools		0 12 4	
Mrs. Payne		Master Haggie's Missionary Box		Bank		Schools and Friends, per Mr. & Miss Silvester	
0 14 4		Missionary Prayer Meetings		Collected by—		Miss Lowe	
Miss Roseberry		Collection for Indian and Chinese Missions		Mrs. E. Kemp		0 14	
0 10 0		For Widows' Fund		Ditto, for Native Schools		Miss M. Lowe	
0 16 0		41. 15s. 6d.		Missionary Boxes		0 12 0	
Miss Walton		NOTTINGHAMSHIRE.		Master H. S. Hopkins		Miss Podmore	
0 10 0		<i>Auxiliary Society.</i>		Sabbath - school, Boys'		0 5 0	
Miss Watson		Nottingham.		Ditto, Girls		Miss Thompson	
1 2 0		A Donation in lieu of the Wesleyan Society		For the Ship		0 5	
Missionary Boxes.		Missionary Society		Exs. 8d.; 1s. 1s. 9d.			
Mr. Ellice		Priar-lane, Subscriptions		Subscriptions			
0 4 8		Collected		11. 11s. 9d.			
Mr. McAdam							
0 4 4							
Miss S. Wood							
0 4 1							
Pandon School							
0 5 10							
Bath-lane School							
0 3 4							
Friends at Ponteland, per Mr. W. Hensell							
0 17 8							

Miss S. Treasure... 0 8 8	Griffith... 10 0 0	Sunday School Teachers and Boys... 2 2 6	Master W. Chambers... 0 5 6
For Missionary Ship... 1 4 1	<i>Ezs. 27s. 6d.; 43l. 19s. 4d.</i>	Sunday School Teachers and Girls... 8 0 0	Hannah Goodwin... 0 11 0
<i>30s. 4s. 3d.</i>	<i>Ilminster.</i>	10l. of this to be applied to the School at Bellary. Cards and Boxes by...	Young Ladies at Miss Hill's School... 0 3 4
<i>Concestry.</i>	For the Ship... 1 2 5	Miss Briggs... 0 15 5	<i>13l. 1s. 5d.</i>
Subscribers... 7 3 0	Boxes and Cards... 2 11 4	Miss Davies... 1 6 3	<i>Shelton.</i>
Collected by—	Anniversary... 2 7 2	Mrs. Hammond... 1 14 4	Tea Meeting... 2 4 7
Miss C. Davies... 1 0 5	<i>Ezs. 6s. 6d.; 7l. 15s. 1d.</i>	Miss M. Hammond... 0 12 6	Subscriptions... 5 2 0
Miss Gregory... 0 11 8	7l. 15s. 1d.	Joseph Hall, Esq... 2 0 0	Sale of Needle-Work... 2 0 0
Miss Jameson... 0 2 0	Subscriptions and Collected by—	Mr. John Kemp... 0 11 4	Collected in Sunday-schools of—
Miss Jones (Crown)... 0 10 0	Mr. J. Cox... 0 2 3	Miss E. Lewis... 0 8 0	Miss Hammersley... 0 8 0
Miss Lacon... 1 10 0	Miss A. Cossins... 0 17 11	Mr. Isiah Richards' Pupils... 0 6 0	Miss Hammersley... 0 14 0
Miss R. Lacon... 0 19 9	Miss E. Cossins... 0 10 0	Miss M. Thomas... 0 12 0	Miss L. Hammersley... 0 6 0
Miss Mytton... 0 10 10	Mr. G. Cossins... 0 14 6	Public Collection... 4 6 6	Miss Downs... 0 7 0
Miss Roberts... 0 9 6	For the Ship... 0 19 11	<i>Ezs. 37s. 4d.; 35l. 17s. 6d.</i>	Missionary Boxes... 1 10 9
Miss Thomas... 1 8 2	60 17 6	Rugeley... 8 10 0	<i>12l. 12s. 4d.</i>
Miss Windsor... 1 15 6	<i>40l. 1s. 2d.</i>	North Auxiliary Society. Per F. Morley, Esq... 2 2 6	Less Expenses... 9 16 0
For the Ship... 2 4 0	<i>40l. 1s. 2d.</i>	Public Meeting... 2 2 6	<i>120 15 5</i>
Annual Services... 23 6 3	<i>40l. 1s. 2d.</i>	Collected by Mrs. Ward... 0 10 0	<i>Stone.</i>
<i>Ezs. 31s. 4d.</i>	<i>40l. 1s. 2d.</i>	Small suns... 0 17 0	Missionary Boxes.
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Missionary Boxes... 0 5 6	Mr. C. Moore... 0 13 8
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	<i>3l. 15s.</i>	The Misses Goodwin... 0 12 6
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	<i>Burslem.</i>	Mr. W. Warrillow... 0 7 1
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Collected by—	Mr. William Shelley (A)... 0 10 0
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Miss C. Appleby... 0 13 0	Miss M. Goodwin... 0 5 0
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Mrs. T. Bostock... 1 16 6	Contributions... 1 11 10
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Miss Schofield... 2 16 9	Sabbath-school Children... 1 11 0
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Miss Wedgwood... 1 9 4	<i>Ezs. 9d.; 5l. 9s. 4d.</i>
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Missionary Boxes.	<i>West Bromwich.</i>
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Hannah Copeland... 0 2 11	Mayer's Green.
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Master W. A. Wilson... 0 3 1	Annual Sermons... 30 4 6
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Collected after Sermon... 1 13 6	Public Meeting... 6 11 8
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	<i>8l. 15s. 1d.</i>	Missionary Boxes... 11 10 9
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	<i>Cheale.</i>	<i>Ezs. 30s.; 39s. 17s.</i>
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Public Meeting... 2 5 2	<i>39s. 17s.</i>
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Missionary Boxes and Cards... 5 6 11	Mr. W. Ellis... 0 10 0
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Sunday School Children... 1 5 6	Mr. S. Stretten... 1 0 0
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Alton, Sunday School... 0 13 0	Hadley Cottage... 1 0 0
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	After Sermon... 8 3 7	<i>1l. 10s.</i>
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Missionary Communion... 4 14 0	<i>SURLEY.</i>
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Collected by—	<i>Croydon.</i>
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Miss Gerrard... 51 0 6	Subscribers... 27 3 0
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Mrs. Gilman... 2 4 6	Missionary Boxes.
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Miss Heath... 2 5 6	Master T. Aris... 0 15 0
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Miss M. Mansfield... 1 9 0	Master Bulcock... 0 6 0
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Small Sums & Missionary Boxes... 2 1 0	Master William... 0 6 4
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Miss S. Wright... 5 13 0	Juvenile Sabbath-school Association... 2 0 11
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Missionary Box... 0 5 0	Missionary Ship... 3 4 6
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Collected in Sabbath-school Class... 0 7 0	Annual Meeting... 9 17 6
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Miss Ridgeway... 5 9 6	Mr. J. Barrett, for Widows of Missionaries... 1 0 0
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Missionary Boxes.	<i>Ezs. 14s. 6d.; 43l. 18s. 9d.</i>
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Master John Asbury... 0 7 6	<i>Farnham.</i>
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Miss Charlesworth... 0 1 11	Subscriptions... 8 8 0
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Miss A. Hill... 0 10 0	Collected by Miss Randall... 2 7 4
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Miss Lanton... 0 2 6	Public Meeting... 3 7 2
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Miss Norbury... 0 5 8	Missionary Boxes... 1 2 8
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Miss Ibbes... 0 2 0	Sabbath-schools... 0 6 2
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Miss Pidduck... 0 4 4	Ditto, for the Ship... 1 2 0
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	<i>85l. 4s. 6d.</i>	<i>Ezs. 1s.; 16l. 8s. 4d.</i>
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	<i>Newcastle.</i>	<i>Guildford.</i>
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Collected after Sermon... 5 0 11	Collected by—
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Collected by—	Miss Turner... 5 2 10
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Mrs. F. Morley and the Misses Edwards... 5 18 0	Miss Tupper... 2 17 0
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Miss Eliza Hooks... 0 16 0	Juvenile Society... 4 4 10
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Boxes.	Missionary Box... 0 6 6
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>	Sarah Sutton... 0 6 8	Mrs. Mansell... 0 6 6
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>		Ditto, at Subscription School... 0 6 2
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>		Mas. S. Hawes (2 years' Subs.)... 2 2 0
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>		Miss Drewitt... 1 0 0
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>		For the Ship... 0 10 6
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>		<i>Ezs. 19s. 3d.; 24l. 15s.</i>
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>		<i>Low Park.</i>
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>		J. M. Molyneux... 2 0 0
<i>40l. 1s. 2d.</i>	<i>40l. 1s. 2d.</i>		Esq.

	£	s.	d.		£	s.	d.		£	s.	d.		£	s.	d.
Littletown School,				Hastings	41	6	3	Sunday - school				Sabbath - school			
Missionary Box	2	5	2	For the Ship	3	9	3	Children	0	18	3	Children	0	2	5
<i>Eas. 5s. 3d.; 31. 19s. 11d.</i>				For Native Teacher,				Juvenile Collection	0	15	0	For the Ship	0	15	6
<i>Hastlemere.</i>				William Hastings	10	0	0	Miss Vernon	0	5	0	<i>131. 5s. 7d.</i>			
Missionary Prayer				ings Davis	10	0	0	Miss E. Fox	0	5	0	Solihull, Collec-			
Meeting	0	14	6	<i>Leaves.</i>				Miss A. Avins	0	5	0	tions, &c.	3	18	0
Collected by				Cliffe Chapel	14	10	6	<i>571. 16s. 7d.</i>							
Miss Kettle	0	14	9	For Native Teach-				<i>Raddeley.</i>				Stratford - upon-			
Miss Bicknell	0	8	6	er, William Boys	5	0	0	By Mr. H. Pick-	0	15	0	Avon, Collected			
M. Upfold	0	5	0	Tabernacle	21	7	1	ing				by Mrs. Noble	3	0	0
Miss Furlonger	0	4	0	For Native Teach-				<i>Redcoath.</i>				Stretton-under-Fosse.			
For the Ship	2	0	0	er, William Boys	5	0	0	Old Meeting				Collection	1	14	6
<i>41. 6s. 9d.</i>				For the Ship	32	13	9	Collections	6	7	6	Rev. J. Harrison	0	10	6
<i>Merton.</i>				<i>Brighon.</i>				Mr. Gill	1	1	0	<i>21. 5s.</i>			
Contributions	2	2	9	London-road Chap-				Mr. Gibberd's Box	1	4	6	Tamworth, Collec-			
For the Ship John				Union-street	57	13	4	Miss Vernon (D.)	0	10	0	tions	3	2	6
Williams, from the				For the Ship	7	19	4	Girls' Sunday-	0	1	7				
Sabbath-school	2	13	0	For Joseph Baso-				school Box	0	1	7	<i>Warwick.</i>			
<i>41. 15s. 9d.</i>				snaka	10	0	0	Juvenile Collection	2	15	6	Subscriptions	7	8	0
Morden Hall Boarding-				Mrs. Wigney, for				<i>121. 0s. 1d.</i>				Widows' Fund	1	6	8
School, Juvenile Associa-				Female Educa-				<i>Covenry.</i>				Missionary Boxes			
tion.				For Widows' Fund	1	1	0	Vicar-lane Chapel.				under 10s.	1	14	5
For Native Teacher				North-street Chap-	104	19	1	Subscribers	8	6	0	Collection	7	9	0
at Nagercoil,				For Native Teach-				Collected by Miss				Public Meeting	1	15	1
Thomas Morden				er, Joseph Sor-				A. Cash	0	17	6	Friends, by Mrs.			
White	10	0	0	tain	10	0	0	Missionary Boxes	7	1	8	Satchell, Mrs.	1	1	9
For Native Teacher				For China	2	3	0	Collections	17	11	6	and Miss Percy			
at Mahi Kantha,				For the Ship	23	11	6	For Missionary				<i>291. 8s.</i>			
James Morden								Ship	3	0	0	Less Expenses	12	13	0
White	15	0	0					Potter's Green							
For Native Youth,								Missionary Boxes							
Cornelius Morden								and Collections	6	15	4				
White, Hong-								Widows' and Or-	5	0	0				
Kong	6	0	0					phans' Fund							
For Clothing of								<i>481. 15s.</i>				Including 1531, &c. pre-			
Ditto	1	10	0					Well-street Chapel.				viously acknowledged.			
For the Ship John								Widows' and Or-	2	0	0	<i>Birmingham.</i>			
Williams	5	0	0					phans' Fund				Legge-street Chapel.			
For General Pur-												Collection	4	8	6
poses	6	0	0									Mrs. Loveridge	1	0	0
<i>431. 10s.</i>												Mrs. Lingard	0	40	0
<i>Milham.</i>												Mrs. Corfield	0	5	0
Collections	14	2	0									Mrs. Westwood	0	2	6
Subscriptions &												Boxes			
Missionary Boxes	10	14	0									Parsons	0	8	6
For Widows, &c.	3	0	0									Miss S. Sibree	0	3	0
<i>Eas. 11s. 6d.; 271. 5s. 3d.</i>												Miss Goodhall	0	2	8
<i>Norwood.</i>												Mrs. Manning	0	2	2
Subscriptions	17	12	0									Mr. S. T. Lowe, per			
Missionary Boxes.												Sabbath-school			
Misses Bell	0	16	2									Teachers	0	17	0
Mr. Brown	0	17	8									Native Teacher,			
Rev. B. Kent	1	0	0									John Harder			
Misses Temple	0	6	0									Sabbath-school	10	0	0
Mrs. Williams	2	6	2									Children	1	0	0
Small sums	1	11	3									Interest	0	1	1
Collected by Miss												<i>191. 2s. 2d.</i>			
A. Scarlett, for												Leamington, Rev.			
China	2	5	0									Mr. and Mrs.			
Collected by Miss												Custon, Fourth			
Aldridge, for Mr.												Annual Pay-			
Clarkson's School	0	12	0									ment, for the			
For the Ship	5	1	7									Support of the			
Annual Sermons	8	2	3									Chinese-student	23	0	0
Public Meeting	3	0	3									<i>Saltley.</i>			
<i>Eas. 20s. 6d.; 401. 19s. 2s. 6d.</i>												Sacramental Collec-			
<i>st. 2s. 6d.</i>												tion for the			
Auxiliary Society, per W.												Widows' and			
Penfold, Esq.												Orphans' Fund.	0	10	0
General Auxiliary	11	4	0												
Bosham	1	1	0												
Bognor	1	10	6												
For the Ship	1	1	0												
Alfriston	3	10	0												
Harting	3	7	0												
West Haven	1	0	0												
<i>Rye.</i>															
Landgate - street															
Chapel, for the															
Ship	0	13	0												
Watchbell-street															
Chapel	3	2	0												
Watersfield	4	5	0												
Hurstmancove	5	3	0												
Horsham	6	0	0												
Woolfield	5	0	0												
Cuckfield	9	15	0												
For the Ship	10	0	0												
Chichester	12	7	5												
Lindfield	12	7	5												
For the Ship	2	1	9												
Arundel	12	9	0												
For Widows	2	16	0												

	£ s. d.		£ s. d.		£ s. d.		£ s. d.
For the Ship.....	3 0 0	Orphan Boy, George	3 0 0	Siou Chapel.		Subscriptions and	
Collected by—		Hammond	0 8 0	Juvenile Missionary	8 2 1	Collections.....	37 2 4
Mrs. Thurgurand	1 12 9	Miss Hardwick	0 3 4	Society		Mrs. Walker for	
Miss Emerson	0 17 10	Miss Robson	0 3 4	Subscriptions & Mis-	17 18 8	Native Teacher,	
Mr. Hollins	0 3 3	Boxes.		ionary Boxes		Samuel Walker ..	10 0 0
Ann Walker	0 3 2	Miss Hamilton	0 14 1	including 6d. for		For Female Educa-	
Missionary Boxes	1 0 10	Misses Jackson	0 7 3	two boys at Mirza-		tion	2 17 6
23. 14s. 11d.		Miss Cooper	0 3 1	pore, to be called		For Widows' Fund ..	3 7 6
Hestington.		Miss Brathwaite	0 3 0	William Hope and		Orphans' Fund	
Missionary Boxes	0 15 8	Mrs. Jenkinson	0 4 0	John Priestley	26 10 11	Wakefield District.	
Small Sums	1 19 4	Sabbath-school	2 0 0	Booth Chapel.		Zion Chapel, Wakefield.	
Collection	3 12 6	Exs. 18s. 1. 20s. 6s.		Collections and Sub-		scriptions, Col-	
4s. 7s. 6d.		Pocklington.		scriptions	14 18 10	lections, &c	111 9 11
Dorroughbridge,		Public Meeting	2 7 4	Eastwood Chapel.		Brotherton	7 6 1
Collected	3 3 6	Mr. Bulmer	1 1 1	Missionary Boxes		Cowick	1 9 0
Easingwold and		Sabbath-school	1 17 2	and Cards	3 1 0	Knottingley	6 0 0
Shipton, Collec-		Legacy of the late		Collection	2 1 6	Barnsley	26 0 0
tions and Sub-		G. Young, Esq.	87 18 0	James Taylor, Esq.		Dewsbury.	
scriptions (less		Exs. 25; 91; 18s. 6d.		Todmorden	1 1 0	Ebenezer Chapel.	
Expenses, 15s.)	11 15 6	Ripon.		Harrison Road Chapel.		Collections	25 0 0
Goole.		Collections	8 18 9	Mrs. Josh. Whitely,		Do. by Sabbath-	
Public Meeting ..	5 0 2	Boxes.		for Orphan, John		School	3 18 5
Missionary Boxes	2 16 9	Miss Roper	0 13 10	Broden	3 0 0	Children	2 18 4
Donations	4 10 0	Mr. Croft's Children	0 8 1	Mrs. E. Bates, for		Saved from Tobacco	
Small Sums	2 17 9	Miss Wilson	0 8 10	Orphan, Hannah		(H.)	0 10 0
Sabbath-school ..	4 3 9	Miss Buck	0 5 6	Bates	3 0 0	Fines, &c	0 9 8
Exs. 15s. 9d.		Miss Benson	0 4 4	Two Friends, for		Young Ladies' Mis-	
22. 6s. 1d.		Miss Hullah	0 5 6	Japhet Newland..	2 0 0	ionary Sewing So-	
Great Ouseburn.		Miss Wilson's Class,		Collected by—		cieties, for Native	
Subscriptions	3 11 0	for Salem School,		Mrs. Skirrow	2 4 0	Teacher, Ebenezer	
Collections and		India	0 8 0	Mr. Ely Bates	2 2 0	Sermon Dewsbury	
Small Sums	9 19 2	Master Blackburn ..	0 2 6	Mrs. Ely Bates	1 1 0	(4th year)	16 0 0
13s. 10s. 2s.		Miss Mawson	0 7 9	Ladies' Association		Also, a Box of Clothing for	
Flooden.		Miss Buck, profits		and Subscriptions.	20 6 6	the South Seas.	
Collections	8 5 6	by sale of Arrow-		130s. 14s. 9d.		Exs. 8s. 4d. 1s. 6d.	
Missionary Boxes		root	0 16 6	Ruddersfield District	193 5 4	186d. 7s. 6d.	
Miss Richards	0 10 6	Collected by	1 0 0	Highfield Chapel.		Rotherham & Don-	
Miss Birkett	0 6 6	Miss Croft	1 0 0	For the Ship	12 17 4	caster District	127 6 4
Miss Waterhouse	0 3 2	Miss Wilson for the		Ladies' Society		130s 14 11	
Miss Young	0 5 0	Ship	0 12 4	Proceeds of Sale in		Including 99d. 10s. pre-	
Miss Morgan	0 4 5	Miss Watson	0 12 0	connection with the		viously acknowledged.	
By Mr. F. Petch ..	1 10 8	Mr. Peacock's Child-		Missionary		Horwath.	
Exs. 18s. 3d.		ren	0 7 0	Basket:—To Mr.		Per Mr. H. Hardwick.	
101. 16s. 6d.		Dr. Horner	5 0 0	Clarkson, Guseat,		Subscriptions	5 12 0
Knareborough.		Ditto, for the Wi-		2nd. 1 Mrs. Lewis		Miss Blackburn, for	
Produce of a Bee-		dows and Orphans'		Santhapuram and		Mrs. Porter's	
hive	1 0 0	Fund	5 0 0	Nagercoil, 2nd.	50 0 0	School, Cuddapah	0 10 0
Collections	8 10 0	Ditto	1 1 0	For Native Teacher,		Collected by—	
Boxes.		St. Stevenson, Esq.,	1 0 0	Boothroyd Moor-		Mrs. Duffield	2 10 6
M. A. Wood	0 5 6	Exs. 42s. 11d. 2s. 17s.		house	2 6 0	Mrs. E. Shutt	1 0 8
Mrs. Coates	0 4 6	Thirsk.		Ditto, Sarah Booth-		Sermon and Meeting	6 4 7
J. Hunshall	0 3 2	For the Ship	1 11 0	royd	1 0 0	Anniversary Ser-	
N. Dawson	0 3 2	Mr. T. Smith, for		Ramsden-street		VICES	2 3 11
P. Robertson	0 2 6	Schools	1 0 0	Chapel.		Exs. 25s. 17s. 1s. 6d.	
J. Thistleton	0 1 11	Varnish, by W.		Native Teacher,		Auxiliary Society.	
S. Priest	0 1 11	Hunter, Esq.	5 3 6	John Eagleton,		Lee Croft Chapel.	
S. Petty	0 1 9	Boxes.		by Sunday-school	10 0 0	Subscriptions	12 5 11
S. A. H. H. H. H.	0 1 6	Mrs. Pearson	0 7 10	Orphan Girls' Qui-		For the Native	
S. H. H. H. H. H.	0 1 1	Miss Gaskley	0 6 8	et School	6 0 0	Teacher, W. B.	
Mary Jay	0 0 7	Mrs. Wright	0 6 5	Pennang School, Miss		Landells	5 16 0
F. Hunshall	0 0 7	Master Hall	0 5 3	E. E. Greenwood ..	1 4 0	Sabbath-school	4 4 3
By Miss Mountain	2 11 4	Master Hawksworth	0 5 0	Juvenile Collection		27s. 6s. 7d.	
Exs. 28s. 2d.		Mrs. Clark	0 2 6	For the Ship	25 3 4	Howard-street Chapel.	
11s. 16s. 4s.		Master Patten	0 2 6	The Young Ladies'		Subscriptions	23 0 10
Malton.		Collections	9 14 7	Missionary Sewing		Mount Zion Chapel.	
Subscriptions	5 15 0	Sabbath-school	0 12 9	Meeting, for Mr.		Subscriptions	18 10 9
Half Proceeds of		Exs. 24s. 6d.; 25s. 1d.		Sugden's Schools,		Sunday-school	7 10 0
Ladies' Working		Less Expenss ..	487 2 8	Bangalore	15 0 0	26s. 6s. 6d.	
Collected	5 0 0	10s 16 11		S. Oldfield, Esq.,		Garden-street Chapel.	
Sermons	3 0 0	West Riding Auxiliary		for the Native Teacher,		Subscriptions	4 13 11
Ditto, after Public		Society.		William Samuel ..	10 0 0	Queen-street Chapel.	
Meeting	4 15 0	Per J. Crossley, Esq.		Several Friends, not		Subscriptions	45 18 3
Exs. 17s. 6d.; 17s. 12s. 6d.		Leeds District	319 9 5	connected with		Mrs. and Mr. Mair.	1 0 0
Market Weighton.		Bradford District ..	51 6 7	Ramsden-street		Wicker Sunday-	
Collection	3 18 1	For Native Teachers,		Chapel.		school	0 19 4
Public Meeting ..	4 12 9	Thomas Taylor,		Esq., for Mr. Ash-		G. E. Tucker's Mis-	
Missionary Box ..	1 5 6	James Rendle,		ton's Training		sionary Box	4 13 0
Subscriptions and		Robert Scott, and		Institution at Ku-		67s. 11s. 7d.	
Donations	2 12 0	For Native Teacher,		rumana	3 5 0	Netham Chapel.	
Collected by Miss		Ann Dale	5 0 0	Ladies' Association,		Subscriptions	36 8 7
Hart	2 0 0	For Native Child-		for Female Educa-		Brightside, Juvenile	
Exs. 11s. 6d.; 13s. 16s. 10d.		ren, Ann Pullan,		tion in India	6 0 0	Society	0 17 11
Northallerton.		Helen Taylor,		John Oldfield,		Oughbridge, by Mr.	
Collections	7 12 10	Jane Dewhurst,		John Oldfield	10 0 0	F. Wood	1 0 0
Subscriptions	3 19 0	and Richard Gibbs		Mr. Wm. Wrigley,		Afterlife, Sub-	
Collected by—		For the Ship	1 2 6	for ditto, John		scriptions	7 1 6
Miss Hamilton	1 6 5	113s. 6s. 1d.		Wrigley	10 0 0	Anniversary Collections, 1858.	
Mrs. Lister	1 4 4	Halifax District.		Master G. F. Beau-		Lee Croft Chapel ..	6 16 0
Misess Weldon, for		Northwram Chapel.		mont, for the South			
		Collection	1 10 7	Sea Islands	1 3 0		
		Mrs. Hoyle's Mis-		Dopley Lane.			
		sionary Box	0 7 8	Missionary Box and			
				Subscriptions from			
				Mrs. Sugden and			
				Family, for Mrs.			
				John Sugden's			
				School at Bango-			
				lore	0 17 6		

s. d.			s. d.			s. d.			s. d.			
Howard - street			Box of Thank-offering by Mrs. Davies	1	0	E. H. Williams, son, Esq.	1	1	Collection	0	17	3
Chapel	12	10	Mrs. Dobson	0	10	Mr. D. Davies	0	10	Seasr, Collection	0	6	1
Mount Zion			Rev. W. Griffith	0	10	Master S. H. Clarke, Cards	0	9	Exp. 3s.; 11. 0s. 4d.			
Chapel	15	6	Mrs. W. Griffith	0	10	Miss D. Jones, Box	0	3	FLINTSHIRE.			
Nether Chapel	12	7	Mr. E. Griffith	0	10	Miss Pritchard, Box	0	12	Mold.			
Queen - street			Mrs. E. Griffith	0	10	Ditto, Cards	0	5	Rev. I. Harries.			
Chapel	21	17	Mr. D. Hughes	0	10	Prayer Meeting	0	9	Mrs. E. Edwards	0	7	6
681. 17s. 8d.			Mr. O. Hughes	0	10	Under 10s.	12	7	Mrs. S. Evans, Missionary Box	0	9	0
Collection after Sermon by the Rev. G. Smith	11	8	Mr. R. Jones	1	0	181. 0s. 3d.			Rev. I. Harries	1	0	0
Ditto, after the Lord's Supper	11	11	O. Owen, Esq.	0	10	Rhegase.			Mr. E. Jones, Cefn-y-gude.	0	5	0
Ditto, after Public Meetings, 1847-1850	5	6	Mr. Roberts	0	10	Rev. O. Owens	1	0	Mrs. A. Jones, Missionary Box	0	3	1
			Mrs. Roberts	0	10	Subscriptions	0	6	Missionary Hen	0	2	6
			Hon. Mrs. Stanley	0	10	Collection	0	15	Rhydyguled, Colliers	2	6	1
			ley	0	10	Sabbath-school.	0	15	Public Collection	0	12	1
For the Widows' and Orphans' Fund, Queen-street Chapel.	9	0	Mrs. Vickers	0	10	Salem.			Monthly Prayer Meetings	1	6	0
Attitude	0	14	Under 10s.	10	17	Collection	0	5	Collections under 5s.	7	0	3
A Friend, by Miss Deakin	1	0	Missionary Boxes	0	2	Exp. 7d.; 21. 6s. 8d.	96	14	Exp. 10s.			
101. 14s.			Ann O. Hiffon	0	2	Expenses	8	16	131. 1s. 6d.			
Subscriptions, by Missionary Cards, Boxes, &c., for the Repairs and Outfit of the John Williams	34	7	Mary D. Griffith	0	1	87	17	8	Llong, Rev. J. Harries, Collection	0	6	2
Mr. F. Jones, for carriage of Box of Clothing given by him to the Society	0	9	Sunday-school.						Jerusalem, Rev. T. Ridge, Collection	0	6	0
			Wm. Griffith's Class	0	6				Seasr, Rev. T. Ridge, Collection	0	4	6
			W. Jones's Class.						Pennel, Rev. J. Davies, Collection	0	6	6
			Wm. Jones	0	3	Amna, 1850.						
			Owen Williams	0	5	William Griffith, Brynglas	0	5				
			Owen Williams	0	3	Sums under 5s.	0	12				
			Thos. Williams	0	3	1851.						
			Wm. Wynne	0	0	William Griffith, Brynglas	0	5				
			Wm. Williams	0	0	Sums under 5s.	1	1				
			Exp. 32s. 6d.			Exp. 6d.; 21. 2s. 10d.						
			221. 3s. 1d.			Port Madoc.						
			Llangefni, Mr. Williams	0	10	Ladies' Auxiliary.						
			Under 10s.	0	15	Miss Eliza Griffith, Treasurer.						
			11. 5s. 4d.			Miss Anne Lorton, Secretary.						
			Llanddusant	1	18	Contributions (including 10s. Subscription of Rev. W. Ambrose)	11	3				
			Llanerchymedd	2	2							
			Moelfro	0	5							
			Paradys	7	5	Pendref.						
			Rahoboth	0	3	Rev. D. Roberts.						
			Mr. J. Evans	0	10	Mr. G. Griffiths, Post-office	0	10				
			Mrs. Evans	0	10	Colls. under 10s.	14	10				
			Mstr. J. E. Evans	0	10	151.						
			Master W. D. Evans	0	10	Pwllheli.						
			Mr. W. Roberts	0	10	Rev. Rees P. Griffith.						
			Mr. R. Roberts	0	10	John Jones, Esq.	1	1				
			Under 10s.	2	1	W. Jones, Esq.	0	10				
			51. 1s.			Sums under 10s.	6	11				
			CARNARVONSHIRE.			Capel Hely	1	4				
			Bethel.			Chwilog	0	17				
			Mr. R. Jones	0	10							
			Sabbath-school Boxes	1	0							
			Mr. R. Jones	1	0							
			Mr. R. Thomas	0	12							
			Public Collection	3	15							
			Moriah Chapel	0	4							
			Talyarn	0	8							
			Drwyced	0	14							
			Exp. 1s.; 71. 11s. 6d.									
			FLINTSHIRE.									
			Bagillt.									
			Mr. R. Davies, Miss. Box	1	4							
			Mrs. Evans, Miss. Box	0	10							
			11. 14s. 6d.									
			Holywell.									
			Rev. D. W. Jones	1	1							
			T. Owens, Esq.	1	1							

	£	s.	d.		£	s.	d.		£	s.	d.		£	s.	d.
Samuel Williams	0	2	6	<i>Llanfyllin.</i>				Sums under 5s.	2	5	0	Mary Jane Rees'			
Collections under 1s. 6d.	1	5	6	Rev. D. Morgan.				41. 7s.	50	13	11	Mission Box	0	5	0
11. 15s. 6d.				A Friend	0	6	6	Less Expenses	0	4	5	Mrs. Parry, Glan-			
<i>Bala.</i>				Mr. T. Bynner	8	8	8		50	9	6	paith	1	0	0
Rev. M. Jones.				Mrs. Bynner	2	0	0					<i>Beulah</i> , Collection	0	7	1
Collections	0	18	7	Master T. Mor-								31. 7s. 5d.			
Mr. Robert Jones	0	5	0	gan Bynner	1	0	0								
John Jones, Esq.	1	0	0	Miss Maria Jan-				<i>SOUTH WALES.</i>				Rev. R. W. Roberts—			
Mr. Simon Jones	0	10	0	netta Bynner	1	0	0	<i>Breconshire.</i>				Mr. E. Morgan's			
Missionary Box	0	9	9	Mr. R. Bowen	0	10	0	Plough Chapel,				Mission Box	1	14	0
31. 1s. 4d.				R. Davies, Esq.	0	10	0	Brecon, Rev.				Mr. E. W. Morgan,			
<i>Bethel</i>				Miss Davies	0	5	0	Caleb Gwyon	13	4	6	for Missionary			
	0	14	0	Mrs. Jones	1	0	0					Ship	0	4	0
<i>Towyn.</i>				Mr. C. R. Jones	1	0	0	Troedryhewdalar,				<i>Salem</i> , Sunday			
Rev. H. Lloyd	1	1	0	Mr. R. Tibbot	4	0	0	Rev. D. Wil-				School	1	5	1
Rev. J. Thomas	0	5	0	Sums under 10s.	4	12	4	lams	2	10	7	Ditto, for Mis-			
Mr. Phillips	0	5	0	Well-wisher	0	5	0	Beulah, do.	1	5	0	alony Ship	0	15	8
Mrs. Phillips	0	5	0	<i>Cwmnanthalen</i>				Cwmnylas, Sun-				<i>Clarach</i> , Collec-			
Miss D. J. Phillips	0	2	6	Collected by				day School, do.	0	14	8	tion	0	11	11
Master J. J.				Messrs. Tho-				Olewydd, do.	0	14	8	Ditto, Sunday			
Phillips' Mis-				mas, Jones,				51. 4s. 11d.				School	0	18	2
sionary Box	0	4	2	and Williams	1	6	5	Ebenezer, Rev.				Mr. E. Morris,			
Monthly Collec-				<i>Siloh</i> , Collected				W. Morgan	0	18	0	Cwmbsa	0	10	0
tions	1	10	0	by Messrs. Da-				Bethania, do.	0	6	5	<i>Clarach</i> , for Mis-			
<i>Saron.</i>				vies and Mills,				11. 4s. 5d.				sionary Ship	0	6	4
Mr. G. Evans	0	2	0	21. 10s. 6d.				Friends at Crick-				61. 5s. 2d.			
Mr. E. Evans	0	2	0	Sunday-school				howel, per				Rev. A. Jenkins—			
Miss E. Evans	0	3	0	17s. 2d.	8	7	8	Rev. W. Hop-				<i>Brynsion</i> , Collec-			
Collections	0	8	0	<i>Soar</i> , Collected				kings	1	13	3	tion	0	11	6
41. 7s. 8d.				by Messrs. Jones				Tabernacle, Pen-				Ditto, Sunday			
<i>Maentwrog.</i>				and Woolam	1	1	1	north, Rev. E.				School	2	11	10
Rev. E. Evans	0	5	0					Pritchard	1	0	0	<i>Brynmair</i> , Collec-			
Mrs. Francis	0	2	6	Less for Coun-				Llangynider,				tion	0	10	0
Collections	0	9	0	ty Mission	5	0	0	Rev. S. Phillips	0	10	9	Ditto, Sunday			
16s. 6d.								Duffryn, do.	0	5	0	School	2	7	6
<i>Dolgailey.</i>								5s. 9d.				61. 0s. 10d.			
Rev. C. Jones.								Aber, Rev. D.				<i>Aberystwith.</i>			
Collection	1	0	0	<i>Machynallth.</i>				Jones	1	2	0	Rev. J. Saunders.			
				Salem Chapel.								Mrs. Thomas	1	10	0
				Rev. W. Davies,				Brychcoed, Rev.				John Jones	0	15	0
<i>MONTGOMERYSHIRE.</i>				Collection	1	10	0	J. Stephens	2	18	5	H. Jones, jun.	0	5	1
<i>Aberhosan.</i>				Mrs. Jane Pric-				Cwmcaulais, do.	1	11	6	Eleanor Jones	0	5	7
Rev. J. Williams.				hard, Graig				Libanus, do.	0	13	6	Harriet Jenkins	0	2	5
Contributions	2	2	10	Fach	0	11	0	Ditto, Missionary				Elizabeth Price	0	4	3
Ebenezer, do.	0	9	2	21. 1s.				Boxes—				Jane Price	0	14	6
				<i>Newtown.</i>				Miss Anne				Elizabeth Jones	0	4	4
				Per Mr. R. Lloyd.				Griffiths	0	9	0	John Morgans	0	10	0
Less Expenses	0	0	6	Mrs. Owen	0	10	0	Miss Jennett				Elizabeth Joseph	0	7	0
				Sums under 10s.	3	13	11	Williams	0	4	3	Mrs. Griffiths	0	17	0
								Miss Margaret				M. Jones, Tany-			
								Jones	0	4	1	castell	2	16	0
								Miss Mary				Elizabeth Rees	0	10	0
								Thomas	0	4	9	Ann Maria Loyd	0	4	1
								61. 5s. 6d.				Mrs. Ellis	0	5	6
								Expenses	30	10	4	Mary James	0	7	0
									0	0	4	Mrs. Jones	0	11	6
									30	10	0	Phoebe Owens	0	3	0
												Miss Edwards	1	10	2
												121. 2s. 5d.			
												Rev. W. Jones—			
												<i>Glyn</i> , Collection	0	10	0
												Ditto, Sunday			
												School	10	7	1
												<i>Hawen</i> , Collec-			
												tion	0	11	9
												Ditto, Sunday			
												School	11	4	10
												<i>Glanders</i> , Sunday			
												School	2	16	0
												Mr. D. Jenkins	1	1	0
												Mrs. Griffiths	1	0	0
												A Friend	0	15	0
												Rev. W. Jones	0	10	0
												281. 15s. 8d.			
												Rev. E. Jones—			
												<i>Faldybris</i> , Collec-			
												tion	1	4	5
												Ditto, Sunday			
												School	1	15	7
												Mr. Jones, Erwen	0	10	0
												Mrs. Jones, do.	0	10	0

£ s. d.			£ s. d.			£ s. d.			£ s. d.		
Mrs. Jones,			Brynley, Collec-			Carmarthen.			Rev. J. Evans...		
Erwyon.....	0	10	tion	1	6	Llanmas Street Chapel.			15s. 7d.	0	10
Esgerdawe, Col-			141.			Contributions—			Rama (Rev. D.		
lection	0	12	137	6	6	including, A			Evans), Collec-		
Ditto, Sunday						Friend, for the			tion	0	8
School	1	9	Widows' Fund...	5	0	Chinese Mis-			Bwlchnewydd,		
Cappelwyr	0	12	Expenses	0	12	sion, 10s.; Hi-			(Rev. M. D.		
71. 4s. 3d.			Home Mission 10	0	0	bernias Society,			Jones), Collec-		
Rev. O. Thomas—			151. 12s. 6d.			11.; Colonial			Society	1	16
Talybont, Sunday			141	14	0	Society, 11....	9	1			
School	13	17							Llanedi.		
Cwmderbach,			CARMARTHENSHIRE.			Henllan.			Rev. J. Joseph...	0	10
Sunday School	0	6	Carmarthen District.			Bible Collection	3	19	Collection.....	0	12
Pearkas, do.	0	17	Trelech.			Sunday School...	7	11	14. 8s.		
Cappelston do.	1	0	Rhydgarnafon,			Bethel, Collection	3	12	Bethania, (Rev.		
Pantcoch, do.	1	10	Sunday School	1	13	Llanynygwr,			H. Evans) Col-		
Bryngolen, do.	0	7	Blawegylfach,			Sunday School	1	0	lection	1	0
Bethel, Collection	0	12	Sunday School	2	2						
181. 11s. 10d.			Felgyn Newydd,								
Rev. W. Evans—			Sunday School	2	6	Less for Langharn					
Newaddwyd,			Pengbont, do....	6	6	New Chapel...	5	0			
Sunday School	3	8	Capelgryg, do.	12	10						
A Sister.....	0	10	Mr. John Davies,						Llandovery.		
Pontbrendra,			Cwm	0	10				Per Mr. D. Thomas.		
Sunday School	1	1	Mrs. Evans,			Bethlehem and St. Clears.			Mr. D. Thomas	1	1
Mr. T. Evans...	1	1	Blaneafon	0	10	Collection.....	1	17	Miss M. P. Tho-		
Pengbanc, Sunday			251. 17s. 8d.			Mr. T. Rees.....	0	10	mas's Box for		
School	1	11	Collected by Mr.			Measrs. J. R. &			the Ship	0	5
Aberairon, Col-			Griffiths, Drys-			H. Richards ..	0	10			
lection	5	4	lwynlawr	1	14	Measrs. J. E. &			Cryggar.		
A Sister.....	1	0				W. Good.....	0	10	Mr. D. Williams	0	10
Mydgroilin, Col-			Llanabwr.			Mr. H. Phillips	1	0	Rev. E. Jones...	0	10
lection	1	3	New Chapel, Col-			Mrs. Williams			Family Mission-		
151.			lection	1	3	& Miss John ..	0	10	ary Box.....	0	5
Tywen, Collection	1	0	Mr. John Davies,			Mr. Rogers.....	0	10	Sunday-school...	1	6
Ditto, Sunday			Pentuvyn	0	5	St. 7s. 3d.			Brynteglyd, do.	1	1
School	3	8	Smyrna, Collec-			86	4	3	Collection	1	17
J. Griffiths,			lection	0	12				Abergorleach.		
Penaltgeri ...	1	0	Lanstephan, Sun-			LLANELLY DISTRICT.			Mrs. Williams...	0	10
Ruth Davies,			day School ...	0	9	Sardis.			Miss Williams...	0	10
Parke	0	8	Aberglyncothi,			Collection, Rev			Sunday-school...	0	18
T. P. Thomas,			Sunday School	1	3	D. Jones, 1850	0	19	Collection.....	0	18
Esq. Aberkeri	0	10	St. 13s. 5d.			Ditto, 1851	0	16	Exp. 6d.; 91. 13s. 6d.		
Bryngwyn, Collec-			Peniel.			11. 15s. 8d.			GLAMORGANSHIRE.		
tion	1	3	Collection.....	3	10				Western District.		
Bethesda, Collec-			Sunday School	6	7	Rehoboth.			Rev. E. Griffiths, Sec.		
tion	0	14	Bank Sunday			Rev. H. Evans.			Cwmlllyn, for 1850.		
81. 4s. 5d.			School	3	9	T. Davies, Esq.,	1	0	Rev. R. Price...	0	10
Rev. D. Davies—			Ess. 34s.; 121. 2d.			S Stephens, Esq.	0	10	Mr. J. Herbert...	2	0
Cappelwair, Col-			Pengygraig.			Mr. J. Hugh ...	0	10	Mr. W. Evans...	5	0
lection	1	1	Collection.....	0	13	Newman, Sunday-			Mr. G. T. Wil-		
Ditto, Sunday			Mrs. White, Pen-			school	0	10	iams.....	0	4
School	7	1	tiwyn — Mis-			Rehoboth, Sun-			Mr. D. Davies...	0	4
S. J. Evans, Esq.	0	10	sionary Box...	0	4	day School ...	1	10	Mr. H. Herbert.	0	5
Llechryd	2	11	Rhydw, Sunday			Carmel, Collectn.	0	13	Mr. C. Price.....	0	5
Mr. D. Thomas,			School	0	1	Jerusalem, Coll.	1	0	Mr. T. Evans...	0	5
Parkynethw ...	0	10	Mrs. Graveli,			St. 13s. 9d.			Small Contribu-		
Sts. Thomas ...	0	10	Cwmfelyn	0	10	Gwynfe, Collec-			tions	0	14
St. Dogmells ...	0	14	11. 8s. 11d.			tion (Rev. D.			Collection.....	1	4
Rev. D. Davies	0	10	Panteg.			Jones)	4	6			
131. 8s. 5d.			Collection.....	3	0						
Rev. S. Griffiths—			Sunday School...	2	13	Llanelly.			Deduct for Bri-		
Horeb, Collection	1	19	Rhne, School...	1	6	Capel Als. (Rev.			tish Missions .	7	0
Rev. S. Griffiths'			Gwernoge, Col-			D. Rees)	1	0			
Mission Box	1	13	lection	2	0	Collection.....	2	6			
Mrs. Jones, Lan-			Less Bible Society, 20s.;			Sunday-school...	4	13			
dissil, Mis-			71. 19s. 11d.			St. 1s. 1d.			Canaan, Rev. J.		
sionary Box...	1	10	Blaneycoed.			Bryn, Rev. Wm.			Rees	3	0
Horeb, Sunday			Collection.....	1	5	Williams	1	1			
School	3	17	Sunday School...	1	17	Abergwily, Col-			Mynyddbach.		
Infant School,			Mrs. Phillips,			lection	1	0	Rev. J. Davies.		
for the John			Cadwgan	2	0				Mr. J. Powell...	0	5
Williams	0	13	Mr. Jones, Drys-			Langharne, Col-			Contributions...	0	10
Carmel, Collec-			golgoch.....	1	0	lection	0	11	Sabbath-school...	0	17
tion	0	13	Mrs. Jones, do.	0	10				11. 12s.		
Ditto, Sunday			Mr. H. Howells,			Llanadarn,			Morriston—Ho-		
School	0	15	Cwmgest	0	10	Collection.....	1	2	reb (Rev. T.		
Bwlchygroes Col-			71. 3s. 8d.						Davies), Col-		
lection	0	3	Canna.			Pontyberem.			lection	1	4
Ditto, Sunday			Collection.....	2	13	Collection.....	0	5	Sketty, Collectn.	1	0
School	1	7									

<i>£ s. d.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>
<i>Clydach, Hebron</i>		lection	1 0 0
Chapel, Rev.			
T. Thomas,		<i>Salem Aberdare,</i>	
Collection.....	5 0 0	Rev. J. Harrison.....	0 5 0
<i>Bryn.</i>			
Rev. J. Davies.		<i>Sardis Pontypridd.</i>	
Mr. J. Davies ...	0 10 0	Congregational	
Collection.....	0 6 1	Collection	4 1 4
16s. 1d.		Rev. Mr. Jones	0 5 0
<i>Neath, Summerfield.</i>		White Cross	
Rev. D. Evans... 0 10 0		Chapel, By the	
Mr. T. Davies... 0 5 0		Rev. Mr. Rees,	
Mr. P. Davies... 0 5 0		Collection.....	3 16 6
Mr. D. Davies... 2 0 0			
Mr. M. Morgans	1 0 0	<i>Belhel Brynmengyn,</i>	
Mrs. Morgans ...	0 5 0	By the Rev.	
Mrs. Evans	0 5 0	Mr. Owen, Col-	
Mrs. Lewis	1 0 0	lection	0 6 11
Miss Jenkins ...	1 0 0		
Collection	2 16 8		
Small sums	1 3 0	<i>Less Expenses</i>	14 19 0
101. 9s. 8d.			0 1 6
<i>Swansea.</i>			14 17 6
Ebenezer, Rev.			
E. Jacob	0 10 0	<i>Hirwaia.</i>	
Rev. E. Griffiths	3 0 0	<i>Nebo, Independ-</i>	
Deduct for Brit-		ent Chapel...	6 18 6
ish Missions, 21.			
Mrs. Cleaver ...	1 0 0	<i>Swansea.</i>	
Miss Walters ...	0 10 0	English Auxiliary.	
The Misses D-		J. H. Vivian,	
vies	0 10 0	Esq., M.P. ...	2 2 0
Mr. W. Rees ...	0 10 0	H. J. Bath, Esq.	1 1 0
Mr. J. John.....	0 5 0	H. K. Eaton, Esq.	1 1 0
Small Subscrip-		Mrs. H. K. Eaton	1 1 0
tions	0 7 6	Collection at	
Collection.....	3 2 6	Zion Chapel...	1 12 2
Sabbath-school..	2 17 6	Do. Public Meet-	
121. 12s. 6d.		ing.....	4 0 0
<i>Glynneath Chapel.</i>			
Rev. J. Thomas	0 10 0		
T. Godfrey, Esq.	1 0 0		
Mr. T. Davies...	0 5 0	<i>Less Expenses</i>	10 17 2
Small Subscrip-			1 5 0
tions	0 10 0		9 12 2
Collection.....	2 0 7	<i>Cast'e-street Chapel.</i>	
<i>Cwmgyrach,</i>		Rev. W. Jones,	
School	0 17 0	Subscription ..	3 5 6
<i>Pennywaen, do...</i>	0 7 5	Juvenile Work-	
		ing Association	2 15 0
5 10 0		Sunday-school ..	2 0 4
Deduct for Brit-		<i>Missionary Boxes.</i>	
ish Missions.	2 0 0	Mrs. Thoms ...	1 7 5
3 10 0		Miss Priest	0 8 4
		Miss Worth.....	0 1 5
		Miss Phillips ...	0 2 6
		Collection a:	
<i>Alltwen.</i>		Chapel	5 0 0
Rev. P. Griffiths.		151. 0s. 6d.	
Collection.....	1 2 6	<i>Lady Huntingdon's Chapel.</i>	
Mr. J. Griffiths.	0 5 0	Rev. T. Dodd,	
Mr. G. Griffiths.	0 5 0	Subscriptions	16 12 5
11. 12s. 6d.		Kilvey Sunday-	
<i>Cardiff, Merthyr, and</i>		school	2 5 0
<i>Bridgend District.</i>		Chapel, ditto ...	2 5 0
<i>Lanharan.</i>		Mrs. Owen's	
Rev. Mr. Griffiths.		Class	0 6 1
Lanharan, Col-		Collection.....	2 15 0
lection	1 2 4	241. 3s. 6d.	
<i>Treos, ditto.....</i>	1 0 5		48 16 2
<i>Eletia, ditto...</i>	0 10 0		
<i>Bethlehem Pentrch.</i>		<i>PENBROKESHIRE.</i>	
Rev. Mr. Jones.		Welsh Branch.	
Collection.....	1 6 1	Rev. W. Jenkins.	
Bethlehem Sun-		<i>Llangynherid,</i>	
day-school do.	1 6 0	School and	
<i>Horeb Pendar-</i>		Congregation ..	6 12 4
ren, Rev. Mr.		<i>Capel Ifan, do.</i>	8 15 7
Bowen, Col-		Subscriptions.	
		Rev. W. Jenkins	1 2 1
		Mr. J. Davies ...	1 0 0

<i>£ s. d.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>
<i>Mr. D. Jones ...</i>	0 10 0		
181.			
<i>Rev. S. Evans.</i>			
<i>Nebo, School and</i>			
Congregation ..	6 12 2		
<i>Hebron, Collect.</i>	2 15 0		
School	7 0 0		
<i>Waengron, School</i>	0 14 0		
<i>Pennygroes, Col-</i>			
lection	2 14 10		
Reading School	1 1 11		
Catechet do.	6 4 6		
<i>Antioch, do.</i>	3 18 4		
<i>Blaenygors, do.</i>	1 1 10		
	34 2 7		
Deducted for			
British Mission	5 0 0		
	29 2 7		
<i>Brynberian.</i>			
<i>Rev. E. Lewis.</i>			
Collection.....	1 13 11		
School	3 6 6		
<i>Missionary Boxes.</i>			
Boys	0 2 6		
Girls	0 6 0		
<i>Pontygyn, School</i>	4 4 0		
<i>Melinard, School</i>			
and Congrega.	4 7 8		
Subscription,			
Rev. E. Lewis	0 10 0		
141. 10s. 2d.			
<i>Llanislio.</i>			
By Mr. R. Perkins.			
Collection.....	1 10 0		
Subscription,			
Mr. T. Edwards	0 10 0		
31.			
<i>Glandwr.</i>			
<i>Rev. J. Davies.</i>			
Collection.....	4 6 9		
Sabbath - school	2 9 11		
<i>Tymawr, Mission-</i>			
ary Box	1 2 6		
Female Prayer			
Meeting	0 16 0		
<i>Moriak, Col.</i>	1 17 1		
101. 12s. 3d.			
<i>Rhosycaerau.</i>			
Rev. Messrs. Davies and			
Bateman.			
Collection	0 12 6		
Salem, Collection	0 10 2		
Subscriptions.			
Rev. D. Bateman	0 10 0		
J. James; Esq. ...	0 10 0		
Mrs. Mortimer ...	0 10 0		
Under 10s.	3 1 6		
Sabbath - school	1 14 5		
<i>Fishguard.</i>			
Collection.....	2 8 6		
Subscriptions.			
Rev. W. Davies	0 17 0		
Rev. T. Luke ...	1 1 0		
Under 10s.	1 10 0		
Sabbath - school	1 0 0		
141. 5s. 1d.			
<i>Ty'rhos.</i>			
School	2 13 6		
Congregation ...	0 6 6		
31.			
<i>Trefgarn, Rev.</i>			
Messrs. B. & I.			
Griffiths, col-			
lected at the			
Annual Mis-			
sionary Meeting	15 13 4		
	107 2 5		

<i>£ s. d.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>	<i>£ s. d.</i>
<i>Solea.</i>			
<i>Rev. Messrs. Mortimer</i>			
and Jones.			
Subscriptions.			
Rev. T. Morti-			
mer	1 1 0		
Mr. W. Thomas	1 1 0		
Mr. H. Howell.	1 1 0		
Mr. H. John ...	1 0 0		
Mr. D. Howell..	0 10 0		
Mr. J. Morris ...	0 10 6		
Mr. H. Rees ...	0 10 0		
Mr. J. Mortimer	0 10 0		
Mrs. Proper ...	0 10 0		
Sums under 10s.	7 6 6		
141.			
<i>St. David's.</i>			
<i>Rev. Messrs. Griffiths</i>			
and Jones.			
Collections	1 8 2		
Collecting Books.			
Miss Howell and			
Miss Beynon ...	4 9 0		
Miss E. Perkins	2 6 10		
Miss Griffiths			
and Miss Bey-			
non	3 7 8		
Subscriptions.			
Rev. J. Griffiths	0 10 6		
Rev. J. Ll. Jones	0 10 6		
Mr. D. Perkins.	0 10 6		
Mr. D. Thomas.	0 10 0		
Mr. D. Griffiths.	0 10 0		
Mr. J. James ...	0 10 0		
Sabbath - school			
Collection.....	0 18 0		
Ditto, for the John			
Williams	0 14 8		
	16 6 6		
Deduct for Brit-			
ish Missions...	1 0 0		
	15 6 6		
<i>Trewyddel.</i>			
<i>Rev. Messrs. Rees and</i>			
Evans.			
Collection.....	1 17 0		
For the John			
Williams	1 3 0		
31.			
<i>Llanddilo, Rev.</i>			
B. James, Col-			
lection	4 0 0		
<i>Newport, Rev. S.</i>			
Thomas, Col-			
lection	3 0 0		
146 9 0			
Printing Welsh			
Reports, and			
other Expenses	4 0 0		
	142 9 0		
<i>English Branch.</i>			
<i>Haverfordwest.</i>			
Tabernaclc.			
Collections after			
Sermon.....	9 1 4		
Ditto, Public			
Meeting	7 11 7		
Collected by—			
Miss Buzard ...	1 0 0		
Master C. Lewis	0 17 6		
Miss Lloyd	1 5 6		
Anne Nicholas ...	4 15 0		
Miss Rogers ...	1 2 0		
Miss Sales	0 10 0		

Miss Thomas	£ 2 0 0	Wolsdale.	£ 2 s. d.	Aberdeen.	£ s. d.	Do. Young Men's	£ s. d.
Miss M. Madocks	3 1 0	Rev. H. Mathias.		University's Mis-		Society	0 6 11
Miss Ward, and		Subscriptions.		sion Union, for		Nidder, Sunday	
Miss Williams	6 8 6	Mr. J. Bennett.	0 10 0	Indian Mis-		Scholars	0 2 10
Miss Ward's		Mrs. Bennett	0 10 0	sions	2 0 0	Chapel	0 6 7
Young Ladies	0 12 0	Mr. B. John	0 10 0	Schies, Bible		Ditto, Missionary	
Missionary Boxes.		Mrs. John	0 10 0	and Missionary		Box	0 11 11
Mrs. Evans	1 3 10	Mr. T. C. Reynish ..	0 5 0	Society	2 0 0	Walter Ochter-	
Tabernacle-schl.	2 2 9	Public Col.	1 3 0	Isach, Sabbath-		lon's	1 0 0
Subscriptions	37 2 0	St. 8s.		school, for the		Collection at Pub-	
		149 12 7		Ship	0 7 0	lic Meeting	5 3 0
		Less Expenses 16 12 6		45l. 7s.		11l. 14s.	
Loss Expenses	1 2 6	133 0 1		Aberfeldy.		A Friend	0 5 0
				Collection	0 16 0	Geo. Yule, Esq.,	
				Sabbath - school		Edinbro', and	
				Box	0 11 0	Friends, for Cal-	
				Monthly Prayer		cutta College ..	10 0 0
				Meeting	0 8 6	Jane Graham Gil-	
				1l. 15s. 6d.		merston, for the	
				Arbroath.		Ship	0 2 0
				Association	10 0 0	Legacy of the late	
				Rev. J. Hay	0 10 0	Mrs. D. Wright,	
				A female Friend,		Stirling	50 0 0
				per Dr.	0 5 0	Rev. Henry Grey,	
				10l. 15s.		D.D.	1 1 0
				Dundee.		Rev. John A.	
				E. Baxter, Esq.,		Coombs	5 0 0
				for the Widows'		J. Keith, Esq.,	
				and Orphans'		M.D.	1 1 0
				Fund	2 0 0	Mrs. William B.	
				Mr. J. Valentine		Murdoch	1 0 0
				(A.)	1 1 0	Mrs. Mach	2 0 0
				St. 1s.		Rev. Dr. Brown,	
				Dunkeld.		Arthur-lodge.	0 10 0
				Per Rev. J. Black.		J. Cornwall, Esq.,	
				The Dunkeld		4, Belle-vue-	
				Missionary So-		terrace	2 2 0
				cietly	5 10 0	D. M. Macan-	
				Dunkeld Monthly		drew, Esq.	0 10 0
				Prayer Meet-		William Alexan-	
				ing	3 0 0	der, Esq.	5 0 0
				St. 10s.		William Thom-	
				Dunse, a Note		son, Esq., 25,	
				of grateful		Bridge-street.	1 1 0
				Remembrance		J. Watson, Esq.	1 0 0
				from J. Turn-		Richmond place	
				bull, Esq.	5 0 0	Chapel.	
						Mr. and Mrs.	
						Wight	2 0 0
						Mr. and Mrs.	
						Hugh Brown. .	2 0 0
						Mr. Elliot	1 0 0
						Mr. John Cowan,	
						Valleyfield ..	1 0 0
						Mr. H. Bruce ..	5 0 0
						Chapel Box	0 11 0
						Found in R. Stor-	
						monk's Box,	
						after death	0 1 2
						Isabella Jarvis'	
						Box	0 3 6
						From Sabbath-	
						schools	1 8 7
						For the Ship ..	6 14 3
						20l. 5s. 6d.	
						Albany-street Chapel.	
						Collected by—	
						Miss Macgibbon	3 10 7
						Miss J. R. Bul-	
						larton	5 18 2
						Miss Spears	3 1 3
						Miss Fullarton ..	13 19 11
						Miss Gibson	5 5 3
						Miss Meade	1 13 7
						Miss Davenport.	0 15 9
						Miss Calam	6 4 9
						Mr. Archibald	
						Fullarton	1 2 10
						Interest from	
						bank	0 5 9
						Miss Grace Camp-	
						bell, per Rev.	

Miss Thomas	£ 2 s. d.	Wolsdale.	£ 2 s. d.	Aberdeen.	£ s. d.	Do. Young Men's	£ s. d.
Miss M. Madocks	3 1 0	Rev. H. Mathias.		University's Mis-		Society	0 6 11
Miss Ward, and		Subscriptions.		sion Union, for		Nidder, Sunday	
Miss Williams	6 8 6	Mr. J. Bennett.	0 10 0	Indian Mis-		Scholars	0 2 10
Miss Ward's		Mrs. Bennett	0 10 0	sions	2 0 0	Chapel	0 6 7
Young Ladies	0 12 0	Mr. B. John	0 10 0	Schies, Bible		Ditto, Missionary	
Missionary Boxes.		Mrs. John	0 10 0	and Missionary		Box	0 11 11
Mrs. Evans	1 3 10	Mr. T. C. Reynish ..	0 5 0	Society	2 0 0	Walter Ochter-	
Tabernacle-schl.	2 2 9	Public Col.	1 3 0	Isach, Sabbath-		lon's	1 0 0
Subscriptions	37 2 0	St. 8s.		school, for the		Collection at Pub-	
		149 12 7		Ship	0 7 0	lic Meeting	5 3 0
		Less Expenses 16 12 6		45l. 7s.		11l. 14s.	
Loss Expenses	1 2 6	133 0 1		Aberfeldy.		A Friend	0 5 0
				Collection	0 16 0	Geo. Yule, Esq.,	
				Sabbath - school		Edinbro', and	
				Box	0 11 0	Friends, for Cal-	
				Monthly Prayer		cutta College ..	10 0 0
				Meeting	0 8 6	Jane Graham Gil-	
				1l. 15s. 6d.		merston, for the	
				Arbroath.		Ship	0 2 0
				Association	10 0 0	Legacy of the late	
				Rev. J. Hay	0 10 0	Mrs. D. Wright,	
				A female Friend,		Stirling	50 0 0
				per Dr.	0 5 0	Rev. Henry Grey,	
				10l. 15s.		D.D.	1 1 0
				Dundee.		Rev. John A.	
				E. Baxter, Esq.,		Coombs	5 0 0
				for the Widows'		J. Keith, Esq.,	
				and Orphans'		M.D.	1 1 0
				Fund	2 0 0	Mrs. William B.	
				Mr. J. Valentine		Murdoch	1 0 0
				(A.)	1 1 0	Mrs. Mach	2 0 0
				St. 1s.		Rev. Dr. Brown,	
				Dunkeld.		Arthur-lodge.	0 10 0
				Per Rev. J. Black.		J. Cornwall, Esq.,	
				The Dunkeld		4, Belle-vue-	
				Missionary So-		terrace	2 2 0
				cietly	5 10 0	D. M. Macan-	
				Dunkeld Monthly		drew, Esq.	0 10 0
				Prayer Meet-		William Alexan-	
				ing	3 0 0	der, Esq.	5 0 0
				St. 10s.		William Thom-	
				Dunse, a Note		son, Esq., 25,	
				of grateful		Bridge-street.	1 1 0
				Remembrance		J. Watson, Esq.	1 0 0
				from J. Turn-		Richmond place	
				bull, Esq.	5 0 0	Chapel.	
						Mr. and Mrs.	
						Wight	2 0 0
						Mr. and Mrs.	
						Hugh Brown. .	2 0 0
						Mr. Elliot	1 0 0
						Mr. John Cowan,	
						Valleyfield ..	1 0 0
						Mr. H. Bruce ..	5 0 0
						Chapel Box	0 11 0
						Found in R. Stor-	
						monk's Box,	
						after death	0 1 2
						Isabella Jarvis'	
						Box	0 3 6
						From Sabbath-	
						schools	1 8 7
						For the Ship ..	6 14 3
						20l. 5s. 6d.	
						Albany-street Chapel.	
						Collected by—	
						Miss Macgibbon	3 10 7
						Miss J. R. Bul-	
						larton	5 18 2
						Miss Spears	3 1 3
						Miss Fullarton ..	13 19 11
						Miss Gibson	5 5 3
						Miss Meade	1 13 7
						Miss Davenport.	0 15 9
						Miss Calam	6 4 9
						Mr. Archibald	
						Fullarton	1 2 10
						Interest from	
						bank	0 5 9
						Miss Grace Camp-	
						bell, per Rev.	

Miss Thomas	£ 2 s. d.	Wolsdale.	£ 2 s. d.	Aberdeen.	£ s. d.	Do. Young Men's	£ s. d.
Miss M. Madocks	3 1 0	Rev. H. Mathias.		University's Mis-		Society	0 6 11
Miss Ward, and		Subscriptions.		sion Union, for		Nidder, Sunday	
Miss Williams	6 8 6	Mr. J. Bennett.	0 10 0	Indian Mis-		Scholars	0 2 10
Miss Ward's		Mrs. Bennett	0 10 0	sions	2 0 0	Chapel	0 6 7
Young Ladies	0 12 0	Mr. B. John	0 10 0	Schies, Bible		Ditto, Missionary	
Missionary Boxes.		Mrs. John	0 10 0	and Missionary		Box	0 11 11
Mrs. Evans	1 3 10	Mr. T. C. Reynish ..	0 5 0	Society	2 0 0	Walter Ochter-	
Tabernacle-schl.	2 2 9	Public Col.	1 3 0	Isach, Sabbath-		lon's	1 0 0
Subscriptions	37 2 0	St. 8s.		school, for the		Collection at Pub-	
		149 12 7		Ship	0 7 0	lic Meeting	5 3 0
		Less Expenses 16 12 6		45l. 7s.		11l. 14s.	
Loss Expenses	1 2 6	133 0 1		Aberfeldy.		A Friend	0 5 0
				Collection	0 16 0	Geo. Yule, Esq.,	
				Sabbath - school		Edinbro', and	
				Box	0 11 0	Friends, for Cal-	
				Monthly Prayer		cutta College ..	10 0 0
				Meeting	0 8 6	Jane Graham Gil-	
				1l. 15s. 6d.		merston, for the	
				Arbroath.		Ship	0 2 0
				Association	10 0 0	Legacy of the late	
				Rev. J. Hay	0 10 0	Mrs. D. Wright,	
				A female Friend,		Stirling	50 0 0
				per Dr.	0 5 0	Rev. Henry Grey,	
				10l. 15s.		D.D.	1 1 0
				Dundee.		Rev. John A.	
				E. Baxter, Esq.,		Coombs	5 0 0
				for the Widows'		J. Keith, Esq.,	
				and Orphans'		M.D.	1 1 0
				Fund	2 0 0	Mrs. William B.	
				Mr. J. Valentine		Murdoch	1 0 0
				(A.)	1 1 0	Mrs. Mach	2 0 0
				St. 1s.		Rev. Dr. Brown,	
				Dunkeld.		Arthur-lodge.	0 10 0
				Per Rev. J. Black.		J. Cornwall, Esq.,	
				The Dunkeld		4, Belle-vue-	
				Missionary So-		terrace	2 2 0
				cietly	5 10 0	D. M. Macan-	
				Dunkeld Monthly		drew, Esq.	0 10 0
				Prayer Meet-		William Alexan-	
				ing	3 0 0	der, Esq.	5 0 0
				St. 10s.		William Thom-	
				Dunse, a Note		son, Esq., 25,	
				of grateful		Bridge-street.	1 1 0
				Remembrance		J. Watson, Esq.	1 0 0
				from J. Turn-		Richmond place	
				bull, Esq.	5 0 0	Chapel.	
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						Mr. Elliot	1 0 0
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						Miss Meade	1 13 7
						Miss Davenport.	0 15 9
						Miss Calam	6 4 9
						Mr. Archibald	
						Fullarton	1 2 10
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	£	s.	d.		£	s.	d.		£	s.	d.		£	s.	d.
J. R. Campbell	2	0	0	school, per Mrs. Peterson	0	16	0	Hong-Kong for educating Chinese Young Men, and for the support of Mrs. Young's Girls' School at Amoy—15 <i>l.</i> to be applied to each object. Contributors—				Sabbath-schl., per Mr. Mills.....	0	15	0
Collection by Deputation in January, 1851 ...	5	3	2	<i>Raewick.</i> Sabbath-school. Per Mr. Stout.				Sir James Anderson	1	0	0	Small Sums.....	1	5	8
Sabbath-school, for the Ship ...	0	14	0	Boys' Class	0	11	6	John Brown, Jun. ...	1	0	0	7 <i>l.</i> 16 <i>s.</i> 1 <i>d.</i>			
49 <i>l.</i> 16 <i>s.</i>				Girls' Class	0	16	0	James Buchanan ...	1	0	0	For the Missionary Ship	78	0	3
<i>Leith.</i>				1 <i>l.</i> 7 <i>s.</i> 6 <i>d.</i>				J. Callander and Brothers	0	10	0	Bridgeton Juvenile Auxiliary, for a Native Teacher at the Kuruman, called Robert Simpson	10	0	0
Vinegar-cloze Sabbath-evening School, per Mr. Alexander	0	7	0	<i>Foula.</i> Sabbath-school, per Messrs. Fraser and Christie ...	1	17	0	Wm. Campbell... ..	1	0	0	For the Support of Chinese Youths in the Institution at Hong-Kong, under Dr. Legge.			
Merrielees-cloze Sabbath-evening School, per Mr. Wilson ...	0	11	6	<i>Bister.</i> Collected by Wilhelm-ina Tulloch ...	0	10	10	Duncan Currie... ..	0	10	0	Muslim-street Sabbath-schl., per Mr. McVeen	0	10	0
Old Flesh Market Sabbath-evening School per Mr. Ritchie	0	10	0	41 <i>l.</i> 1 <i>s.</i> 4 <i>d.</i>				John Dryden ...	1	0	0	Mr. Clow's Sabbath-class	3	0	0
For the Missionary Ship, Congregational Church Sabbath-morning School, additional, per Misses Harvey	0	11	6	Per Mr. Peterson (Walls), a proportion of Collection	0	13	6	A Friend	1	0	0	Mr. W. Wardlaw's Class ...	2	0	0
Link's Local Sabbath-evening School, additional, per Miss Catherine Gunn	0	8	0	Mrs. Peterson's Mission Box... ..	1	0	0	Robert Goodwin ...	0	10	0	Laurieston Congregational Sabbath-schl., per Mr. Hamilton	4	0	0
Master George Gunn	0	7	6	Mrs. Nicolson's ditto	0	6	6	Miss Goodwin... ..	0	10	0	Miss Gilliland's Sabbath-schl.,	0	11	0
Argyle Square Church. Rev. Dr. Alexander.				Owners & Crew of the <i>Nymph</i> Fishing smack, per Captain Watts	0	16	0	William Govein ...	0	10	0	Free St. Peter's Sabbath schls.	0	16	7
Collected by Miss Muir for Mrs. Lewis' School, Nagercoll:—Miss Finlay, Miss Mary Ferguson, Mrs. Wyld, Mr. Rankin, and Misses Muir	15	0	0	2 <i>l.</i> 16 <i>s.</i>				Charles Gray ...	0	10	0	Bridgeton, Juvenile Auxiliary	0	16	0
Female Bible Class, per Miss McLaren	0	11	6	<i>Sullam.</i> Congregational Chapel, per Mr. Fraser, for John Williams	1	1	0	Miss Henderson ...	0	10	0	Small Sums	1	16	1
Male ditto, per Mr. Archibald Peterson	1	1	0	30 <i>l.</i> 12 <i>s.</i> 5 <i>d.</i>				Mrs. Laurie	0	10	0	West Nile-street Youths' Association, for a Native Teacher in Africa and one in India .	20	0	0
Misses Muir's Missionary Box 10 <i>l.</i> 12 <i>s.</i> 6 <i>d.</i>	9	0	0	<i>Falkirk.</i> Collected by Mrs. Smith (Grahamston) for the Native Teacher, John Craig	8	3	0	Wm. Milroy	0	10	0	129 0 0			
Collected by—Miss Catherine McLaren	21	0	6	<i>Forfar.</i> S. F. F.	10	0	0	Richd. Mitchell. D. M'Donald	0	10	0	<i>Greenock.</i> A Widow's Mite, Juvenile Fund, George-square, per Mr. Walton	0	2	6
Miss Wilson	7	17	10	<i>Glasgow.</i> Auxiliary Society. Per Mr. J. Risk.				Mrs. M'Farlane M'Kay & Kirkwood	1	0	0	Collection at George-square Chapel	7	7	6
Misses Cockburn	18	7	4	Subscriptions, 40 10 0				Alex. Naismith. Miss Oswald	1	0	0	West Parish... ..	12	3	0
Miss Johnston ...	11	16	0	<i>Dairy.</i> United Presbyterian Sabbath-schl. per Thomas Biggart Esq... ..	0	11	0	W. P. Paton	1	0	0	T. MacFie, Esq. ...	5	0	0
Miss Stewart ...	6	0	1	Gibson Street Sabbath-schl. per Mr. Begg. ...	0	5	0	W. C. Shaw	0	10	0	T. Hamlin, Esq. ...	4	0	0
Miss Margaret Stott	5	18	6	<i>Kilmarnock.</i> United Presbyterian Church Missionary Society, per J. Laurie	4	0	0	Charles Tennant ...	1	0	0	W. Martin, Esq. ...	1	0	0
Miss Lindsay ...	3	0	10	West George-street Chapel, (Rev. Dr. Wardlaw's) Missionary Society.				George Thomson ...	1	0	0	T. Farrie, Esq. ...	3	0	0
Miss Easton	0	14	0	Additional Contribution. Mrs. J. S. Blyth ...	5	5	0	Samuel Wilson ...	0	10	0	John Haddon ...	1	0	0
Mr. William Inship	0	10	6	Mrs. Alex. Naismith. 10 10 0				Sums under 10 <i>s.</i> ...	9	0	0	J. Macgregor ...	1	0	0
110 <i>l.</i> 7 <i>s.</i> 1 <i>d.</i>				W. P. Paton	6	0	0	30 <i>l.</i> Collected by Mrs. Young, for Girls' School at Amoy	1	6	6	C. P. Hunter ...	1	0	0
9 <i>l.</i> of which is for Mrs. Mullens' School, Calcutta.				James Russell ...	0	17	6	Less Expenses .	0	19	0	Robert Steel ...	1	0	0
A Friend, per Mr. James McLaren	5	0	0	Mrs. Russell ...	1	0	0	99 6 0				A Friend	0	10	0
Mr. W. F. Watson	0	10	6	23 <i>l.</i> 12 <i>s.</i> 6 <i>d.</i>				<i>Glasgow.</i> Juvenile Auxiliary Society.				Arch. Adam	0	10	0
<i>Shetland.</i> Walls, Congregational Sabbath.				Collected by Miss Margaret Gilliland, for the Institution at				<i>For General Purposes.</i> Wellington-street United Presbyterian Church Missionary Association	0	10	0	Wm. A. Orr	0	5	0
								Ditto, Sabbath School	2	13	10	Charles Grey ...	0	5	0
								Fisher	0	11	7	James Duff	0	10	0
								Rotten-row Sabbath School, per Mr. Aitken	0	15	0	<i>Exps. 5<i>s.</i></i>			
								Stone and Shott's Iron Company, Sabbath-schl. Missionary Society	0	15	0	40 <i>l.</i> 0 <i>s.</i> 4 <i>d.</i>			
								Kippoch-hill,				<i>Kelso.</i> G. Buchan, Esq. for the Chapel at Moka	5	0	0
												For the Widows' and Orphans' Fund	5	0	0
												10 <i>l.</i>			

£ s. d.			£ s. d.			£ s. d.			£ s. d.		
<i>Leith, J. Marshall, Esq. (A.)</i>			<i>David Mackenzie, Esq.</i>			<i>pendents, Rev. Mr. Young ...</i>			ROTTERDAM.		
10 0 0			<i>R. Ross, Esq. ...</i>			5 5 0			<i>Per W. Jay, Esq.</i>		
<i>Leitham.</i>			<i>Dr. Bramwell ...</i>			<i>Hawick.</i>			<i>Ladies' Auxiliary Society, for the</i>		
<i>For the Ship.....</i>			<i>Mr. J. Readie ...</i>			<i>Independents'-school, Mr. Munroe, for Ship</i>			<i>Native Teacher, Ebenezer Miller.....</i>		
<i>A Friend, for Widows and Orphans.....</i>			<i>Mr. L. Pullar... 0 10 0</i>			<i>United Presbyterian Church, Rev. Mr. Thompson ...</i>			<i>Children in the Sabbath-school of the English Reformed Ch., for the Ship ...</i>		
0 5 0			<i>Mr. R. Morton... 0 10 0</i>			<i>United Presbyterian Church, Rev. Mr. Gunion.....</i>			<i>Ladies' Society, for General Purposes</i>		
<i>11s. 6d.</i>			<i>Mr. W. Wood... 0 10 0</i>			2 10 0			<i>26l. 8s. 6d.</i>		
<i>Obas.</i>			<i>Messrs. J. Bower and Son</i>			<i>Denholme.</i>			GENEVA.		
<i>Congregational Sabbath-school</i>			<i>Messrs. J. and T. Forsyth.....</i>			<i>Collection.....</i>			<i>Per Rev. Charles Barde.</i>		
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<i>2l. 1s. 6d.</i>			<i>Mrs. Aikman ... 0 10 0</i>			<i>11. 13s.</i>			<i>Collected by the Evangelical Church at L'O-ratoire</i>		
<i>Paisley, Abbey Close Sabbath-school for the South Sea Missions</i>			<i>Subscriptions under 10s.....</i>			<i>Burntisland, for Ship</i>			<i>Youths attending the Monthly Prayer Meeting at the house of Mr. Barde</i>		
<i>0 7 9</i>			<i>Special Subscription, Mr. R. McLachlan....</i>			<i>Hamilton, for Ship</i>			<i>fr. 162</i>		
<i>A few Youths connected with the Church School, United Presbyterian Church, Aberdeen, for the Ship.....</i>			<i>1 0 0</i>			<i>Coldstream.</i>			<i>fr. 50</i>		
<i>2 7 6</i>			<i>Subscriptions, per Treasurer of North Union Presbyterian Church.....</i>			<i>Free Church, Rev. Mr. Rodgers</i>			<i>Produce of a Subscription Box in the Girls' School of Miss Malan, daughter of Dr. Malan</i>		
<i>Perth.</i>			<i>2 0 0</i>			<i>United Presbyterian Church, Dr. Thomson..</i>			<i>fr. 482</i>		
<i>Auxiliary Society.</i>			<i>Collections by Deputation. In Independent Chapel</i>			<i>Ditto, Rev. Mr. Porteous</i>			<i>or, 19l. 4s. 5d.</i>		
<i>Per Mr. J. Gray.</i>			<i>5 0 0</i>			<i>8l. 19s.</i>					
<i>J. Miller, Esq. ... 1 0 0</i>			<i>In Newland's Church, including Grant from Missionary Association 10 0 0</i>			IRELAND.					
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<i>T. Duncan, Esq. 1 0 0</i>			<i>Rev. Dr. Young's Church</i>			300 0 0					
<i>Hector Sandeman, Esq.....</i>			<i>2 19 0</i>								
<i>Rev. John Newlands, D.D.</i>			<i>St. Paul's Church 3 10 0</i>								
<i>Mr. R. Hay.....</i>			<i>City-hall, at Public Meeting ...</i>								
<i>Mr. Robert McLachlan</i>			<i>4 13 8</i>								
<i>Mr. John Gray... 1 1 0</i>			<i>Exps. 65s. 10d.; 51l. 11s.</i>								
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<i>H. Barclay, Esq. 0 10 0</i>			<i>Collections by Rev. W. Harbutt.</i>								
<i>M. Jameson, Esq. 0 10 0</i>			<i>Annan, Inde-</i>								

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<i>Of Mrs. Mary Petch, late of Anwell-street (3¼ per Cents)</i>	<i>£500 0 0</i>
<i>Of Edmund Gouldsmith, Esq., late of Highbury-terrace</i>	<i>150 0 0</i>
<i>Of Mr. J. Lawrence, late of Welford</i>	<i>19 19 0</i>
<i>Of Miss Janet Morison, late of Crief</i>	<i>5 0 0</i>

Further Contributions, belonging to the year 1850-51, unavoidably postponed.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., 108, Fife-place, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.



THE LIFE OF JOHN RUSSELL

BY J. R. RUSSELL

THE
EVANGELICAL MAGAZINE,

AND
MISSIONARY CHRONICLE.

FOR JUNE, 1851.

THE ELEVATION OF THE CHRISTIAN CHARACTER.

" 'T is Religion that ennobles man.
His mind unfolds its highest beauty;
His heart its warmest, tenderest sympathies;
Its purest, loftiest feelings; when brought
Beneath its mild and soul-subduing power.
It invests with all that's fair, and imparts
A love to all that's good."

SACRED MUSINGS.

To every person of correct and discriminating thought, and of enlightened piety, the development of character is always an interesting and important study; one associated with the most valuable results. It is most instructive and beneficial to contemplate the formation of mind, its gradual and beautiful unfolding, the awakening of the affections, the implantation and growth of sentiments which give a bias, a continual regulation to the manners, the conversation, the deportment, and a prevailing tone to the life.

The exhibition of the Christian character is peculiarly interesting and animating to the individual who values the religion of the New Testament, and who is influenced and habitually controlled by the Spirit of Jesus Christ:—the unfolding of Christian sentiment, the development of Christian feeling, the formation and discovery of Christian habits, and the steady and undeviating manifestation of Christian conduct, must be regarded as a truly beautiful study;

one pregnant with great principles and inestimable results.

It is unquestionable that, wherever there is the possession of Divine grace, there must be *character*, and there must be the exemplification of the *Christian* character:—the principles which form that character, the varied and lovely graces which compose and adorn that character, must be brought out,—clearly and unequivocally presented.

Still, what we want more decisively and generally to witness, on the part of the followers of the Redeemer, is the more commanding, the more elevating exhibition of the holiness and power of Christianity; in other words, the clearer and nobler manifestation of the Christian character.

How many Christians are like children—weak, fitful, capricious, deficient in energy! We want them to resemble "young men and fathers;" having the muscle, animation, and vigour of the one class, and the wisdom, sageness, constancy, and profound experience of the other.

How many Christians resemble the dwarfed and stunted shrub! There is life; but there is little beauty, little growth, little elevation. We want them to bear some similarity to the majestic oak of the forest, or the graceful and lofty cedar in Lebanon.

In one word, how many Christians are there who exemplify little of the harmony, the loveliness, the true nobility and grandeur of the Christian character! We want that character to be brought out in its full and rich beauty; its various points developed; its distinctive features broadly expressed; its fine tempers and characteristics decisively and harmoniously unfolded; so that we may *at once* say, when the exhibition is furnished—"This is religion! This is genuine Christianity! This is the man who resembles his Lord! This is the moral portrait on which we would fix our gaze!"

"A Christian is, indeed, the highest style of man."

The elevation of the Christian character may be seen, particularly, in *four* respects:—

I. In the *principles* which are developed and broadly maintained.

By principles here, we of course mean the sentiments which the disciple of Christ receives, which he regards as Divine and transcendently important, and by which he professes to be constantly governed. Those principles which are derived exclusively from the Bible; which have been implanted by the Spirit of Christ; which relate to God, to the Saviour, to sin, to holiness, to this life and a better; and which at once mould, regenerate, and beautify his mind and character.

Now, it is very obvious to every person of sound and enlightened reflection, that the elevation of the Christian character must spring from the development and maintenance of Christian principles. Those principles must be maintained in all their *harmony* and *entireness*; all are valuable, important, necessary; none must be wanting, none must be disregarded. The golden chain must not be broken; not *one link* must be severed. These principles must be maintained in their *purity*, in their consummate and Divine holiness, in their *nobility*, in their peerless majesty

and grandeur, in all their broad and practical aspects—all their tendencies, their issues, their happy, dignified, and momentous results.

There can be no elevation of the Christian character without a steady regard to these principles, and an undeviating maintenance of them. This is often forgotten, or shunned. Many persons talk about Christianity, and that with great freedom and volubility; but their conversation has no weight, no power, no lodgment in the mind of a listener acquainted with them, because there is no development of Christian principle, and hence there is no luminous, no decisive unfolding of the Christian character. It is a point which must never be kept in abeyance, that Christian principles lie at the foundation of the Christian character, and that character can have no solidity, no beauty, no elevation, no entireness, unless those principles are clearly avowed and vigorously maintained.

The elevation of the Christian character may be seen—

II. In the *feelings* and *affections* which are cultivated.

These feelings are not fitful and uncertain; these dispositions are not wayward, fleeting, and evanescent. They are not mere impulses, like the April day, continually changing; one hour the sunshine, another the shower; anon the blue and cloudless sky, and the dark and gathering storm. These feelings, moreover, do not spring from ignorance, but *knowledge*; they are not to be associated with darkness, but light. These feelings and affections, also, are not without a basis. There is an adequate foundation with which they are identified, and, indeed, the connection is close and inseparable.

There are three classes of feelings, of dispositions, where there is the elevation of the Christian character.

First. Those which are connected with *profound humility* and *lowliness* of mind. There will be no arrogance, no

self-conceit, no self-confidence, no self-complacency. There will be no vapouring; no airs will be assumed; no self-sufficiency will be cherished. Indeed, all "boasting will be excluded;" all self-inflation will be annihilated.

Secondly. Where there is the elevation of the Christian character, there will be those feelings which are connected with *eminent devotion*. Those emotions which lead to fellowship with God, and which uniformly result from it, will be cherished and beautifully expressed. The affections glowing within the bosom will be pure and celestial. There will be a holy atmosphere breathed, and a holy and divine fire enkindled, and that fire will be continually fed. The flame on the altar will ever burn serenely, yet brightly.

Thirdly. There will be those feelings which are identified with *holy love*. Love to God as the universal Father, as the Father, especially, of those who believe; love to Christ Jesus as the Son of God, the living and ever-present Head of the Church, the great Apostle and High Priest of our profession, the compassionate friend of sinners, the all-sufficient Redeemer of the world. Love to the Holy Spirit, by whom the disciples of Christ are all enlightened, all renovated, all purified, all "sealed to the day of redemption;" love to all "the brethren," because they breathe "the Master's" Spirit, develop the Master's image, realize the Master's favour, and will dwell and reign for ever with the Lord Jesus in the kingdom of celestial glory. It is very apparent to every rightly constituted mind, to every heart brought under the subduing influence of Divine truth, that there can be no elevation of the Christian character, unless these classes of sanctified emotions are broadly exhibited.

The elevation of the Christian character will be seen,—

III. In the *habits* which are formed.

By *habits* are denoted regular and daily courses of thought, of purpose, of

action, the result of certain views definitively formed; certain principles definitively received and maintained. Every real Christian is the creature of habit—habit springing from enlightened thought, deeply seated conviction, and sentiments cordially and unhesitatingly embraced; and, where there is elevated piety, *four* habits will be unceasingly maintained.

First. The habit of *Christian activity*. The disciple of Christ who is marked by the elevation of his religious character, cannot be lukewarm, sluggish, habitually cold and indolent in the service of the Redeemer. It is utterly impossible. His principles, his spirit, his privileges, his obligations, his hopes, all compel him to develop temper and conduct diametrically opposed to coldness and insensibility. He must be animated for God; he must be zealous for the honour of his Divine Lord; he must be alive in the service of Him who has redeemed him with his most precious blood.

Secondly. The habit of *Christian consistency* will be exemplified. Where there is elevation of religious character, there will be nothing broken or disjointed. There will be a beautiful harmony between profession and conduct. The noble-minded and noble-hearted believer will be *one man*. There will be a transparency about him at all times, in all situations, in all places, and amidst the diversified relations of life. There will be the integrity, the entireness, of the Christian character developed. There will be the consistency of the man of high principle exemplified.

Thirdly. The habit of *Christian benevolence* will be unfolded. The disciple of elevated piety will not be a cold-hearted, selfish, unfeeling professor, without kindness, sympathy, genial or warm emotion. He will not live for himself, but expressly for the benefit of others. He will be always endeavouring to be useful to the extent of his means, and within the range of his

powers. His motto will ever be, "I must aim at *doing good to some*, however young, feeble, ignorant, unworthy, and depraved." Every opportunity will be embraced by which he may lessen the sum of human misery, or augment the sum of human happiness. Resembling his generous and Divine Master, he will "go about doing good." Within his sphere the light of heaven will be shed, and the warmth of Christian love will be diffused.

Fourthly. Where there is true Christian elevation, there will be the habit of doing everything from *principle*. His religion is not the mere creature of the imagination, nor is it the fruit of ignorance or fanaticism, and it is obviously not the result of merely occasional excitements and momentary feelings. It is the issue of strong and enduring principle. It has weight, power, permanent influence. It does not pass away with the *first* causes of excitement, the *first* ebullition of warm feeling, the *first* passion of zeal. This is true Christian elevation. How superior to the spirit of the world! There is nothing about it that is mean, sordid, or creeping. Principle, high principle, is uniformly associated with it. It is always identified with the glory of Christ. It prefers ten thousand times to die faithful to the Saviour and his cause, rather than to live unfaithful; to die with Christ, under circumstances, externally, the most ignominious and distressing, rather than to live without the Redeemer, or without being consecrated to his service.

The elevation of the Christian character will be seen,—

IV. In the *motives* which prompt to action.

These will be habitually felt, and will be very powerful in their influence. They will also be palpable. Others will perceive that the springs of action are pure, generous, noble, free from everything sordid, unhallowed, or unworthy. Where elevated piety is possessed and

cultivated, the individual unfolding it will be governed, invariably, by *three* motives.

First. That *his own Christianity* may be *exemplified*, and so exemplified as that there may be no mistake or uncertainty. He is very anxious that his religion may be seen and felt; that it may be apparent there is no insincerity or delusiveness about it. He is very solicitous to give the practical evidence that he is a child of God, an undisguised follower of the Lamb; that he is enlightened by his Saviour's spirit, warmed by his Saviour's love, and ardently desirous of advancing his Saviour's honour.

The Christian of elevated piety will be incited by the motive,—

Secondly. That his fellow-men may *receive a blessing* through his instrumentality, and especially the young, the ignorant, the careless, and the depraved. He longs to be the agent, however humble, in reliance on the Spirit of God, of dissipating their moral darkness; of correcting their errors; of subduing their prejudices against the truth; of inducing thought, meditation, and inquiry on the great subjects involved by Christianity. His supreme desire is to win them to the Saviour, to bring them into the fold of redeeming love, to attract them to Calvary, to draw them to heaven.

His third motive is, That the Lord Jesus Christ may be *glorified*. This is his *master* motive; this his *ruling* passion; this his *absorbing*, his *inextinguishable* desire. He has no other ambition than to promote the honour, and extend the kingdom of that Redeemer, who died that he might live, and has entered into heaven, that he might reign for ever with Him in Paradise. If Christ be pleased, the disciple of elevated piety is well pleased; if Christ be glorified, he is more than satisfied—he "rejoices with exceeding joy."

How finely were these motives brought out by David Brainerd, by Henry Mar-

tyn, by John Howard, by George Whitfield, by Samuel Pearce, by Edward Payson, above all, by the Apostle Paul! They were the great principles governing their lives, and habitually controlling their thoughts, arrangements, and daily course of action.

With how much beauty and majesty was this elevation of the Christian character unfolded by the eminent John Howe! How pure was his spirit! how noble were his principles! how God-like his aims! how transparent his motives! how exalted and seraphic his piety! Nothing strikes and delights us more, in contemplating his character, and examining his writings, than the serenity and dignity of his mind and spirit. To use an expression of Bates—"he seemed to live above the clouds"—to dwell in the serene; in other words, he caught and diffused the very spirit of heaven. So it was with Archbishop Leighton. Who can read his life, who can investigate his character, who can examine his chaste and beautiful compositions, without being impressed with the truth and force of this observation?—"When we get near Leighton, we seem to be approaching one who had the very temper of his Lord, the very temper of the world of unbounded serenity, holiness, and love."

Would that the professed disciples everywhere, in the present day, were more characterised than they are by that elevation of piety we have been concisely illustrating and emphatically commending! This is what we want, to give beauty to the character, holiness and usefulness to the life. This is what we require, to adorn, sanctify, and regenerate our families. This is what we need, to secure a revival of religion in all our churches, and to give a tone, as well as efficiency, to the Christian ministry. This is absolutely essential to gain the unconverted, and to draw the wanderers into the fold of Christ. This is imperatively required to sustain our benevolent and missionary societies, to augment their resources, and to widen the extent of their influence and successes. This is indispensable to accelerate the millennial period—that era of joy and triumph, when the light of Divine truth shall be everywhere shed, the power of Christianity be everywhere felt, and the blessings of the religion of the New Testament everywhere enjoyed.

"Mighty Saviour! thou art glorious,
Stretch abroad thy powerful hand!
May thy people see thy gospel
Going forth at thy command;
And, in heaven,
May myriads before thee stand!"

EVANGELICAL CONTINENTAL SOCIETY.

(To the Editor of the EVANGELICAL MAGAZINE.)

DEAR SIR,—The eyes of all men are now turned upon Paris; it appears as if that were to be the spot on which all great European questions must be decided. The attention of our own government has been recently engaged, and the anxieties of our country excited, by questions originating in that city. The surface of French society presents many serious causes of alarm for the peace of the world; but, Sir, there is a mighty

power silently at work beneath that surface, greatly calculated to re-assure the timid and to encourage the hopeful. If only to promote this end, perhaps you will insert the following brief sketch of its operations, and thereby much oblige the Committee, on whose behalf I have the honour to be, dear Sir, your obedient servant.

Towards the conclusion of its last

Report, the Société Évangélique de France indicated to its constituents the motives which had determined it to take an active part in the evangelization of Paris. In its Report for the present year, it gives an account of the manner in which that resolution was carried into effect.

They have concentrated their efforts in three different quarters of the capital. In the Faubourg du Temple, in the Faubourg Saint Antoine, and in the Faubourg Saint Marceau.

In the Faubourg du Temple, their efforts have been directed to the continuation of a very successful attempt, which had been commenced by a few Christians some twenty years since, to make known the gospel in that quarter. An abundant blessing appears to have rested upon this work, and although it must be known to many of your readers, I have no doubt that they will read the following details concerning it with interest:—

In 1830, an epoch in which it was believed that religious liberty was about to become a reality in France, the Lord put it into the hearts of some of his servants to open places in different parts of Paris for the regular preaching of the word. Amongst other places, they selected the Faubourg du Temple, in consequence of finding there several pious families of the working class, with extensive connections, as a nucleus to begin with. The place opened for the preaching was a room in the upper part of a house; but the services attracted such crowds, that after the fourth or fifth meeting, it was found necessary to look out for more spacious accommodation. This measure became more necessary, as the friends engaged in promoting the development of this interesting movement, had felt from the beginning, that in order to secure its continuance, they must attend at the same time to the children as well as the adults. Whilst organizing the meetings for worship, therefore, they deter-

mined also to open gratuitous schools; but the number of children that applied for admission (more than two thousand at once) showed these friends that it would not do to confine themselves within the narrow limits which they had assigned to themselves at first.

Whatever diffidence they might have felt, as to the propriety of extending their efforts, was removed by the parents, who, although repeatedly apprised beforehand, and knowing perfectly well that one of the essential objects of the instruction to be given in these schools was to attach those who received it, by living ties, to the religion of the Lord Jesus, apart from all human inventions, instead of cooling in their eagerness to get their children admitted, became still more urgent. Never did a missionary effort commence under happier auspices; and never was there a greater necessity for making the means of action proportionate to the offered facilities. The friends charged with the work comprehended this, and firmly depending upon the assistance of heaven, they put their hand resolutely to the plough. Their trust in God was not vain; at the end of a few months they found themselves in a position to remove into a large and beautiful house, situated in the Rue Saint Maur, and surrounded with spacious court-yards, with ample accommodation for both the religious services and the schools. Here there was plenty of room for more than a thousand children, arranged in classes. These steps served as a guarantee for the permanency of the establishment, and therefore confirmed the confidence of the population in our friends. That this confidence has gone on increasing, is best proved by the precious results produced in numerous families by the preaching of the truth, and the instruction of the young. Grown people from all parts of this vast quarter of Paris crowded to the chapel in the Rue Saint Maur, to hear the truth expounded; whilst parents in

large numbers begged for the admission of their children to the schools. The throng, in short, was so great, that three establishments like that in the Rue Saint Maur, would not have furnished room for all the candidates for admission. Such was the commencement of this encouraging work in the Faubourg du Temple. The Société Evangélique de France did not take it up till last year, and the Committee, before rendering an account of their own stewardship during the past year, gave a brief summary of the operations of those who preceded them in the direction of the movement. The work, as has been already stated, commenced in 1830, and during the nineteen years that it remained under the control of its founders, they dispensed nearly £7120. They calculate, that during that time many thousands of adults have attended public worship, and that from fifteen thousand to sixteen thousand children have received instruction in the schools, of a kind to lead them in the way of salvation. In the course of these nineteen years, twenty thousand copies of the Holy Scriptures, and more than a million and a half of tracts, have been circulated amongst the families of the quarter. Such means of evangelization, if blessed as their promoters hoped, ought to have proportionate results. It is very difficult, however, to estimate the real effect of such efforts upon a population continually fluctuating, composed of working people who are obliged to change their residence continually, to suit their employment. This is, doubtless, to be regretted; but it is not so grave an inconvenience as it may at first appear. The adults and children who have been thus instructed, at different times, have in turn become evangelists themselves, and instructed others at a distance from the original sphere of operations; and thus the effects really permanent and discernible in the Faubourg du Temple are of a highly encouraging character. There has

been an extensive spiritual awakening amongst both children and adults, and a striking moral reformation in a very large number of families. The testimony of the Police Commissary of the arrondissement on this point is peculiarly valuable:—"Since you have been labouring amongst us," said he to the minister who has superintended the mission for some years, "it is certain that my duties have become much more easy; there have been fewer offences committed in the interior of families, and fewer evil actions to repress out of doors, amongst children and young people."

This witness is true, and gives a new proof of the inestimable benefits which the gospel confers on society at large, even where its influence is indirect only. What must it be, then, when its full force is felt upon the heart, inculcating the love of God and of our neighbour! calming the violent passions of men, rendering them better fitted to enjoy and promote whatever happiness this present life affords, and preparing them for perfect happiness in the life to come! Well may we repeat the Divine words, "Righteousness exalteth a nation," and without it, legislative measures, and social regulations, will in vain attempt to arrest the career of either individuals, families, or communities, to inevitable ruin. The report of M. le Pasteur Burnier, who directs this important work, is filled with facts of the most encouraging and interesting character; but it is thought prudent to abstain from publishing them, lest it should be the means of attracting to the poor persons who are the objects of his ministry the attention of the numerous and active enemies of the gospel with which Paris abounds, and of subjecting them to a painful and damaging persecution. British Christians will rejoice to be informed, that the Word of Life is making secure and rapid progress amongst the lower and middle classes in this quarter of the French capital;

that the spiritual temple, like its prototype in ancient Zion, is rising without noise, and giving daily confirmation to the hope that it will one day be completed. Let Christians of all classes and denominations consider the grand results likely to issue from this important movement. Here, we would say to the politician, is the true guarantee of an *entente cordiale*; to the commercial man, Here is the fountain of all peace, prosperity, and all earth's best blessings; and to the servants of Christ generally, Your Master is doing a great work; come ye to his help against the

mighty. The principle of spiritual life has begun to tingle in the extremities of Parisian society; who that loves God and man will refuse to aid its development, until it informs and animates the whole body? Then shall cease these doleful rumours of war, which fill men's hearts with uncertainty and fear. Then shall national enmity, that thing of darkness nourished by bad men and wicked principles, be banished to its native regions. No narrow faith shall divide hearts which Divine grace has united; Christ shall be our master, and all we who love him shall be brethren.

EVANGELICAL PIETY IN THE CHURCHES, THE BEST ANTIDOTE TO POPERY.

No. III.

WE have stated in two former articles the happy influence of piety to preserve from the snares of Romanism, both in individuals and in families. We proceed to offer a few remarks on its equal necessity and fruitful power, to the same effect in churches.

And here, in the outset, let it be observed, that by the term "churches," we do not mean any national or provincial establishment which bears that name, or any aggregate body of nominal Christians whatever, associated with the State; because the appellation "church" is nowhere applied in Scripture to such a society, though even in reference to them, it is very evident that the increase and prevalence of genuine religion would separate them far enough both from Puseyism and Rome. But we more particularly mean those Christian societies which are formed after the model of the New Testament, evangelical in their faith and order, independent in their constitution and discipline, and subject to no authority but that of the only Lord and King in

Zion. These institutions have ever been the most effectual for the conservation of the purity of Christian truth and worship in ages that are past, both in this land and in others. They are so at the present time; and will, doubtless, so remain to the consummation of all things. We wish just to remind them of their position, the design of their formation, and their obligations at the present period.

In appointing and commanding that his disciples should associate together for their mutual edification and the observance of his ordinances among them, and form themselves into Christian societies in every place where they should be called to himself, it was, doubtless, the design of their great Lord and Master that they should act for all purposes of moral defence and aggression in the world, of illumination, sanctification, and salvation. They were to enlighten its darkness; to counteract its corruption; to promote its renovation. From them were to emanate that moral light, that healthful

influence, and that redeeming power, which should tend gradually to overcome all the operations of evil, and restore our fallen race to the service and homage of its rightful Sovereign, and to subjection to Jesus Christ as its Lord. To fall into a state of lukewarmness and indifference, to contract the pollutions of the world, or to comply with any of those idolatrous practices by which they are surrounded, would obviously be to defeat the end of their creation, to nullify that healing influence which they have received from the Spirit of all grace, and to extinguish their light in the darkness around. Nay more, it would be to deepen that darkness, to augment that corruption, and to perpetuate the spread of alienation and enmity to the blessed God in his own world. The best thing corrupted is always the worst. "If the light that is in you be darkness," said the great Teacher, "how great is that darkness!" Of all idolatry on the face of the earth, that of an apostate Christian church, which has borrowed the rites and ceremonies of Puseyism, and the idea of "gods many and lords many" from the mythology of the heathen, must be the most injurious, the most criminal, and the most provoking, in the sight of a holy and a jealous God.

Aware of this, and of the infinite importance of the preservation of the purity of truth, of worship, and of morals, how anxious should all the churches of the saints be to maintain that high order of Christian piety and spirituality from which alone will flow their prosperity and security in times like these! Everything, under God, will depend on the internal state of the unendowed and independent churches of this land for the maintenance of the conflict between truth and error, and for the successful issue of the controversy between ritual and evangelical worship in these realms. If they are strong "in the grace of Christ," healthy in their love of Chris-

tian doctrine, and vigorous in the "fruits of the Spirit," all the coruscations of Roman ambition will fly innocuous around, and all their attempts upon our Protestant Zion will recoil upon themselves. We want but the power of original, enlightened, fervent piety in our churches, to ward off every assault from the invidious foe, and to turn every weapon lifted up against us into an instrument and an occasion of greater prosperity. Whatever measures politicians may devise, and whatever means of an external nature the friends of truth may employ, our greatest strength for repulsion and conquest will be within. The only reason why the states of Greece did not sooner yield to Philip of Macedon than they did, was their integrity and union among themselves.

As in the civil, so in the sacred; as in the natural, so in the spiritual world, union is strength. Life is manifested by progress, energy, activity, and these re-act and promote vitality. The more the oak flourishes above ground, and spreads its branches to the sun, and its leaves to catch the falling dew, and both to brave the storms—the stronger will be its trunk, and the deeper its roots beneath the soil. So will it be in the churches. The great thing wanted in the present day is an increase in all Christian societies of the original light and love, the power and grace, the growth and development which marked the apostolic communities at the beginning. If a larger measure of that union and zeal, that brotherly affection towards each other, and firmness of attachment to their common Lord and Master, which they displayed, could be attained and manifested by us in this age, with correspondent activity in the Saviour's cause, the roots of the tree of life would be deepened among us, its branches be extended, and its leaves soon be shed for the "healing of the nations." The cause of gospel truth would be strengthened a thousand-fold, and, receiving a mighty impulse from within and from above,

would travel forwards "in the greatness of its strength" to universal conquest. This would be our security. We should suffer no loss then. There would be no danger of our "candlestick" being removed out of its place, or of its lustre being dimmed. "Wisdom and knowledge would be the stability of our times, and strength of salvation." Our defence would be "the munition of rocks." "The salvation of Israel would come out of Zion;" and a "glorious high throne from the beginning be the place of our sanctuary." All those means, therefore, which are incumbent at any time on the followers of Christ to employ, in order to promote their internal strength and activity, their social progress and prosperity, are especially incumbent now, and must be employed with an assiduity, earnestness, and zeal, proportioned to the occasion.

First, therefore, with all affectionate reverence and love, we observe, *The "trumpet" of the pulpit must give no uncertain sound.* A divided, partial, time-serving testimony there would be worse than vain. A negative strain of preaching can do nothing to counteract the positive elements of evil, which are everywhere in operation around; and anything approaching to rationalism, the mere Germanic system, which pays more homage to reason than revelation, and virtually makes the latter a worshipper at the shrine of the former, will avail us little. Not by such lucubrations, or ratiocinations, will the demon of superstition, or the power of depravity, ever be cast out. The "idea" of the human mind, however apparently original and far-fetched it may be, and the most elaborate disquisitions on the innate beauties of virtue, and the lofty powers of humanity, will be merely as "sounding brass and as a tinkling cymbal." That strain of preaching which is evermore hovering about the cross, but never at it, which ignores all the leading doctrines of "salvation by grace," in the apparent attempt to find

out a more excellent way, and substitute it in its stead, is an insult to the Author of Christianity, and a mockery to the spiritual necessities of the soul of man. It will not be charmed, it will not be convinced, it will not be converted by any such speculations as these, which oftentimes do more to exalt the preacher and show his intellectual powers, than benefit the hearers and extol "Christ Jesus the Lord." Away with all such metaphysical discussions and rationalistic tendencies! The apostles did not employ them. The time for them is not now. They never promoted the great designs of human redemption; they never will. The pulpit of the gospel is a sacred place—sacred to Christ, sacred to the truth as it is in him, sacred to the salvation of the souls of men; and grievous will it be, if, in the present day, it be in any way perverted to "another gospel," or the inculcations of "philosophy and vain deceit," and of "science falsely so called." Such weekly exhibitions will do no execution. They may excite admiration, perhaps surprise, and the taste of Athenian auditors will be abundantly gratified; but the Spirit of God will not own them, nor will the obstinacy of the human heart yield thereto. For all the purposes of sanctification and salvation they will fall powerless to the ground, and leave the alienation of man from God, and the enmity of the unrenewed will, in a state of distance and rebellion still. "*Non tali auxilio, nec defensoribus istis.*" The kingdom of God needs other helps and other defenders in these times. There must be a clear and distinct avowal of gospel truth; an entire homage of reason with all its powers, and of imagination with all its flights, to revelation; and a full exhibition of "Christ and him crucified" in all the ministrations of the sanctuary; even as the sun, at noon day, illumines the world, and gilds all with his rays. No other expedient will ever be found for the recovery of lapsed man, or the renovation of

his diseased powers; no other asylum for the destitute, or hope for the lost. It is vain, it is criminal, to delude our fellow immortals with the expectation that there will be, or to present to them the illusions of human device for the substantial verities of the truth of God. They ask for "bread," we must not offer "a stone:" nor for "a fish" must a "serpent" be given. It will be our peril, their loss. Woe be to the preachers of the present day, that extol the powers of the human mind, but depreciate the grace of Christ; that give all prominence to the one, but conceal the other! They will labour in vain, and "spend their strength for very vanity." Such a ministry has never yet "wrought any deliverance in the earth:" it never will. The conquest over sin, the world, and superstition, must be obtained some other way. Not by such testimony will the wanderer be reclaimed, the vacillating be preserved, the feeble strengthened, or Puseyism and Rome be overcome. "But I, if I be lifted up from the earth, will draw all men unto me."

Next to purity and power in the pulpit, must there be *devotion and spirituality in the pew*. The influence of the people among the Nonconformist and Independent churches is prodigious, either for good or for evil. The effects of their spirit and conduct are now felt and manifested over all the interests of Zion, and those interests are sure to rise or decline in proportion as the people are holy, spiritual, and evangelical. If they are not devout, if they are not united in the simplicity and faith of the gospel, and habitually under its power, the most energetic and excellent ministry will be expended among them in vain. The affection of John, the depth of Paul, the energy of Peter, the eloquence of Apollos, would be fruitless and unprofitable. We cannot imagine a more awful subject for reflection, or a more glaring anomaly, than a people professedly associated together for the faith of the gospel, but in their asso-

ciated capacity destitute of its influence, and exhibiting nothing but the spirit of formality and of the world. Division, discord, indifference, unsanctified intercourse, mere convivial friendship, are alien from "the law of the spirit of life in Christ Jesus," and can produce no effects in union with the truth and love of God to a lost world. They are the bane of the churches wherever they exist, and are sure to make way for the entrance of delusion and the spread of error. "The law of the house is holy." "The church is the pillar and ground of the truth." The new commandment is that of love. And only by the union and exhibition of all these will the designs of redemption be promoted, and the cause of vital Christianity be upheld. Let these be maintained among the people. Let "holiness to the Lord" be inscribed on all that pertains to His house. Let the "truth of Christ" be dear to every heart, and preferred to every other theme. And let the love of the brethren reign, each esteeming another better than himself; whilst in the sanctuary everything bears the aspect of those who worship God in "spirit and in truth;" and from that tabernacle the cloud of the Divine presence will not remove, and within it life and peace and joy will dwell. From the precincts of so hallowed an enclosure no friend will depart, and into it nothing hostile or destructive will enter. In vain would the spirit of discord or of Rome try to find admission there. Holiness, devotion, and love, would repel every intruder, and be a bulwark of defence around the whole. Others would take "knowledge of them that they have been with Jesus." The stranger coming in would report that "God is with them of a truth." The King would be "held in the galleries;" her walls would be salvation; her gates praise; and there would be "nothing to hurt or destroy in all the holy mountain of the Lord."

In order to the production and enjoyment of this happy state of things in the

churches, and with a view to raise up an effective barrier against all the machinations of evil, and especially of Rome, there must be among us *a great increase of the spirit of prayer*, and a manifestation of it on all those occasions which are set apart and sacred to the exercises of devotion. It is mournful to see the prayer-meeting lightly esteemed, and the lecture on the week-night or the sabbath far more preferred. The one is the address of a mortal to his fellow-mortals, the other the approach of united minds to the footstool of the eternal God, and their invocation to the Most High. The one is the voice of instruction, and communication betwixt man and man, the other the voice of supplication to the Infinite Fullness and Source of all light and love. Can too much importance be attached to it? Can too much blessing be expected from it? We are in danger of undervaluing it. The prominence given to preaching in our system, and the time occupied in it, though neither too great, has probably a tendency to the depreciation of the Divine ordinance of united prayer, and an unconscious indifference to it in our minds. But it was not so from the beginning. The first meeting which the apostles and disciples held after the ascension of their Lord, was a prayer-meeting in that "upper room" at Jerusalem; and from that time to the present, through all the eventful history of the Church of Christ, meetings for social and united prayer have been amongst the most effective means of her prosperity. The praying church has always been the prosperous church; the hour of prayer the most sacred, the most uniting, the most influential, the most profitable. It is that which brings us nearest to each other, and nearest to God; that which opens the windows of heaven, and brings the blessing down. Then it is that our feebleness "takes hold" of Divine strength; our insufficiency of God's all-sufficiency; our emptiness of his fullness. The Sabbaths, the

ordinances, the efforts of the Christian Church, are all sanctified and rendered effectual by prayer; and in proportion as the Monday evening prayer-meeting is remembered and enjoyed, does the ministry become strong, and the cause of truth and love prevail. The maintenance of communion with God will always keep the way open for communications from above, and, gathered around the footstool of mercy, no influences of earth will touch or hurt us; whilst, on the ladder of faith, and of a Saviour's mediation, angelic spirits will descend to encamp round about those that fear the Lord. Thus united, we shall be defended. Thus established and thus employed, firm in attachment to truth, and frequent in the utterance of dependence on its Divine Author, "the weapon that is formed against us shall not prosper, and every tongue that riseth up in judgment shall be condemned." No evil need be feared. Or, should it approach, "when the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him."

Next to the cultivation of the spirit of prayer, at the present time, is the importance of *union, forbearance, and brotherly love* among ourselves. Never were the churches more loudly called upon to remember the "new commandment" of their Lord than now, and to put forth all the suitable exercises and manifestations of compliance with it towards their brethren. With peculiar emphasis does that apostolic injunction sound in our ears, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." The mantle of love must now be employed more frequently than ever, not to cloak sin, or screen the transgressor, but to cover each other's imperfections, and be thrown over the weakness and infirmities of brethren. There must be a tendency to

look more at the Divine than the human ; more to what grace has done than to what of nature remains. " There goes John Bradford," said that eminent Christian and martyr, when he saw a criminal passing by, " were it not for the grace of God." And how often may we appropriate to ourselves, and should appropriate to others, such a reflection as this ! We mourn over the faults of others, and perhaps dwell upon them, forgetful how many we have in ourselves, and how much of real religion there may be even in those whom we are disposed most freely to condemn. The question is not, " Are they all that they should be ?" before we can love them ; but, " Is there any good thing found in their heart towards the Lord God of Israel ?" Has Christ received them ? Is there any scriptural reason to hope that they " have passed from death unto life," and have come over the boundary into the kingdom of God ? Then must we receive them, love them, pray for them, associate with them, and do all in our power to help them forward, as friends and followers of the same Master, of Him who " will not break the bruised reed, nor quench the smoking flax." The fellowship of the Christian church was never yet perfect ; nor will it be, till the imperfections of time give place to the attainments and glories of eternity. It is an institution for discipline, a relation for improvement, for the very purpose of correcting what is amiss, promoting what is good, and supplying what is wanting. As such it should be regarded by all ; entered upon by the young Christian, encouraged by the old ; each one endeavouring to promote the other's welfare, " until we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This should be our aim, both for ourselves and our brethren. Progress is the law of the Christian church. The noblest developments and the highest

improvements of human nature are to be made therein. And therefore, whilst they are in process, and till they be attained, our motto should be that of the good old Puritans, " In things necessary, unity ; in things indifferent, liberty ; in all things, charity." O when shall the happy day come when this shall be exemplified in every society of believers ! Then shall the world again say, " See how these Christians love !" and approving spirits that minister to our salvation, exclaim, " Behold, how good and how pleasant it is for brethren to dwell together in unity."

Finally, eminent piety in the churches, as the best preservative from the snares of Popery, should manifest itself at the present time by *renewed and increasing activity in the Saviour's cause*. Never was this more urgently called for than now. If ever Christians might slumber at their post, or indulge in the peaceful lull of security, it is not in times like these, when dangers thicken, the storm is gathering, and breakers are all around. To sleep now, and be indifferent to the issue of the pending conflict, would be as culpable as the supineness of the sentinel, who should slumber when the foe was lurking ; or that of the mariner, who should be indulging when the tempest was bursting from the clouds. Every eye must be wakeful, every heart intent, every hand employed. To devise means of usefulness for the edification of the body, and for the furtherance of these glorious purposes for which the churches of Christ are by Him constituted and sustained, should be the aim and occupation now of every one that bears the Christian name. In such a world as this there is something for all to do—ordinary work for ordinary times, and special employment for special seasons. Much is to be achieved in promoting the stability, the union, the progress, of all the followers of the Lamb ; and much more in gathering others into the fold of the good Shepherd, " besides those who are already

gathered." "There remaineth much land to be possessed." The ignorant are to be taught, the careless admonished, the wandering reclaimed, and the young brought to the paths of peace. Aggression must be constantly made on the empire of darkness and indifference around; and assaults, well originated and well sustained, be directed against the citadel of Satan and of selfishness in our world. All will fall short of what duty, obligation, and necessity require; and the utmost efforts we can employ be far disproportioned to the greatness of the work to be performed. But that work is intrusted to the Church's care, and is to be effected by her instrumentality. To carry it forward is the design of all the wisdom, love, and grace, bestowed by the ascended Redeemer on his people; nor will He acquit them from their obligations till they have finished their testimony for Him, and, by the work of faith, and labour of love, gained the world to His side. For this their time is prolonged, and they are not "taken out of the world." For this He lives, and patiently waits, till all

things be put under Him, and till "his enemies become his footstool." He sways the sceptre of the universe, and superintends the movements of Providence, with a view to the final result for which He died, and for which the sufferings of Gethsemane were endured. And not till this is realized, and in it He beholds the fruit of "the travail of his soul"—not till the "accuser of the brethren is cast down"—not till "Babylon the great" is fallen, and every corrupt and hostile power usurped over His church is no more—not till the heathen be gathered to Him for his inheritance, and "the uttermost parts of the earth for His possession,"—will the labours of His servants end, or His followers be released from watching, toiling, and conflict in His cause. Glorious consummation! Till then, till Rome is conquered by union, truth, and love, may we all have grace to be faithful to Him who bought us with His blood; "stedfast and unmoveable, always abounding in the work of the Lord."

M. C.

THE OPENING OF THE GREAT EXHIBITION.

THIS unique and magnificent Edifice was opened by our beloved Queen on May-day. Nothing could exceed the grandeur of the spectacle, or the order which pervaded all the arrangements. As her Majesty proceeded, in state, from Buckingham Palace to Hyde Park, she was greeted with the warmest demonstrations of affection by thousands of her loyal and attached subjects; and when she entered the Crystal Palace, attended by Prince Albert, the Prince of Wales, the Princess Royal, her Ministers of State, and Ladies of the Court, it was delightful, beyond expression, to mark the enthusiasm which spread like an electric shock through the vast and

imposing assembly, waiting with breathless anxiety to hail the approach of their patriot Queen. The national anthem, which has been set apart to the expression of loyalty to our British Sovereign, was never before sung with equal effect, or with more entire cordiality. We perceived a glow of inexpressible satisfaction stealing over the countenances, even of foreigners, as they witnessed the undissembled expression of loyalty and good feeling which marked the reception of Queen Victoria, and which, by sympathy, was extended to her illustrious consort, Prince Albert. Those who witnessed the scene which took place as her Majesty, with all her native grace and dignity,

took her seat upon the throne, can never forget it, or lose the impression, while memory holds its seat.

When the national anthem had ceased, and the assembled thousands were hushed into expectant silence, his Royal Highness Prince Albert drew near to the throne, and read, in the name of the Commissioners, a Report full of information upon all material points relating to the rise and progress, the objects and arrangements, of the Exhibition. One fact was very prominent,—that of 15,000 exhibitors nearly one-half are British. When her Majesty's answer was returned to the Commissioners' Report, the Archbishop of Canterbury, by a most fitting arrangement on such an occasion, offered up a prayer peculiarly distinguished by the appropriateness of its petitions, and the devout simplicity of its spirit. We felt that it had but one defect, which we are utterly at a loss to account for, that it contained no supplication for the Queen and the Royal Family.

At the close of the prayer, the choir, perhaps the most complete one that ever performed on any public occasion, sung the Hallelujah Chorus, and the effect produced was overwhelmingly sublime.

The last act of the imposing ceremony was performed by the Marquess of Bredalbane, who in a distinct voice announced that the Queen declared "the Exhibition open;" when the loud flourish of trumpets proclaimed the fact to the assembled multitude.

We were much gratified in observing the perfect good humour which pervaded the assembly after the Queen had retired, and all the barriers had been taken down. There was, indeed, a little jolting, and a few rude people mingled in the crowd; but the most sanguine friends of the Exhibition could scarcely have expected so much of order and propriety in so vast a concourse of people from all parts of the world.

It is said that, in one or two places,

in the line of procession from Buckingham Palace, there were a few acts of petty disorder; but, upon the whole, it must be regarded as a striking proof of good arrangement and growing civilization, that so many human beings could have been drawn together to one spot, on a day of public rejoicing, with so little to occasion pain or regret.

Now that the Crystal Palace is open to the public, and thousands have examined its interesting contents, we may be forgiven for indulging a few reflections on so remarkable a phenomenon.

We never sympathised with those who frowned upon the undertaking. The fears of danger entertained by some good people appeared to us purely ridiculous. Those who compared it to the Tower of Babel, and identified its interests with the presumption of the Babel-builders, under the guise of piety, were chargeable with the grossest calumny. The enemies of free trade, who made it a pretext for assailing all who differed from them, only evinced the weakness of their cause, or something worse. And those who clamoured against the appropriation of a portion of Hyde Park, the least valuable to the public, and the least frequented by them, lost sight entirely of the fact that an abundant compensation was in store for the people for this temporary subtraction from the space allotted for their public walks. They would, we are persuaded, have the Crystal Palace a thousand times rather than the open ground on which it stands.

Looking calmly, then, both as Christians and philanthropists, at the great Industrial Exhibition, we cannot but regard it as a gratifying sign of the times—as an omen both of progress and happiness.

1. It is a step towards *international good-will*. Whatever brings men of different nations into amicable intercourse, for the accomplishment of objects of common interest, must tend to soften the asperities of the past, to obliterate pain-

ful remembrances, and to render future collision less probable. There was no man in the Exhibition, on the day of opening, upon whom foreigners, and even Frenchmen, looked with greater deference and respect, than the Duke of Wellington, as they stood with the great Warrior on the same platform of amity and industrial rivalry.

2. It will afford *practical demonstration of the state of art and manufacture throughout the world*. All that might be written on this subject could never so thoroughly impress the minds of the people as the sight, with their own eyes, of the actual productions of the comparative skill and industry of different countries. The representatives of all nations, who may visit the Exhibition, cannot fail to benefit by being able to make such a comparison of the real progress of human invention; and, from the vast resources of England, she must have more than an equal advantage with her foreign neighbours.

3. It will prove a *beneficial and elevating source of amusement to the people*. They must have recreations of some kind; and how often do they prove to be of the most degrading and demoralising tendency! But the Crystal Palace will open to the people a new and valuable source of amusement—one that cannot corrupt the heart, and which

must tend to elevate and improve the taste and the intellect. We hope that the Commissioners will give a day, now and then, for the common people, at 6d. We have not the slightest apprehension that it would lead to a particle of disorder.

4. The gathering of the nations *may be overruled for much spiritual good*. If the Christian church does its duty, in this country, good *will* be the result. In many private circles, we may hope that the influence exerted will be beneficial. Foreign disciples will find out our earnest Christians, and will seek their fellowship; and mutual consultation will lead to the formation of plans for the spiritual good of foreigners generally. The public lectures and discourses to be delivered, in churches and chapels, in German, French, and Italian, may be expected to be overruled for great spiritual benefit to many.

Upon the whole, we expect a blessing to come out of the great Exhibition. It will foster sentiments of international friendship; it will give an impulse to the energy and enterprise of the nations; it will furnish rational and elevating amusement; and in many cases it will be overruled for the advancement of vital godliness.

Let all Christians watch and pray that they enter not into temptation.

CHRISTIAN SYMPATHY.

Disposition or temper proves a hindrance to the exercise of this Christian grace. The Church of Christ, composed of individuals possessing dispositions peculiar to each, must necessarily be exposed to the injurious effect of the quarrelsome, arrogant, or morose; the expression of such feelings must ever be repulsive to the humble, loving disciple, and produce a coldness of affection, if not engender positive discord, between the members of Christ's

mystical body. Some there are, of a litigious character, never happy in agreeing with their brethren, and apparently as much disappointed when they discover others agreeing with them. Some assume the dictatorship—what they assert is to be considered law—their purposes and plans only to be adopted and carried into execution—their decision final; and if other arrangements should be considered more expedient, they doggedly refuse their

assistance, and, with all the sombre gravity of assumed prophetic superiority, emphatically predict an entire failure. While another class manifest the icy sternness of sullen silence; no emotion of kindly feeling agitates their bosom. Alike unimpressed by the joyous or mournful circumstances of others, their religion is clouded in the darkened shade of selfish retirement. Having erected a throne of indignant observation, they reign in their vain

conceit as absolute monarchs over the consciences of others, not condescending to avow their sentiments or promulgate their opinion. Where such dispositions are manifest, it is vain to expect fraternal affection; the atmosphere in which they flourish would blight the tenderest buddings of Christian love, and the spiritual progress of the Church be hindered by its paralyzing influence.—*Mr. Broad's Tract on Christian Sympathy.*

DR. ARNOLD ON THE TRACTARIANS OF OXFORD.

"I CANNOT say how I am annoyed, both on public and private grounds, by these extravagances: on private grounds, from the gross breaches of charity to which they lead good men; and on public, if these do produce any effect on the clergy, the evil consequences to the nation *are not to be calculated*: for what is to become of the Church, if the clergy begin to exhibit an aggravation of the worst superstitions of the Roman Catholics? . . . It has always seemed to me that an extreme fondness for our 'dear Mother' is a snare, to which the noblest minds are most liable. It seems to me that all, absolutely all, our religious affections and veneration should go to Christ himself, and Protestantism, and Catholicism, and every other name, which expresses Christianity, . . . is so far an evil, and, when made an object of attachment, leads to superstition and error. Then, descending from religious grounds to human, I think that one's natural and patriotic sympathies can hardly be too strong; but, historically, the Church of England is surely of a motley complexion, with much of good

about it, and much of evil; no more a fit subject for enthusiastic admiration than for violent obloquy. I honour and sympathize entirely with the feelings entertained; I only think that they might all of them select a worthier object: . . . for surely the feeling of entire love and admiration is one which we cannot safely part with, and there are provided by God's goodness worthy and perfect objects of it. But these can never be human institutions, which, being necessarily full of imperfection, require to be viewed with an impartial judgment, not idolized by an uncritical affection. And that common metaphor about 'our Mother, the Church,' is *unscriptural*, and mischievous, because the feelings of entire filial reverence and love which we owe to a parent, we do not owe to our fellow-Christians. We owe them brotherly love, meekness, readiness to hear, &c., but not filial reverence—'to them I give place by subjection, *no, not for an hour.*'"—*Dr. Arnold's Letter to Mr. Justice Coleridge*, dated Rugby, Oct. 23, 1833. Vol. I. p. 373.

Poetry.

THE EMIGRANTS' HYMN ON TAKING POSSESSION OF A NEW HABITATION ABROAD.

By the Rev. J. R. Leifohild, M.A.

FATHER ! we own that thou hast led
Us wanderers to another land;
Reared a new dwelling o'er our head,
And housed us by thy gracious hand.
'Tis humble, but thy presence bright
Can make it like a palace seem ;
As Heaven's own pure, pervading light,
Illumines e'en the desert stream.
We pray thee not for silken woof,
And costly garniture around ;
But only that beneath this roof
The peace thou givest may be found.
Then, if thy bounty shall dispense
Reward to lowly labour here,
We'll bless thy smiling providence,
And meet the future in thy fear.
Or, if thy frown should overshadow
Our darkened portal, and deny
The abounding ear and springing blade,
Thou shalt not hear a murmuring sigh.
Whate'er the unfoldings of the whole,
Grant us the wisdom to obey ;
Submissiveness to thy control,
And hearts as stainless as the day :
The calm that conscience will not break,
The sweet serenity of love :
The thoughts that might unblamed awake
In homes not made with hands, above.
London, April, 1851.

REVELATIONS XIV. 1—5.

In the Island of Patmos,
On the day of the Lord,
Baptized with the Spirit,
Enlightened by God,
Mine eyes were anointed :
Oh ! ravishing sight,
I beheld on Mount Zion,
Refulgent with light,

The Lord in his glory,
The Lamb that was slain ;
And with him the ransomed,
A glorious train.
One hundred and forty
Four thousand were there ;
And like gems in their foreheads
God's name did appear.
Then a voice came from heaven,
Melodiously sweet,
Like the music of waters—
Many waters that meet.
How majestic it rolled,
In the language of thunder,
Proclaiming God's love
In clouds rent asunder !
Then it burst on my ear
In the harper's sweet song :
Praise, praise to the Lamb !
Sang the glorious throng.
I gazed on the multitude,
Exquisite sight !
They stood round the throne
In their raiment of white.
They sang the new song
On their harps of pure gold,
With the Lamb in their midst,
Bright, bright to behold.
Pure, holy, and faultless,
Redeemed of the Lord,
The first-fruits of his love,
Whom they praised and adored.
Their service was perfect,
Their worship complete ;
They cast their bright crowns
At Immanuel's feet.
I gazed on the scene,
Transcendently fair ;
I gazed till the vision
Was lost amid air.
As by power divine,
The clouds intervened,
And the Glory of Heaven
From Patmos was screened.

Tonbridge.

Review of Religious Publications.

THE LIFE OF EDWARD BAINES, *late M. P. for the Borough of Leeds.* By EDWARD BAINES, *Author of the "History of the Cotton Manufacture."* 8vo. pp. 382.
Longman and Co.

"THE aim of this Memoir," observes the intelligent and amiable author, "is to do

good." Of the sincerity of this declaration no one will doubt, who is acquainted with the character of Edward Baines.

As we have examined the mode in which the biographer has performed his task, we have felt a gratifying conviction that his "aim" will be accomplished. He had a fine

subject, and he has handled it in a manner greatly calculated to interest and improve a large class who must be influential for good or evil, according to the moral training and discipline through which they have passed.

"Rich as is our literature," observes Mr. Baines, "in the lives of statesmen, warriors, and men of genius, such biographies are perhaps less calculated for practical usefulness than that of one who may be held up as a model to our active and intelligent middle classes. Brilliant achievements can be imitated by few, and with all their influence on the reader, are less favourable than a course of virtue and goodness, so distinguished as to have raised their possessor, not merely to outward prosperity, but to an eminent place in the esteem of his fellow citizens. An example of energy, prudence, and integrity in business, of earnest patriotism in a political career, of benevolent zeal for all social improvements, of the qualities that adorn society and sweeten domestic life, displayed from early youth, with increasing lustre, to advanced age, is one which every man may study with advantage. It may be especially useful to the young, to set before them a character of remarkable symmetry, in which great virtues are not neutralized by great failings, but in which every feature is well proportioned, and all conduce to a result of masculine beauty."

Considerations such as these enhance, to an incalculable extent, the value of a faithful narrative of the life and actions of such a man as the late member for the borough of Leeds; who owed his ultimate high position in society to a patient and energetic perseverance in the assertion and defence of right principles, through the whole of that interesting period of British History in which the grand elements of the constitution were developed to their practical results. We are old enough to remember the times in which Mr. Baines began to struggle manfully against existing evils and abuses, at the risk of being traduced as a traitor by the Tory scribes of the day. There was not a single great question, in politics, or social economy, from the year 1801, when he became the proprietor of the *Leeds Mercury*, until the close of his editorial and parliamentary career, in which he did not take a decided part; and he had the happiness of living to see those great principles in the ascendant, for the assertion of which, during the French war, he had been looked upon by many as a disturber of the public peace. We cannot look upon the course which he pursued in perplexing times, without feeling that he was a man before his age, and a real benefactor to his country. So powerful an organ under Mr. Baines's management did the *Leeds Mercury* become, that it gave a tone and a character to the politics of the age; and did much to aid

the triumph of all those great reforms which characterised the day in which he lived. It is but justice to the memory of Mr. Baines, to say of him, that, with all his persevering decision in the cause of civil and religious liberty, he had not a particle of the political demagogue in him. His course of action was based on the great principles of morality and love of human kind; and thus it was that, through evil report and good report, he could go on from year to year, amidst frowns or smiles, saying and doing only that which he believed to be right as a citizen, a British subject, and a Christian patriot.

It is very gratifying to turn from the public to the private career of this highly estimable individual, and to find that he was a man of sterling and even of exalted worth. In the undress of domestic life, his virtues shone forth with a mild and gentle radiance. He was blessed above most men in the companion of his days, who exerted a most benign influence upon his mind, in reference to the highest of all interests. Nor did he fail to estimate at their proper value those lofty religious principles and habits by which she was uniformly actuated. He was blessed in his children, who rose up around him to emulate the virtues of their parents, and who live to perpetuate the fair fame of a name which must ever be sacred in the annals of Nonconformity.

In the perusal of these Memoirs, nothing has gratified us more, than to mark the gradual but interesting development of Mr. Baines's religious character. If it was long in reaching maturity, it must be confessed that, at last, it shone forth with a decisive brilliancy. With all his public spirit, and all that he did to direct and influence the minds of his fellow-countrymen, Mr. Baines was essentially a modest and self-diffident man. He felt some difficulty, not in avowing the great principles of vital Christianity, but in giving expression to the interior workings of his own heart's emotions. But of late years, he threw aside his earlier reserve;—and in the evening of his days, and especially in the dying hour, breathed forth his convictions and his counsels with almost apostolic fervour.

We commend this Memoir, with unusual confidence, to the attention of the reading public. It is not only an interesting and edifying development of the life and labours of Edward Baines, but a most instructive sketch of one of the most eventful periods of British History.

SERMONS. By the REV. GEORGE SMITH,
Minister of Trinity Chapel, Poplar, London.
London: J. Snow.

WHAT may be pronounced in the hearing of a congregation, with the utmost felicity,—not only giving birth to admiration, but kin-

dling their deepest sympathies,—may, when read, apart from the elements of excitement attaching to a public assembly, appear “flat, stale, and unprofitable.” The circumstances of the reader are so widely different from those of the hearer, that the style and arrangement of thought adapted to the one, oftentimes appears unsuited to the other. The reader is not unfrequently alone, neither eye nor ear is appealed to, the mind is calm, and perhaps disposed to be critical; but the hearer is often surrounded by a multitude, the eloquence of voice and manner serves to throw a charm around what is trivial or common-place, the power of discrimination is weakened by the intensity of feeling, or the contagion of sympathy. But whilst the circumstances of the hearer are in many respects essentially different from those of the reader, and whilst the style of discourse adapted to the pulpit may be devoid of all suitability to the closet, it is possible to combine in a sermon such excellencies of thought and language, as will render it a medium of impression and instruction both to congregations and individuals—both to the excited multitude, that hang on the lips of the speaker, and to calm inquirers, who peruse the pages of the author. This, we think, Mr. Smith has most successfully accomplished in the volume of Sermons now before us. Spoken with the emphasis and deep-toned earnestness by which his public enunciation of truth is characterised, they must uniformly have fixed the attention, and not unfrequently awakened the deepest and most solemn thoughts of his auditory; and now presented in a written form, possessing simplicity and clearness, combined with vigour of conception and great richness and beauty of diction, they cannot fail to instruct and delight his readers in the family and the closet. There is indeed a completeness and beautiful adaptation attaching to these discourses, that fit them at once for delivery in public and perusal in private; and hence, we cannot but feel that Mr. Smith has acted with great wisdom, and in the spirit of his office, in extending to others, as well as to his own congregation, the privilege of reading from the press what must have been “heard with advantage from the pulpit.”

These discourses are not learned disquisitions, or elaborate trains of reasoning addressed to the intellect, whilst the heart and conscience are overlooked; neither are they brilliant pieces of declamation, fitted to excite the fancy, and produce an unfruitful impression on the sensibilities, but leaving the moral elements of our nature untouched. On the contrary, they are models of simplicity, of earnestness, and of that species of eloquence which finds its way to the heart, and stimulates to repentance, faith, and holiness. Instead of wasting his strength on what may be styled

the “debatable ground” of theology, or bewildering his readers with minute niceties of verbal criticism, Mr. Smith addresses himself, throughout these sermons, to the “great argument” of the gospel, calling the sinner to repentance, and urging the saint to higher and holier acts of obedience. It must not however be imagined, that these discourses are devoid of argument, or deficient in clear and emphatic enforcement of those fundamental doctrines, which multitudes now attempt to mutilate or disclaim. There is a vein of argument running throughout every sermon, and the great cardinal doctrines are defended and enforced, with an amount of faithfulness and power that is truly refreshing. But what permanently distinguishes this volume, is the element of persuasiveness. There are doubtless more learned, more argumentative, and more brilliant sermons to be found; but we think it would be difficult to find a volume more thoroughly imbued with that moral power which enters into the deep places of our nature, commanding the attention of the conscience and the heart, and leaving an impression behind, which, if it do not conduct to the peace that “passeth understanding,” must continue, like an accusing spirit, to haunt and disturb for ever. It may, perhaps, be difficult, if not impossible, for the reader, who is melted and subdued by this element of persuasiveness, to pause at any given point, and explain in what it consists, and how it operates. But however this may be, we are satisfied that no one can yield himself fairly and honestly to the spirit of these sermons, without feeling their persuasive power stealing over his heart and conscience, like the sense of the beautiful from a piece of statuary or a painting, or like the fascination of a strain of music, which may be felt but cannot be explained. Whatever, indeed, addresses itself to the inner consciousness, or simple intuitions of our moral nature, is attended by a subtle, but pervading element, that shuns definition, and vanishes beneath the questions of the insensate and the sceptical.

It would, perhaps, be easy for a stern, systematic theologian, or a hard-headed logician, to pick holes in some of these sermons—to pronounce them wanting in scholastic divinity, or defective in the formalities of reasoning. But if the advocate of a cold orthodoxy, or the dull idolater of mere syllogisms, should be disposed to maintain that these eloquent sermons are not sufficiently imbued with the sternness of theology or the severity of reasoning—if, when extended on their instrument of torture, some joints should appear to be dislocated, or some members to demand amputation, what would all this prove? Nothing against their scriptural soundness, or mental superiority; but simply

that Mr. Smith's views are too comprehensive to be circumscribed by stereotyped human creeds, or fettered by artificial rules of logic. So comprehensive and thoroughly evangelical, indeed, are the views set forth in this admirable series of Sermons, and so immediately are they brought home to men's "bosoms and business," that we cannot but congratulate the people who are privileged to enjoy such ministrations, nor hesitate to avow it as our conviction, that their multiplication throughout the length and breadth of the land would secure the revival and extension of "pure religion and undefiled."

The Sermons are Twenty-One in number. Their subjects are—The Spirituality of God—The Exclusive Theme of the Christian Ministry—The Doctrine of Justification by Faith—Angelic Studies of Divine Wisdom—On Religious Decision—On the Neglect of Relative Obligations—The Fire on the Jewish Altar—The Apocryphal Saying—The Father of Lights—The Renovation of All Things—Jesus Christ going to the Father—Horeb, or the Manifestation of God—Spiritual Things Prepared and Discerned—Babylon, or the Punishment of Luxury—The Going of a Man to his Own Place—Christian Views of Eternal Life—God, The Comforter of the Down-cast—The Consequences of Despising or Honouring God—The Claims of the Saviour on the Young—Mutual Recognition in Heaven—The Doctrine of Christian Assurance.

This Volume of Sermons, then, which we have perused with unmingled satisfaction, we most cordially commend to all Christians, as eminently fitted for perusal in the family and the closet; and to the rising ministry, as models of a lucid and persuasive enforcement of the great verities of the gospel.

IMPRESSIONS OF PARIS; containing an Account of Socialism, Popery, and Protestantism, in the French Capital; together with Brief Sketches of Historical Scenes. By the Rev. ALEXANDER GORDON, A.M., Author of "The Pastor's Gift," &c. Crown 8vo. pp. 222.

Partridge and Oakley.

THIS volume is not an ephemeral publication, like many works which have appeared on the same subject. The author has taken great pains to render it a "Hand-Book" of permanent value; and we are happy to say that the information and amusement it contains will render it a sure and instructive companion to those who visit the French capital.

The Introduction is a condensed History of the French Metropolis, from its earliest beginnings to the present moment; and presents, at a glance, the royal and other auspices under which it has reached its present splendour. In CHAP. II. we have a sketch of the ROYAL

PALACES, associated with their historical mementos, many of which are truly agonizing to humanity and religion. CHAP. III. is devoted to descriptions of PLACES memorable in the annals of the Parisian Metropolis. CHAP. IV. is very valuable to English readers, as it enters into the whole question of FRENCH SOCIALISM, in its different Schools, from the Comte de Saint Simon down to the later advocates of the demoralizing and disorganizing system. Then, in CHAP. V., we have ROMAN CATHOLICISM IN PARIS. This is an admirable and highly instructive section of the book, and contains many vivid sketches both from the past and the present. CHAP. VI. is entitled, THE LOUVRE, AND FRENCH PROTESTANTISM. "The Louvre," observes the author, "has been improved and augmented by successive monarchs. Its celebrated gallery was commenced by Charles IX., whose memory is associated with one of the foulest deeds of villainy which tarnish the annals of any reign—the massacre of St. Bartholomew." CHAP. VII. is devoted to PROTESTANTISM IN PARIS,—its numerical strength—its Congregations and Pastors—its central importance—Policy of Napoleon—Law of the 18th Germinal—movements after the late Revolution—Secession from the Established Church—Frederic Monod—Count Gasparin—Synod of September—Constitution of the Reformed Evangelical Church—Religious Institutions—Missionary Operations—Remarks. CHAP. VIII. contains some highly judicious remarks on the Districted State of France; on the sources whence it springs; and on the earnestness of hope.

Altogether we have seen no work on the Gallican Metropolis that we can so heartily commend to our readers, as Mr. Gordon's "Impressions of Paris." It is a judicious, instructive, and well-written volume, of sound moral and religious tendency.

CERTAINTY UNATTAINABLE IN THE ROMAN CHURCH. A Consideration bearing upon Secession from Rome. By the Rev. M. HOBART SEYMOUR, M.A. 8vo. pp. 120. Seeleys.

MR. SEYMOUR'S "Morings among the Jesuits at Rome," and his work entitled "A Pilgrimage to Rome," will have prepared the religious public to receive from his pen, with considerable expectancy, any other work on a kindred theme.

To certain minds, trained to undue reliance on human modifications of Christianity, the volume before us may be very useful. If men will give up that certainty in religion which the Bible only can supply; and if they profess to quit the various sections of Protestantism, because they imagine they have discovered certainty and repose in Romanism; it is quite fair to expose the fallacy connected

with such professed repose, and to show, as Mr. Seymour has admirably done, that there is verily *no certainty*, after all, within the precincts of the infallible Church. Our author has well depicted the state of mind common to the Tractarian perverts to Popery;—how they ween over their former doubts and misgivings,—how they boast of the calm resting-place they have found in the apostate Church of Rome. But with what force of argument does our author dispel this dream of these blind apostates, by showing that everything pertaining to Rome, except her Antichristianism, is a gorgeous uncertainty. The claim to *infallibility*,—the *seat of infallibility*,—the *decrees and canons of general councils*,—the *Bulls of the Popes*,—the *Supremacy of the Sec of Rome*,—whether *Peter was the Rock*,—whether *Peter was Bishop of Rome*,—whether he gave *infallible certainty to the Sec of Rome*,—the *Rule of Faith*,—*Tradition*,—the *ancient Fathers*,—the *Catholic Rule*,—the *Invocation of Saints*,—the *Doctrine of Intention*,—the *Sacramental System*,—and the *dogma of Transubstantiation*,—all these, Mr. Seymour shows to be shrouded in profound and inextricable uncertainty.

If the unfledged Papists yet in the nest at Oxford, under the tender care of Dr. Pusey, would read Mr. Seymour's book, just before the good doctor teaches them to poise their little wings for a flight to Rome we cannot help thinking that there might be some faint hope that they would settle down into English and Protestant, instead of Italian and Popish birds. One thing is *certain*, that, with all her audacious boasting of infallibility, &c., &c., nothing is so utterly *vague and uncertain* as Rome. And, indeed, we feel increasingly that nothing is *certain* but the word of the only living and true God. All systems must be tried by this, and every Christian man is responsible for the *trial*.

DAILY BIBLE ILLUSTRATIONS : *being Original Readings for a Year, of Subjects from Sacred History, Biography, Geography, Antiquities, and Theology. Specially designed for the Family Circle.* By JOHN KITTO, D.D., F.S.A., Editor of "The Pictorial Bible," "Cyclopædia of Biblical Literature," &c., &c., "SOLOMON AND THE KINGS." October—December. Crown 8vo. pp. 500.
William Oliphant and Sons.

THIS volume of "Biblical Illustrations" completes Dr. Kitto's plan, as far as the Historical Books of the Old Testament are concerned. He proposes, in a second series, to follow up these Illustrations, which evince great research and piety, with four other quarterly volumes, on Job and the Poetical Books; on Isaiah and the Prophets; on the Life and Death of our Lord; and on the Apostles and the Early Church.

We give the preference decidedly to this volume, over the three others which preceded it. It is a vast Treasury of Scriptural Knowledge; and must be an invaluable family book. The four volumes combined will enhance the author's fame as a biblical student.

THE LIFE OF JOSEPH HENSON, formerly a Slave, as narrated by Himself. With a Preface by T. BINNEY, London. Fourth Thousand. Crown 8vo. pp. 126.
Charles Gilpin.

WE have seen and heard Mr. Henson, and listened to the narrative of his eventful life. God has spared him, we believe, for great good to the African race. He is doing a great work in Canada; and we trust his visit to Great Britain will enable him and his co-adjutors to carry out their Educational plans at Dawn, for the melioration of the coloured tribes in Canada, amounting to 20,000 or 30,000. Mr. Henson's credentials and testimonials are of the highest order. He may be trusted wherever he goes, and he will produce an impression wherever he is permitted to plead his own cause. His Life, which this volume contains, is more thrilling than any romance we ever read. We have shed tears and smiled alternately, as we perused its striking details.

A SEVEN-FOLD ASPECT OF POPERY. By the Rev. GEORGE FISK, LL.B., *Prebendary of Lichfield, and Minister of Christ Chapel, St. John's Wood; Author of "A Pastor's Memorial of the Holy Land," &c.* Crown 8vo. pp. 346.

Nisbet and Co.

THIS is a volume indicating considerable powers of mind, as well as just sentiments upon the loose and unsafe policy which has been pursued by successive Governments, in the mode of granting concessions to the Roman Catholics of Great Britain. Those concessions ought to have been accompanied with a positive penal prohibition, of the most stringent character, against the introduction of the *Canon Law* to this country. It is this that Papists are now aiming at; and Dr. Wiseman would not have given a farthing for all his new titles, and the new Popish Bishoprics, if it had not been for the hope of getting the *Canon Law* into operation in this free Protestant country. *But shall it be?* It is for true-hearted Britons to decide.

We recommend, most earnestly, Mr. Fisk's popular and pungent Lectures. They are of a truly awakening character, and cannot fail to make all honest-hearted Protestants look about them, and bestir themselves to the discharge of those duties which genuine patriotism now demands at their hands.

The seven-fold aspect of Popery presented in this argumentative volume is comprised

under the following self-evident outline of thought. I. Popery, a Deceiver of Souls. II. An Enslaver of Nations. III. A Restless Tyrant. IV. A Helper of Infidelity. V. A Hindrance to Spirituality. VII. Subversive of Morality. VIII. Foredoomed of God.

All these topics are discussed with equal skill and power, and in a manner calculated to carry home conviction to the minds of Bible Christians, and, indeed, of all the friends of humanity.

THE UNITY OF THE RACE, WITH ITS CORRELATIVE CLAIMS: *Thoughts suggested by the Great Exhibition.* By JOHN MORISON, D.D., LL.D.

London: W. F. Ramsey.

WHEN any subject or event of importance occupies the public mind, suggesting topics of conversation in all circles, and giving birth to speculations respecting the future, it evinces wisdom on the part of the Christian minister to endeavour to make it the medium of such lessons as are accordant with the sacredness and dignity of the pulpit. In this wisdom the author of this admirable and appropriate discourse has not been deficient. When the public attention has been absorbed by events demanding that exposition and guidance, which an intelligent and liberal-minded pastor is, perhaps, of all men, the most fitted to give, he has uniformly been among the first to appear as the instructor of his fellow-citizens, in the pulpit and from the press. And in the present instance, sympathizing, as he does, with every movement that betokens the progress of intelligence, and cherishing bright auguries of the future destinies of the human family, he has made the Great Exhibition the medium of lessons at once salutary and weighty.

As the magnificent fruits of art and science, now collected in their brilliant temple, so auspiciously inaugurated by our Sovereign Lady the Queen, will gather in our Metropolis men of all kindreds, tribes, and nations, Dr. Morison has, with great propriety, devoted his discourse to the establishment of the great principle of human fraternity, and to the enforcement of certain momentous and solemn lessons suggested by that principle. He establishes the oneness or unity of the human family on the most valid and satisfactory grounds, by arguments drawn from Scripture, science, and the moral nature of man; and then, with great eloquence, denounces the atrocity of slavery and the sinfulness of war, and enforces the pre-eminent importance of Missionary operations.

Although we trust that multitudes of our fellow-countrymen, who purpose visiting the Exhibition, will possess themselves of this admirable discourse, we cannot withhold from our readers its beautiful conclusion, as it com-

bines a just appreciation of the grand tendencies of this temple-inauguration of industry with an earnest appeal to Englishmen as to the spirit and deportment to be exhibited in their intercourse with foreigners:—

“We have now completed our proposed train of thought; and it only remains that we should utter a sentiment or two in reference to the Great Exhibition of the art and industry of all nations.

“Of its kind, it will be a spectacle imposing and grand beyond whatever has been witnessed in the history of the world. As we look on it, we see, as it were, the emporium of the earth's choicest merchandise, deposited in a vast and exquisite palace of glass, lifting high its proud dome to the heavens, and sparkling with almost insufferable brightness in the noon-day sun,—and we naturally ask, what meaneth this modern Babel, with more than the original confusion of tongues? Reflect, for a moment, and you will find its exposition and its moral. It is a monument to the improving spirit of the age;—it is a fitting compliment to that country which has taken the lead in emancipating trade from the restrictions so long imposed upon it;—it is a concentrated display of the science, art, industry, and taste, of the world;—it is a comparative exhibition of the skill and productions of nations highly civilized, or but just emerging from a less-favoured condition;—it is, above all, a splendid temple of union, erected in the Metropolis of free and happy Old England, in which the representatives of all nations may meet and exchange sentiments of love and good-will, where they may lose sight of their petty jealousies and aversions, and from which they may return to their several homes less enamoured of mere nationality, and more than ever citizens of the world and lovers of human kind.

“I am jealous of the honour of our Fatherland. Our manners are frank and manly, but less bland and courteous than those of many other countries on the Continent of Europe. I would that foreigners may find in us that hospitality and kindness, which we could scarcely fail to realize from them! I would that the impression of English sense, and English intelligence, and English virtue, and English generosity, might never be effaced from the minds of those strangers about to land on our shores!

“I am jealous, too, for the Christianity of our land, that men of other creeds and other countries may see that our Protestantism has worked well for our national institutions, our industrial habits, our moral character, our philanthropy, our orderly deportment, our submission to law, and above all, for the religious sanctity and quietude of our Christian Sabbaths. I am thankful that no foreigner will find access to our operas and theatres on

the day of sacred rest; and that, with far less of form and ceremony in religious ritual, he will discover in us, with all our imperfections, (and they are many), far more, I trust, of heart-felt belief and practical obedience to the precepts of the gospel. But, alas! he will discover much sin amongst us, which we would fain hide from his view—were it not that we would not wish to appear better in the eyes of foreigners than we really are.

“Could any appeal of mine reach the ears and the hearts of my countrymen, or be deemed worthy of their regard, I would earnestly commend the following maxim to their devout regard:—*That they determine, by the help of God, to suffer no spiritual injury from the intercourse of foreigners, and do all the good they possibly can.* The friends of Christ, in this land, will, we trust, ‘watch and pray that they enter not into temptation.’ Many things are approved in religious circles on the Continent, which are alien to our habits in Great Britain; and no compliances should be made but such as enlightened conscience dictates. Our best security against injuries received, will be to be zealously communicative of actual good. The Christians of England should struggle earnestly to do good to those foreigners, into whose society they may be thrown. For this, much thoughtfulness, much prayer, and much urbanity of manner will be requisite. Most fervently would we supplicate the throne of the heavenly grace, that the great gathering of nations, for a laudable purpose, about to take place, may be so ‘sanctified by the Word of God and by prayer,’ that it may prove a great and blessed era in the history of this highly favoured land!”

Αδελφος.

WORKS RECENTLY PUBLISHED.

1. ‘H KAINH ΔΙΑΘΗΚΗ. The New Testament. The “Received Text;” with selected various Readings from Griesbach, Scholz, Lachmann, and Tischendorf, and References to parallel Passages. 8vo. Samuel Bagster and Sons.
2. Logic for the Million: A Familiar Exposition of the Art of Reasoning. By a Fel-

low of the Royal Society. Crown 8vo. pp. 420. Longman and Co.

3. The Talbot Case. An authoritative and succinct account from 1839 to the Lord Chancellor’s Judgment. With Notes and Observations: and a Preface, by the Rev. M. Hobart Seymour, M.A. 8vo. pp. 170. Seeleys.
 4. The Land of Promise; or, a Topographical Description of the Principal Places in Palestine, and of the country Eastward to the Jordan: embracing the Researches of the most recent Travellers. Illustrated with a Map and numerous Engravings. By John Kitto, D.D., Author of “The History of Ancient and Modern Jerusalem,” “The Court and People of Persia,” &c. 12mo. pp. 336. Religious Tract Society.
 5. The Doctrine of Divine Grace, as perverted by Romanism. By the Rev. J. Macdonald, late Missionary of the Free Church of Scotland, Calcutta. With an Introductory Notice, by J. A. F. Hawkins, Honourable East India Company’s Service. Crown 8vo., pp. 104. Johnstone and Hunter.
 6. Roger Millor; or, Heroism in Humble Life: a Narrative. By George Orme. Dedicated by special permission to the Right Hon. Lord Ashley, M.P. Crown 8vo. pp. 158. Charles Gilpin.
 7. The Word of God, the only Standard of Truth, and the Test of real Religion; and the Church of Rome examined thereby. By J. H. Mann. Crown 8vo. pp. 74. Nisbet and Co.
 8. Christian Sympathy: its Nature and Impediments. By Stephen Broad, Southampton, 12mo. Miall and Cockshaw.
 - 9.—1. The Palace of Glass and the Gathering of the People. A Book for the Exhibition. Religious Tract Society.
 2. The Royal Exchange and the Palace of Industry; or, the Possible Future of Europe and the World. In Three Parts. Crown 8vo. Religious Tract Society.
- These two striking publications, the first by Mr. Stoughton, and the second, by Mr. Binney, came to hand too late for notice. But the celebrity of their authors will be their passport to public fame.

Obituary.

MRS. ELIZABETH ARIS.

DIED, on Thursday, the 27th of February, at Croydon, after about a month’s illness, Mrs. Elizabeth Aris. This excellent individual was the subject of religious impressions from about the age of fifteen; her mind at that period opened to a sense of the value and

importance of personal piety, and, yielding at once to its claims, she continued in the enjoyment of its hallowing influence to the very close of life.

The work of grace in her heart was preceded by devout and diligent reading of the Word of God. It was while engaged in this

exercise that the Holy Spirit shed the first gleam of heavenly light upon her mind, and in its continuance she was privileged to realize, ever after, a large amount of consolation and happiness.

At the commencement of her religious history, she was favoured to attend the ministry of the Rev. Thomas Sheppard, of St. James's, Clerkenwell, whose faithful, evangelical preaching, was instrumental in imparting to her mind a clear conception of the great truths of the everlasting gospel, and of establishing her in the faith of the Lord Jesus Christ.

It appears by her diary, that her religious experience, at first, was characterised by deep convictions of the sinfulness and depravity of her heart, and by great prostration, humiliation, and penitence before God. For some time, these feelings almost overwhelmed her; but, being earnest and importunate in prayer at the divine footstool, and looking to the Lord Jesus as the great and only sacrifice for sin, she soon found that peace to which before she had been an entire stranger; the invitations and promises of the gospel were as a cordial to her soul; and while heartily embracing them, she had so much enjoyment and happiness, that her heart overflowed with wonder, love, and praise. From this time she was enabled to realize a full assurance of her interest in the blessings of the new covenant, and her consequent obligation to live to the honour of Him who had "called her out of darkness into His marvellous light."

Upon her removal to Croydon, at her marriage in 1823, a new field opened to her for the exercise of those holy principles and feelings which had been so much strengthened by her previous solitude and retirement; and feeling her obligations to her Saviour, and a desire to promote His glory, she at once identified herself with several Christian societies, which claimed her attention, and became as active and devoted in public life, as she was humble and spiritual in her more private duties.

The Sabbath-school in which she became a teacher, the Bible Society for which she was a collector, the Religious Tract Society whose publications she circulated, and the Missionary Societies, both foreign and for the country, as well as several local objects, all had from that time down to her last illness her warm attachment and most active support. Nor did attention to these public duties interfere with those of her family; for here she exemplified in no ordinary degree the exhortation of the apostle, "diligent in business, fervent in spirit, serving the Lord." She was never inactive in relation to the claims of her family, while the great realities of religion held possession of her heart; and it was at all times evident that she sought "first the king-

dom of God, and its righteousness," never doubting but that "all other things would be added thereto."

On reviewing her Christian character, it is evident that its chief features were simplicity, purity, sincerity, and humility, united with believing confidence in God. And the great secret of her eminent piety was her undeviating exercise of solemn communion with God. This, from the very commencement of her religious course to the close of life, was considered by her a duty, so sacred, that nothing was ever allowed to prevent her attention to it; and no inconsiderable portion of each day was spent in her closet, in devout meditation upon the Word of God, and the exercise of solemn prayer at his throne. From these seasons she came forth strengthened alike for the duties, the trials, the temptations, and the conflicts of life, and by these sacred and elevating duties her mind was richly prepared for the last great and solemn moments of life—for death itself, and the communion and happiness of heaven.

At the commencement of her last illness, her mind was possessed with a full conviction that the close of life was near; and although there was nothing in the nature of the disease to lead to such a conclusion, yet the thought continued, and was evidently cherished by her. It did not in the least distress her, for her mind was raised above any fear of the last enemy. She rather welcomed him as a friend. Her hope in God was firm and unwavering, her conversation was spiritual and delightful, and the most perfect calmness and patience were manifested by her, even in the hours of her greatest suffering and restlessness.

The day before her death she seemed something better, and was able to converse freely. Speaking of death, she said, with great composure, "Oh, Death, where is thy sting? Jesus has taken that away." She referred to several portraits of ministers, which were hanging in the room, and mentioned how much she had enjoyed hearing some of them preach; and particularly spoke of a sermon she had recently heard from one of them, from the words, "I will give her, her vineyards from thence," which had been a great comfort to her. Of a dear relative, she said (to one who was writing to her), "Give my love to her, and tell her, I have 'the patience of hope in our Lord Jesus Christ.'" And this passage indeed was the exact representation of her state of mind; she had truly the patience of hope resting upon the finished work of the Lord Jesus; and it formed a beautiful sequel to the work of faith and the labour of love which had distinguished her life.

She very much enjoyed the last Sabbath which she spent on earth. She had been the subject of great stupor the former part of her illness, and had been scarcely conscious on the

two preceding Sabbaths; but on this, she said she had been able to repeat many chapters of the Bible to herself, and hold worship with her Father in heaven. But it was little thought by her family, that ere the next Sabbath came, she would be joined with the worshippers before the throne. Such, however, there is no doubt was her unspeakable privilege and happiness, since few persons have left more unequivocal evidence of preparedness for the heavenly state. The grace of God had shone forth in her, and by her, with a steady, untarnished lustre for many years; but it is now exchanged for glory,—she has “finished her course,” having “kept the faith,” and is now wearing the “crown of glory,” leaving to her bereaved family and friends an example of unassuming, consis-

tent piety, in every way worthy of their imitation. As her life was holy, so her end was peace. The last day she was quite unconscious, effusion on the brain having commenced; she gently breathed out her life, and expired without a sigh.

Her mortal remains were interred in the cemetery at Norwood, by the Rev. John Bunter, her former beloved pastor, on Wednesday, the 5th March, and her decease was improved on the following Sabbath, by the Rev. John Adey, who addressed a crowded congregation in a very solemn and impressive discourse, founded on Revelations, chap. vii. verse 15, “Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.”

Home Chronicle.

NOTICE TO WIDOWS RECEIVING ASSISTANCE FROM THE FUNDS OF THE EVANGELICAL MAGAZINE.

THE Widows of our beloved brethren, who have been admitted to a share of the profits arising from the sale of the EVANGELICAL MAGAZINE, and who did not receive any grant at last Christmas, are respectfully requested to make their applications, *without delay*, to the Editor, through the Publishers. No grant can be made without such application. It is necessary that the Widows, or their friends, should write on or before the 25th of June.

A VISIT TO MRS. ELLIS'S EDUCATIONAL ESTABLISHMENT, AT HODDESDON.

WE had heard much of this interesting Seminary, and had longed to see it. Our prepossessions in favour of it were all of the most friendly order. But on actual inspection, we found that the half had not been told us. Everything pertaining to it impressed us delightfully. Its local situation, in the heart of a rich and fertile country, in which nature and art have combined to render the prospect lovely to the eye, is all that could be desired for the health, recreation, and tasteful excitement of the pupils. The antique and splendid mansion, once the residence of Sir Richard Cromwell, in which Mrs. Ellis has fixed her Establishment, is in every way so available for its object, that it may be pronounced unrivalled. The rooms for instruction are so spacious, the sleeping apartments are so airy, and the grounds and walks are so extensive and pleasant, that the visitor is constrained to exclaim, “How admirable are the exterior recommendations of this fine Institution!”

But it is the internal economy of this Seminary for the daughters of enlightened and anxious parents, which most commends it to our conscientious preference. Education is here a *thing of life and joy*. All goes on with a beautiful exactitude, blended with the most obvious and attractive freedom. The youthful inmates, nearly fifty in number, are the most healthful and happy group we have almost ever beheld. Mental training, of the most substantial order, is so pleasingly combined with physical comfort and enjoyment, that every countenance indicates the moral atmosphere of the place, and the philosophical wisdom and prudential forethought by which the Establishment is regulated.

And there are two things in this Seminary which afforded us the greatest satisfaction,—the *religious care* which is taken of the pupils, and the attention which is paid to the *formation of their domestic habits*. There is nearly an equal number of the children of Churchmen and Dissenters associated in the Establishment. They go to their respective places of worship on the Lord's-day, where the gospel is preached; and, in addition to the religious training, are visited and regularly instructed by their respective pastors. No jealousy, no strife, and no laxity have been the result. Every young lady, moreover, who enters this Seminary, if her parents do not otherwise ordain, is taught all that pertains to *household economy*. She is not merely introduced to all the ordinary branches of a sound and accomplished education, but she is made acquainted, *practically*, with all that may fit her for presiding gracefully and efficiently over all the affairs of domestic life.

We must confess we left Rawdon House

with feelings of unwonted satisfaction, in the review of all that we had seen, and could not help wishing its growing success, and the more general application of its principles to all the ladies' seminaries in the land.

BETHNAL-GREEN ROAD INDEPENDENT CHAPEL.

ON Wednesday evening an interesting meeting was held in the spacious School-rooms beneath the above Chapel, to make up the final accounts of its recent erection. A large number of persons assembled to tea, after which the chair was taken by the pastor, the Rev. Josiah Viney, and business commenced. A short address was given, at the close of which the various collectors brought in their amounts, which, with a donation of £50 from a lady, more than made up the required sum of £312; thus raising the contributions to £500, conditionally promised by three generous individuals, and entirely liquidating the whole cost of the building. This, including every expense, has been £7565, a sum which, though large, has thus been raised by the time allowed by the contract, and without interest or loan. On the announcement of the gratifying intelligence that the work was accomplished, the whole assembly rose and sung the doxology; and after a suitable vote of thanks to the Building Committee, and the presentation of a handsome silver tea-service to the Rev. John Glanville, its esteemed Secretary, the meeting separated, "All the people rejoicing, for that they had offered willingly, because with perfect heart they offered willingly to the Lord."

We cannot think of the noble efforts of Mr. Viney's congregation, without an earnest prayer to God, that a similar spirit may be diffused through the whole of our Nonconforming circles.

THE SPIRIT OF ROMANISM.

IF the following extract does not wake up the slumbering energies of British Christians, we believe that nothing will do so. Its insolence is only equalled by its downright spirit of rebellion.

Extract from the "Rambler," Roman Catholic Magazine, for December, 1850. P. 469.

"When the old Catholic sees fell into the hands of the Protestants at the Reformation, the Catholic Church simply left things as they were. The ancient divisions remained in theory, but they were not acted upon. The right to act upon them, and to appoint fresh Catholic bishops to the protestantised sees, was never for a moment given up. The prelates of the Anglican establishment were, and are, viewed as holding the temporalities of those dioceses, but as having no spiritual charge whatsoever over the souls of the inhabitants in the sight of Almighty God.

"The Catholic Church regards them as usurpers in a two-fold way:—first, they are mere laymen, ordained and consecrated by other laymen, without a valid succession from the apostles; and, secondly, even if they were personally consecrated bishops, they would be usurpers of jurisdiction. They exercise their jurisdiction over their several sees solely through the will and power of a temporal monarch and an Act of Parliament, which are no more the sources of jurisdiction in spiritual things than they are the sources of the laws of gravity. We call them Bishops, it is true, just as we call the Anglican clergy 'reverend.' But this is a mere act of courtesy, and means nothing more than the ecclesiastical titles with which we salute the ministers of the Scotch Kirk, or any dissenting preacher who is styled 'reverend' by his own sect. In the eye of the Catholic Church there is no such a person in existence as an Archbishop of Canterbury or of York, or a Bishop of London, Durham, or any other of the old Catholic sees; and there have been none such for about three hundred years.

"Prudential considerations have now induced the Holy See to re-distribute the territory of England into new dioceses, in order to avoid coming into collision with the Act of Parliament, which forbids any but the Anglican prelates to assume the titles of their sees. It is not that the Pope, or any Catholic in Christendom, regards the Act of Parliament as anything but an insult to Almighty God, and as a claim to spiritual rights which He has already bestowed elsewhere. If it were prudent to do so, the Catholic Church might nominate a Catholic Archbishop of Canterbury to-morrow.

"We consider ourselves no more bound to obey that enactment, as a lawful authority, than to say, 'There is but one God, and Mahomet is his prophet,' because a blood-thirsty and licentious conqueror raised the cry many centuries ago in eastern countries. A wish to be on good terms, so far as conscience will permit, with the temporal power, is the only reason why Cardinal Wiseman is not at this moment Archbishop of Canterbury."

PROVINCIAL.

SUFFOLK CONGREGATIONAL UNION.

THE Spring Meeting of this Union was held at Ipswich, during the second week in April, 1851.

On Tuesday evening, the 8th, the Rev. T. W. Browne, of Stowmarket, preached the Introductory Sermon, at Nicholas Chapel. Text: "And shall reign with him a thousand years." Rev. xx. 6.

On Wednesday morning, the 9th, the Union Sermon, "on the Intercession of Christ," was preached at Tacket Street Chapel, by Henry

Coleman, of Wickhambrook. After which, the ordinance of the Lord's Supper was administered; the Rev. James Lyon, of Hadleigh, presided.

At 3 o'clock, p. m., the Members met for Conference at Nicholas Chapel.

The concluding service was held at seven in the evening, in Nicholas Chapel, when two addresses were delivered: the 1st, "A revived state of piety, the great requisite, and sure ground of hope for the Church and the World," by the Rev. F. B. Brown, of Woodbridge; and the 2nd, on "The concurrence of the dispensations of God's providence with His word, in calling to repentance and prayer," by the Rev. A. Tyler, of Bury St. Edmunds.

THE REV. A. STEWART, LATE OF BARNET.

On the 18th March, a large and interesting meeting was held at Wood Street Chapel, Barnet, J. H. Puget, Esq., in the chair, for the purpose of doing honour to the Rev. Alexander Stewart, who has, after a long and honourable career, resigned the pastorate of the Congregational Church in that town. Seldom has a ministry of twenty-eight years been more faithfully or more usefully maintained. Not only his former congregation, and his brethren in the ministry, vied with each other in tokens of affectionate respect; but many of the people of the town who had never attended on his ministry, hastened to the meeting, to testify their regard to a man whom they looked on as a public benefactor to Barnet and its neighbourhood.

The meeting was addressed by the chairman, Mr. Gregory; the Rev. A. Stewart, Mr. Brunt, Mr. Kent, the Rev. J. M. Charlton, M.A., and Mr. Thomson.

A very beautiful portrait of Mr. Stewart, the size of life, by Mr. Hughes, was presented to him as a memorial of grateful remembrance. Mr. Stewart's address, on this occasion, was characterized by strong sense and Christian unction. We sincerely trust that Mr. Stewart's School, at Palmer-House, Holloway, to which he has devoted his energies, may continue to prosper, so as to realize his best expectations.

ASHWELL.

OPENING OF THE NEW INDEPENDENT CHAPEL.

It will be in the recollection of some of our readers, that about fifteen months ago, an awful fire destroyed property at Ashwell, in Hertfordshire, to the value of £60,000. This dreadful conflagration left the Independent Chapel a heap of ruins; and those who had oft frequented it, could not refrain from exclaiming, when they thought upon their destroyed Zion,—“Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire: and all our pleasant things are laid waste.” A new and very commodious

Congregational Chapel has, however, been erected in this village, and was opened for public worship, on April, 22nd.

Although the weather was exceedingly unfavourable, yet as the time drew nigh for commencing the solemnities of the day, vehicles of various descriptions were seen coming into the village, and crowds soon flocked into the new house of prayer. The morning service was opened by the Rev. F. W. Heathcote, of Hitchin. The Rev. James Reading, of St. Albans, read the Scriptures, and prayed; and the Rev. T. W. B. Aveling, of Kingsland, preached a sermon from the remarkable and encouraging words of the Son of God:—“And I, if I be lifted up from the earth, will draw all men unto me.” John xii. 32. The Rev. John Harsant concluded, and pronounced the benediction. The hymns were given out by the Revs. J. Stockbridge, W. G. Barret, and F. S. Basden.

The Dinner.

Nearly 150 sat down to an excellent dinner, in a large room at the Bull Inn, under the presidency of Mr. Butler. After dinner, the company were addressed by the Revs. J. C. Harrison, T. Aveling, W. G. Barret, J. Reading, S. Eastman, J. Stockbridge, J. Harsant, and W. H. Nash, Esq., and Mr. John Westrope. At tea-time, the number had increased to about 250.

The Evening Service.

In the evening, the Chapel and school-room were by far too small to hold all the people that were anxious to gain admittance; and the side windows were, therefore, thrown open, in order that all the outside worshippers might not be disappointed in hearing the gospel preached on this deeply interesting occasion.

The Rev. T. Aveling read a chapter, and offered a prayer, and Rev. J. C. Harrison, of Camden Town, delivered a discourse on the Rule of Christian Action,—founded upon the words of Paul, in Colossians iii. 17, 23, 25; and the Rev. B. Kent closed by imploring the Divine blessing upon the engagements of the day. The hymns were read by the Revs. G. H. Hobbs, S. Eastman, and W. Milne.

Such a day, it was again and again affirmed, had never been known in the parish of Ashwell; and it will furnish a topic of conversation, not only to the present race for years to come, but doubtless to children's children. We do most sincerely and most heartily congratulate our congregational readers living at Ashwell, upon what they were privileged to see and to hear last Easter Tuesday. May our gracious God establish the work of their hands!

VALEDICTORY SERVICE.—CLARE, SUFFOLK.

THE Rev. S. L. Harris (son of the late Rev. W. Harris, LL.D., Tutor of Hoxton

Academy), who has upwards of eleven years sustained the pastoral relation to the Church and Congregation assembling for Divine worship in the Independent Chapel at Clare, has for considerations of health been necessitated to relinquish the ministerial office, and is about to emigrate to Australia. The members of the Ministerial Association, with which Mr. Harris was connected, met their highly esteemed brother, with the church and congregation, at the Chapel, on Tuesday evening, the 1st of April, to hold a Valedictory Service. Mr. John King, of Ovington (the senior deacon), presided. Two addresses were delivered by the Revs. John Millis, of Lavenham, and Henry Coleman, of Wickhambrook. Prayer was offered by the Revs. John Burges, of Long Melford; John Rutter, of Denston; W. Hopwood, of Cavendish; and W. Barnes (Baptist), of Clare. The chapel was crowded; ministers of the various denominations in the town and neighbourhood being present. The meeting was characterised by great solemnity and deep feeling. A highly honourable testimony was borne to Mr. Harris's ministerial ability and Christian excellence; and his removal is deeply and extensively regretted.

HIINCKLEY.

On Tuesday, the 22nd ult., the Rev. John Kay, late of Lichfield, was ordained to the pastorate of the Independent Chapel, Stockwell Head, in the presence of about thirty ministers and a very large congregation. The services were opened by the Rev. Thos. Dix, of Earl Shilton, reading the Scriptures and engaging in prayer. The Rev. Thos. Mays, of Wigston Magna, preached the introductory discourse, which clearly exhibited Congregationalism in harmony with the New Testament. The usual questions were asked by the Rev. W. Salt, of Lichfield, who also offered a solemn and impressive ordination prayer, accompanied with the laying on of hands. The charge to the minister was given by the Rev. J. W. Percy, and was distinguished for clearness, fidelity, and paternal tenderness. About eighty gentlemen sat down to dinner after the morning service; and in the evening, upwards of two hundred took tea in the School-rooms adjoining the chapel, the trays being gratuitously provided by the ladies of the congregation. The Rev. John Sibree, of Coventry, preached an eloquent and effective sermon to the people. The day was favourable, the arrangements complete, and the services all that could be wished. Both pastor and people truly rejoice in their circumstances of harmony and peace, and in the fair prospect of comfort and usefulness.

SHEPTON MALLET.

THE Rev. Robert Simpson, late pastor of the Independent Church, Ongar, Essex, has

accepted the invitation of the church of the same denomination at Shepton Mallet, Somersetshire: and proposes entering on his pastoral engagements there, on the first Sunday in May.

CALL ACCEPTED.

THE Rev. John Irvine Dunlop, late of Painswick, in Gloucestershire, has accepted the invitation of the Second Independent Church, at Maldon, in Essex, to become their pastor; and commenced his labours on the first Sabbath in April. While Mr. D. was a student at the University of Glasgow, he was engaged for some time as a Missionary at Maldon; and, as a result of his labours, was instrumental in raising this church and congregation. He now returns to his former sphere of labour, at the earnest request of his friends.

On Monday, April 7th, the Rev. George Hall, B.A., of Cheahunt College, was ordained for a station in Jamaica, in connexion with the London Missionary Society, at the Independent Chapel, at Edmonton. The service was opened by the Rev. J. De Kewer Williams, the minister. The Rev. Wm. Slatyer then gave a description of the sphere of labour which he had occupied. The usual questions were asked by the Rev. E. Prout. The Rev. W. H. Stowell, D.D., offered a fervent ordination prayer. The Rev. John Harris, D.D., delivered an effective and touching charge. The Revs. Thos. Hill, R. Wallace (Baptist), and George Wilkins, took part in the devotional exercises. The service was eminently fitted to encourage the Missionary himself, to edify all present, and to recommend the great enterprise of Missions.

THE ROYAL SCOTS GREYS, AND REV. H. CRESSWELL.

WE have been much gratified to find that the non-commissioned officers and privates of the Royal Scots Greys, to whom, during their late residence at Canterbury, our friend the Rev. H. Cresswell, the independent minister of the town, acted as chaplain, have presented him with a very handsome piece of plate.

This testimonial is an elegant and massive silver teapot, tastefully chased and embossed. It is surmounted with the device of the regiment—a silver eagle, with outspread wings, taking flight from the branch of a tree on its cloud-capped mountain home. Upon an entablature on one side of the teapot is engraved the regimental seal, surrounded by the trophies of war. On the outer circle of the seal are the words "Royal North British Dragoons," and on an inner circle is the motto "Nemo me impune lacessit." Beneath the seal, in a parallelogram, is the soul-stirring word

"Waterloo;" on whose plains the Scots Greys achieved immortal honour and renown.

The inscription is on the reverse side, and is as follows:—

"Presented by the non-commissioned officers and privates of the Royal Scots Greys to the Rev. Henry Cresswell, as a humble testimony of the regard and esteem in which he is held by them, as their appointed minister in Canterbury. March 20, 1851."

On the presentation of this gratifying tribute (which took place in the riding-school, in the presence of the regiment), so honourable alike to the rev. gentleman and the gallant regiment, the regimental sergeant-major delivered the following address:—

"I am honoured, reverend Sir, in being appointed by my comrades (non-commissioned officers and privates) to address you on this occasion. I undertake the task with diffidence, being conscious that no language of mine can express the feelings that animate the bosoms of those assembled in this place towards you—feelings engendered by your unvarying kindness and urbanity to all since your appointment as our minister. On looking back for the last few months, during which we have listened, under this humble roof, to your divine ministrations, we cannot but recollect the singularly plain and simple manner in which you have conveyed to us the blessed truths of the gospel: breathing forth the beauties and comforts of our holy religion, and leading the minds of young and old to a calm consideration of their past and present lives; sowing the seed of true religion in their hearts, where, with the blessing of Almighty God, it will take root, spring up, and yield fruit an hundred fold. It is not, Sir, in this building alone that your value as a minister has been felt. By the sick-bed—in the school-room—at all times and in all places—the 'Greys' have learned and felt their minister to be their friend. A few days more will pass away, and the ties that have bound us together in the relative positions of pastor and flock will be severed—in all human probability never to be re-united. Under these circumstances, we have taken the earliest moment to request your acceptance of this piece of plate, which, we hope, will sometimes recal to your memory the very high esteem and veneration in which you are held by your humble friends in the 'Greys.' May that God, whom we all worship, long spare you in your career of usefulness, and pour forth His choicest blessings, spiritual and temporal, on yourself and family, is the earnest and heartfelt prayer of the very sincere, though humble, friends you now see around you."

To this address the Rev. H. Cresswell made the following reply:—

"Esteemed military friends, you have just listened to a kind and excellent address,

presented to me in your name by the regimental sergeant-major; and I now reply to that address under the influence of emotions which may be imagined, but which cannot be described. Ever since I had the honour of receiving from the secretary-at-war my appointment as your minister, it has been my desire that you should all regard me, not only as your minister, but as your friend; and this thrilling occasion affords me the high gratification of knowing that you have thus regarded me. I believe you will continue to do so when we are separated from each other; and be assured that the name of the Royal Scots' Greys will always awaken in my heart feelings such as those by which your minds are at this moment animated. With regard to the testimonial of your esteem which I have now the exalted pleasure of receiving, it is tasteful, elegant, valuable, worthy of your regiment, and nothing could have been more appropriate or more acceptable. It will go down as an heir-loom in my family; and long after we have all passed that 'bourne whence no traveller returns,' will, as a testimonial, exist, and exist to call forth expressions of admiration and delight. On this splendid testimonial I see not only the seal of the regiment, but the regimental emblem of the 'eagle,' and the word 'Waterloo.' The motto on your seal is 'Nemo me impune lacessit;' and the valour and services of the regiment have ever sustained its character in the British army, and fully illustrated the motto on your standard, 'Second to none.' The regimental emblem, and the word 'Waterloo'—what thoughts, what recollections, they awaken! Even Napoleon himself admired and extolled the noble bearing and the military valour of the Royal Scots Greys. The military glory of your regiment shone brilliantly over the plains of Waterloo, and it will continue to shine brilliantly over the pages, not only of British, but of European history. England owes much to your regiment, particularly in connexion with Waterloo. On that celebrated battle field, the rose of England would have lost many of its most beautiful leaves had it not been so efficiently protected by the thistle of Scotland. As your regiment has been renowned for its military glory, so it has been renowned for its devoted loyalty. Loyalty has ever been the most sparkling jewel in the crown of your regiment. Oh, never let the lustre of that jewel be dimmed—never let the splendour of that crown be tarnished! That the lustre of that jewel, and the splendour of that crown, never shall be dimmed or tarnished, I rejoice to know is the firm, unwavering determination of every valiant heart in your noble regiment. I cannot allow this opportunity to pass without expressing my satisfaction with the manner in which you have engaged in the services of Divine worship;

with the evident interest you have listened to the glorious gospel of our adorable Redeemer; a more attentive congregation I could not desire: and now, in conclusion, as your minister—I devoutly commend you to Almighty God,

assuring you of my earnest desire and prayer that His favour may shield you—His power sustain you—His blessing attend you—His salvation crown you—and His glory encircle you for ever."

London Anniversaries.

CONGREGATIONAL UNION.

THE Twenty-first Annual Meeting of this body took place on Tuesday morning, May 13th, at New Broad Street Chapel, Finsbury. The lower part of the chapel was occupied by the Ministers and Delegates of the Union; the galleries were open to members of our churches, who were admitted by ticket, as spectators.

The Rev. J. Kelly, of Liverpool, took the chair, at half-past nine o'clock, when the proceedings of the day were commenced by singing, reading the Scriptures, and prayer.

The Chairman then delivered an introductory address, which was considered peculiarly appropriate to the occasion, and adapted to the times.

The Rev. J. A. James expressed the sincere gratification with which he had listened to the Chairman's address, and moved that he be respectfully requested to allow it to be printed with the Minutes of the Annual Meetings of the Union. This was seconded by the Rev. T. Binney, with the suggestion that it should be printed by the following Friday, when the brethren would meet again.

The Rev. J. W. Chickering, Delegate from the General Conference of Maine, was then introduced to the assembly, and was cordially welcomed.

The Rev. W. S. Palmer, whose health we were glad to see was so much improved, then read the Report for the year, which gave a very satisfactory statement of the affairs of the Union; making allusion, however, to the deep loss it had sustained in the death of its honoured and beloved Secretary, the Rev. Algernon Wells, and the Rev. Dr. J. Pye Smith, who had passed from the scene of their labour to their reward.

The adoption of the Report was moved by the Rev. T. Adkins, who referred to the origin of the Union, and showed that it did not at all interfere with the rights of individual churches and individual church members, while it united us together in the sacred bond of hallowed fraternity.

The Rev. Dr. Morison, on rising to second the resolution, was received in a manner which must have been gratifying to his feelings, as affording a proof how pleased his brethren were to have him amongst them

once more, after his protracted and severe indisposition.

To this the Doctor referred in an affecting manner, and observed that he felt as if he were, that day, consecrated afresh to the service of God.

A vote of thanks to the zealous Editor of the Magazine, was proposed by the Rev. J. Alexander, and seconded by the Rev. W. Hurndall, which was carried unanimously; and which Dr. Campbell duly acknowledged.

Upon a resolution moved by the Rev. Dr. Stowell, and seconded by B. Hanbury, Esq., the Rev. George Smith, of Poplar, was appointed to fill the office of Secretary for the ensuing year.

The Rev. J. Viney read an admirable paper on behalf of the Congregational Board of Education; upon which a resolution was moved by the Rev. Dr. Brown, and seconded by the Rev. J. Burder.

The Rev. Dr. Massie read a paper on British Missions; a resolution upon which subject was moved by the Rev. T. Binney, and seconded by the Rev. Mr. Glyde.

The meeting then adjourned until Friday morning, May 16th, when the business of the Union was resumed. The first half-hour was spent in devotional exercises; after which the Rev. J. Corbin read an important paper on the subject of "Lay Agency;" and the Rev. J. H. Godwin read an able paper on "The best methods of calling forth the talents of the Church for the work of the Ministry."

Resolutions, founded on these two subjects, were submitted to the meeting.

Resolutions were also proposed in reference to Slavery, Church Rates, the Regium Donum, and the Peace Congress, to be held in London next July, which were unanimously adopted.

The following ministers and gentlemen took part in the deliberations of the morning:—Revs. H. Addiscombe, T. Soales, J. A. James, J. Carlile, J. L. Poore, J. Hunt, J. Harrison, J. Waddington, G. Smith, J. Fletcher, C. F. Vardy, J. Chickering (United States), T. Binney, J. Garnett (New York), Dr. Campbell, J. Owen, Dr. Massie; J. Conder, Esq., and E. Swaine, Esq.

The assembly was then adjourned till the Autumnal Session at Northampton.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Anniversary Meeting of this great Institution, which has now been established nearly half a century, was held on Wednesday, May 7th, in Exeter Hall. The spacious building was well filled, but the platform was not so crowded as we have seen it on former occasions.

The Chair was taken at 11 o'clock, by the newly elected President, the Right Hon. Lord Ashley, M.P.

After one of the Secretaries had read a portion of Scripture, the noble Chairman delivered an admirable speech, in which he made very appropriate reference to the late lamented President of the Institution, whose zeal and service, he said, he should endeavour to emulate.

The Rev. G. Brown, Secretary, announced that the Bishops of Chester, Norwich, and Winchester, together with the Rev. J. J. Freeman, regretted their inability to be present that morning.

An abstract of the Report was then read, which gave a comprehensive and gratifying view of the condition and operations of the Society, both at home and abroad.

Allusion was made to the lamented deaths, within a very brief period of each other, of the President, the Clerical Secretary, and the Editorial Superintendent, whose places had been filled by Lord Ashley, the Rev. G. J. Collinson, and the Rev. T. M. Muller.

The issues of the Society for the year, British and Foreign, were 1,137,617, making the total issues of the Society, from the commencement, 24,247,667 copies of the Word of God.

The entire receipts of the year amounted to £103,330 2s. 8d., being an increase of £11,695 10s. 1d. on those of the former year. The expenditure was £103,543 10s. 10d.

The Marquis of Cholmondeley moved the adoption of the Report in a very few sentences, declaring his warm attachment to the great principles of the Bible Society, and expressing his decided conviction that there never was a period in the history of the world, or of the Church of God, when its efforts were more imperatively needed than at the present moment.

Sir R. H. Inglis, in a brief address, seconded the motion.

The next resolution was moved by the Bishop of Cashel, who urged, at some length, the importance and claims of the Society. The Rev. Dr. Duff seconded the motion with considerable energy, but was not distinctly heard by those on the platform.

The third resolution was moved by the Earl of Harrowby, seconded by the Rev. Dr. Murray, the representative of the American Bible Society, in an appropriate and touching speech, and eloquently supported by the Rev. Hugh Stowell.

The Lord Bishop of Bombay moved a vote of thanks to the Vice-Presidents of the Society for their continued patronage and support. This was seconded by the Rev. Thomas Jackson, late president of the Wesleyan Conference.

A vote of thanks to the Treasurer and Committee was proposed by the Rev. R. Bickersteth, and seconded by the Hon. and Rev. B. Noel.

The interesting proceedings of the day were closed with a cordial vote of thanks to the noble Chairman, the future President of the Society, which was warmly and eloquently acknowledged.

BAPTIST MISSIONARY SOCIETY

THE Annual Meeting of this important Society was held on Wednesday, April 30th, in Exeter Hall, on which occasion the spacious edifice was filled, and the platform well sustained.

The Rev. W. F. Burchell opened the proceedings by announcing a hymn, which was sung, and engaging in prayer.

George Goodman, Esq., Mayor of Leeds, was called to preside, and introduced the business of the morning by congratulating the Society on the success with which God had been graciously pleased to crown its operations, in various parts of the world, during the year. He then made a very touching allusion to the fearful pestilence with which God, in his mysterious providence, had visited the West Indies; and concluded his remarks with enforcing the necessity of fervent prayer, that the time may be hastened when "all the ends of the earth shall see the salvation of our God."

The Rev. F. Trestrail, one of the Secretaries, read the Report.

S. M. Peto, Esq., M.P., the Treasurer, submitted the cash account, from which we found that the receipts, for the year, amounted to £19,064 18s. 5d., and the payments to £18,459 0s. 8d. A deficiency, however, still remained of £5751 11s. 4d.

There had been raised for the Cholera Fund £2151 6s. 1d. In reference to this fund, Mr. Peto said, that nothing could have been more gratifying to the Committee than the willing and hearty response which had been made on behalf of the Jamaica churches, during the time of their afflictive visitation.

Mr. Underhill then informed the Meeting, that Dr. Duff, and the Rev. J. J. Freeman, had been expected, to represent the Free Church and London Missionary Societies, on that occasion; but unavoidable circumstances had prevented their attendance.

The Rev. W. Landells, in a forcible speech, moved the first resolution, which was efficiently seconded by the Rev. T. H. Davies. The next resolution was moved by the Rev.

J. Makepeace, and seconded by the Rev. W. Brook. The Rev. T. Wheeler ably moved the third resolution, which was seconded by the Rev. J. Hinton, in a manner which produced a thrilling effect upon the audience.

W. B. Gurney, Esq. made an earnest appeal for enlarged subscriptions.

The doxology was then sung, and the benediction pronounced; after which the vast assembly dispersed.

CHURCH MISSIONARY SOCIETY.

THE Annual Meeting of this important and flourishing Society, which is now more than half a century old, was held in Exeter Hall, on Tuesday, May 6th, under the Presidency of the Earl of Chichester.

Prayer having been offered, the Chairman briefly stated the purpose for which they had assembled. The Secretary then read the Report, which was of great length, and which gave a very gratifying account of the success which had attended the Society's labours in Africa, India, and other parts of the world.

The financial statement showed a total income of £112,252, being an increase of £7979 over that of the former year. The total expenditure was £104,634. In addition to the ordinary income of the Society, we were very pleased to learn that £15,000 consols had been left by the late Miss Goodwin, of Blackheath, to be applied to the support of the widows and orphans of Missionaries.

The Earl of Harrowby moved the first resolution, and showed the necessity of sustaining and extending the Society's operations, in times like the present, when the Roman Catholic Church was so active.

The Bishop of Bombay seconded the resolution, and drew a contrast between the state of the Society on that auspicious day, and its position at its commencement.

The Rev. Dr. Duff, at some length, and with much energy, expressed his deep regret that Popery and idolatry were supported in India, to a large extent, by the liberality of a spurious Protestantism.

The Rev. J. Close, M.A., the Rev. Hugh Stowell, and other gentlemen, subsequently addressed the meeting.

The interesting proceedings of the day terminated by a vote of thanks to the noble Chairman, who duly acknowledged the compliment, and expressed the happiness it would afford him, by every means in his power, to help onward in its benevolent and glorious career that valuable Society, whose interests they had met to promote.

CHURCH OF SCOTLAND MISSIONS.

On Monday, May 5th, the Anniversary Meeting of this useful Society was held in VOL. XXIX.

Exeter Hall, when the Chair was taken by His Grace the Duke of Argyll.

The proceedings of the day were commenced with singing and prayer.

The noble Chairman then addressed the assembly in a comprehensive speech, showing the intellectual and moral wants of the heathen world, more especially in India and North America. His Grace referred to the peculiar claims of the Society, and apologised for being compelled to leave the meeting at that early hour.

The Chair was then occupied by Admiral Sir Charles Malcolm, who called upon the Secretary, the Rev. L. Macbeth, to read the Report, which gave a review of the Home, Foreign, and Jewish Missions of the Scottish Church. The sum collected for the whole was £27,470. In addition to this, £25,000 had been raised for endowing poor churches in destitute places. In the Society's schools in Calcutta, Madras, and Bombay, 2000 children were under instruction; and there were 700 girls in the schools connected with the "Ladies' Association for the Promotion of Female Education in India." In the Home Mission department there were upwards of 16,000 schools; and 124 places of worship were receiving pecuniary aid. With regard to the Jews, five Missionaries were employed, expressly, for their religious benefit.

The Meeting was well addressed by the Rev. Mr. Stewart, Dr. Cumming, Sir J. Maxwell, and the Rev. Mr. Fisher.

In consequence of the advanced hour of the day, some of the resolutions which had been prepared were dispensed with.

The doxology was sung, and the benediction pronounced; after which the large audience separated.

MISSIONS OF THE FREE CHURCH OF SCOTLAND.

THE Annual Meeting of this important Association was held on Wednesday, May 15th, at Exeter Hall; The Right Hon. Fox Maule, M.P. in the chair. The spacious building was well filled, and on the platform were a large number of ministers and gentlemen, of various denominations. An influential deputation from Scotland attended.

The interesting proceedings of the evening were commenced with singing and prayer; after which the Right Hon. Chairman delivered a brief but comprehensive speech, congratulating the assembly upon the position and prospects of their Missions, both at home and abroad, which had been eminently blessed by the great Head of the Church. He expressed the unfeigned gratification it afforded him to know that, since 1843, they had planted upwards of 700 churches, and 880 preaching stations; and had established more than 500 schools.

He was persuaded, therefore, that all present would esteem it a pleasure to assist them in their onward course, by their contributions and their prayers.

The Secretary then read the Report, from which it appeared that the Missions contributed to the payment of 689 teachers, giving instruction to 73,571 children. They had promoted religion and education in the lowlands and highlands of Scotland at home, while they had not been unmindful of their duty to the heathen. They had extended, as far as their resources would allow, the circulation of the gospel in foreign climes, especially in our colonies, and in British India.

The Treasurer's account showed that, during the year, the Association had received for Home Missions £7549 19s. 7d.; for Foreign Missions, £12,328 11s. 1d.; and for other purposes, £32,689 7s. 3d.; while the expenditure had been £49,214 19s.; leaving a balance in the hand of the Treasurer of about £3340.

The various resolutions were submitted to the Meeting, and the cause of the Association was ably advocated by the Revs. Dr. Cunningham, Dr. Duff, Missionary from Calcutta, Dr. Begg, J. Jaffray, M.A., Dr. J. Hamilton, Dr. Alder, W. Brock, S. Martin, J. Rattenbury, W. Chalmers, and C. Cowan, Esq. M.P.

The spirit of the Meeting was remarkably well sustained, and a very liberal collection was made.

A vote of thanks was presented to the Chairman, which was briefly acknowledged.

The doxology was then sung, and the benediction pronounced, when the large assembly dispersed, feeling a deeper interest than ever in the important Missions of the Free Church of Scotland.

WESLEYAN MISSIONARY SOCIETY.

THE Anniversary Meeting of this influential Society was held on Monday, May 5th, in Exeter Hall. The spacious edifice was well filled, although we did not recognise so many ministers and gentlemen of other denominations, as in former years.

The chair was occupied by Thomas Farmer, Esq., the munificent Treasurer. A hymn was sung, and the Rev. Dr. Newton engaged in prayer; after which the Chairman briefly and appropriately introduced the business of the morning.

The Report, which was elaborate, was read by the Secretaries, the Revs. Dr. Alder and J. Hoole; from which it appeared that the receipts during the year, from all sources, amounted to the sum of £104,661 14s. 4d., and the expenditure to £113,767 3s. 3d. The Report congratulated the Society on a bequest of £2414 4s. 9d. made by Mr. John Young, of the United States; and it announced that the Committee, in the confidence that whatever sums they raised would be

made good by the members, had borrowed £100,000, to carry forward, on an enlarged scale, the operations of the Society.

J. P. Plumtre, Esq., M.P., in proposing the first resolution, said he rejoiced, that, notwithstanding the difference of opinion which had arisen among some of its members, the Society had done all in its power to execute its high commission.

Dr. Candlish, who represented the Free Church of Scotland, seconded the resolution, and expressed the gratification he felt in being allowed, somewhat unexpectedly, to take part in their interesting proceedings.

Charles Cowan, Esq., M.P., seconded the resolution, and said he was pleased to see so large an audience, notwithstanding the extraordinary attraction there was to visit another part of the Metropolis.

The Rev. Dr. Duff (Missionary from India), supported the resolution in a powerful and comprehensive speech, in which he referred to the Society's operations in that portion of the globe so dear to his heart.

James Heald, Esq., M.P., moved the next resolution; which was seconded by the Rev. R. D. Griffith, and supported by the Rev. Dr. Applebe (from Ireland).

J. R. Kaye, Esq., moved the next resolution; which was ably seconded by the Rev. A. Barrett.

The Rev. Dr. Newton supported the resolution, and urged upon the meeting to contribute liberally, and with prayer, to the collection, which was then made.

The Rev. E. Hoole announced some additional donations to the Society's funds.

The meeting was subsequently addressed by the Revs. Dr. Alder, Dr. Rierson (of Canada), W. Lawry, Peter Jacobs, T. Jackson, and S. Bennett, Esq.

Thanks were voted to the Chairman, who briefly responded; and the Rev. Dr. Beecham closed the engagements of the day by pronouncing the benediction.

BRITISH MISSIONS.

THE Annual Meeting of the three British Mission Societies was held at Exeter Hall, on Tuesday evening, May 13th, when the chair was taken by James Pilkington, Esq. M.P.

The proceedings having been opened by singing and prayer, the Chairman rose and offered a few remarks, in reference to the important Associations whose anniversaries they had met to celebrate.

The Rev. Thomas James was called upon to read the Report, which was of a very gratifying and encouraging nature; and from which we gathered the following particulars:—During the year, Congregational collections had produced £5275 17s., which had been appropriated,—to the Home Missionary Society, £1971 15s. 1d.; to the Irish Evangelical So-

ciety, £1542 3s. 10d.; and to the Colonial Society, £1761 18s. 1d.

In ordinary subscriptions and special donations, the Home Missionary Society had received £3781 4s. 7d. Contributions of the same description had been made to the Irish Evangelical Society, of £2408 7s. 5d.; and the Colonial Society had obtained £1084 1s. 5d.

Legacies had amounted to £2715 2s. 4d. for the Home Missionary Society; to £10 for the Irish Evangelical Society; and to £180 for the Colonial Society.

In England, the agencies sustained had been 47 Missionaries, and 5 students; grantees 66; and unpaid assistants, as regular pulpit supplies, 140. The gospel had been statedly preached at 427 stations, among 40,318 hearers, and 12,908 Sunday-scholars.

In Ireland many changes, both of stations and labourers, had been rendered necessary by times and circumstances. The Society had, however, retained connexion with 18 principal towns and congregations, to which were attached as many more subordinate spheres of Missionary labour.

The Colonial Society sustained, at its various stations, 34 Ministers, besides 9 candidates for the ministry in the course of preparation. The number of members in the churches connected with which the agents labour exceeded 4000, and the Missionaries preached the gospel to 25,000 people, besides many thousand children, gathered in their Sabbath-schools.

The Rev. J. A. James, in moving the adoption of the Report, which, he remarked, had been listened to with unusual attention and interest, took occasion to refer more particularly to the Colonial Society, the importance and value of which, he considered, it was impossible to overrate.

The Rev. J. L. Poore seconded the resolution, and urged the necessity for enlarged subscriptions.

A liberal collection was then made, a hymn being sung in the meantime.

The next resolution was moved by the Rev. Dr. Brown, seconded by J. Buchanan, Esq., and supported by the Rev. B. H. Cooper.

The third resolution was moved by the Rev. R. Fletcher, and seconded by the Rev. J. D. Smith.

Alderman Kershaw nominated the Committee for the ensuing year, and moved a vote of thanks to the Chairman, which was seconded by the Rev. J. Viney.

The Chairman briefly replied, after which the doxology was sung, and the Meeting separated.

BAPTIST HOME MISSION.

THE Annual Meeting of this Society was held at Finsbury Chapel, on Monday, April

28th, when the Chair was occupied by S. M. Peto, Esq., M.P.

After the usual devotional exercises, the Chairman introduced the business of the evening with some excellent remarks on the importance of the Society whose interests they had assembled to advance.

The Secretary, the Rev. S. J. Davis, then read the Report, which set forth the claims, the difficulties, and the cheering results which had attended the Society's operations, and concluded with a powerful appeal to its friends for redoubled exertions on its behalf.

The Treasurer submitted his accounts, which showed that the receipts for the year amounted to £3895 9s. 4d., and the expenditure to £3910 2s., leaving a balance against the Society, with the debt remaining last year, of £446 18s. 2d.

The Meeting was ably addressed by the Revs. J. Carrick, T. Swan, W. Walters, Dr. Massie, S. Nicholson, and J. Rothery.

Thanks were then presented to the officers of the Society, with the request that they continue their services during the ensuing year; after which the interesting proceedings were closed with singing and prayer.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE Annual Meeting of this Society was held on Friday evening, April 25th, at Freemason's Hall, when J. D. Paul, Esq., the Treasurer, was called to the chair. The platform was occupied by a large number of ministers and gentlemen belonging to various denominations. The body of the hall and the end gallery were completely filled with a highly respectable audience.

The Rev. E. Mannering engaged in prayer, after which the Chairman opened the business of the evening with an excellent speech, in which he exhibited, in strong terms, the increasing importance of the Society, the interests of which they had met to promote.

Mr. G. Yonge, the Secretary, read the Report, which took a gratifying survey of the several stations occupied by the Missionaries in Palestine, on the Northern coast of Africa, at Frankfort, in Bavaria, at Rotterdam, in France, and in Southern Russia; while the Society's operations, in this country, presented a most cheering and encouraging aspect.

The income of the Society, during the year, was £4338 2s. 9d., and the expenditure £4049 7s. 3d., leaving a balance of £288 15s. 6d., which it was intended, principally, to apply to the distribution of the Scriptures and tracts, among the Jewish visitors, at the Exhibition.

The meeting was effectively addressed by the Revs. R. W. Dibdin, J. Aldis, R. H. Her-

schell, J. Weir, T. P. Palmer, A. Booth, Dr. Schulhof, and G. Paul, Esq.

Thanks were voted to the Chairman, after which the doxology was sung, and the Rev. Dr. Henderson closed the meeting by pronouncing the benediction.

LONDON SOCIETY FOR THE CONVERSION OF THE JEWS.

THIS Society held its Forty-third Anniversary Meeting in the large room, Exeter Hall, which was, as usual, filled to overflowing. Many of the children under the care of the Institution were stationed on the platform, before the hour of commencing, and sang several hymns, to the gratification of the audience.

Lord Ashley, M.P., was called to preside, and set an admirable example to the succeeding speakers, by the comprehensiveness and brevity of his remarks.

The Rev. Dr. Marsh then delivered an interesting address to the children, at the close of which they sang "Hosanna to the Prince of Grace."

The Report was then read by the Secretary, the Rev. W. Ayeret, which gave a very pleasing account of the Society's operations in this country and abroad.

The income for the year was £30,503 6s., and the expenditure £29,378 4s. 5d.

The Report made mention of the very handsome legacy of Miss Cook, who, in addition to her former liberal donations, had recently bequeathed £24,800 to the Society.

The claims of the Jew were powerfully urged upon the followers of Jesus by Sir R. Inglis, M.P., J. P. Plumptre, Esq., M.P., Rev. T. Nolan, J. Payne, Esq., Rev. Hugh Stowell, Rev. E. Tottenham, Admiral Vernon Harcourt, Rev. E. C. Ewald, Rev. W. Cadman, and Rev. J. Cohen.

BAPTIST IRISH SOCIETY.

THIS interesting Society held its Anniversary Meeting on Tuesday evening, April 29th, at Finsbury Chapel. The Chair was occupied by J. L. Phillips, Esq. A hymn was sung, and the Divine blessing implored; after which the Chairman opened the proceedings by showing, in a forcible manner, the claims of neglected Catholic Ireland upon Protestant England.

The Rev. W. Groser, who had recently undertaken the office of Secretary, at the urgent request of the Committee, read the Report, which gave a sketch of the position of the Society, lamenting the unavoidable necessity there was, on account of the state of the funds, for contracting the sphere of its operations—especially, in discontinuing the system of readers.

The Secretary then announced that the Rev. J. Sherman, who had kindly promised

to be with them on that occasion, had met with an accident, which would prevent his fulfilling his engagement.

Joseph Tritton, Esq., the Treasurer, presented the financial statement, from which it appeared that the amount received during the year, from all sources, was £2297 15s. 8d., which sum the outlay had exceeded by about £200; leaving a heavy balance against the Society, with the deficiency of former years, of £1828 4s. 1d.

W. H. Bond, Esq., Dr. Massie, Rev. W. Brock, the Hon. and Rev. B. W. Noel, Rev. W. Groser, and Mr. Bayley, moved and seconded the various resolutions.

Thanks were voted to the Chairman, who, with his accustomed liberality, expressed his willingness to be one of ten to contribute £100 each, towards the liquidation of the debt.

The doxology was then sung, and the assembly dispersed.

IRISH SOCIETY OF LONDON.

THE Twenty-ninth Annual Meeting of the Irish Society of London, for promoting the education and religious instruction of the native Irish, through the medium of their own language, was held on Thursday, May 8th, at the Hanover-square Rooms. As usual, the attendance was large, and highly respectable.

The Chair was taken at Twelve o'clock by the Marquis of Blandford, the President of the Society.

The Rev. Mr. Smalley opened the proceedings with prayer, after which the Chairman briefly called the attention of the meeting to some encouraging circumstances in the progress and results of the working of the Society.

The Rev. J. E. White, one of the Secretaries, then read the Report, from which it appeared that the receipts during the year had been £7153 6s. 7d., exceeding those of the previous year by £96 16s. 9d. The sum of £4855 5s. 2d. had been collected by the Irish Society of Dublin, and £1808 5s. by the Ladies' Auxiliary, making a total of £13,811 16s. 9d.

The Report also stated that, in order to unite the Society in London with the Society in Dublin, and the more efficiently to promote the great work of evangelizing the population of the Irish-speaking districts, negotiations were opened between the two sister Societies; the result of which had been the unanimous adoption of a plan, proposed by the Lord Bishop of Cashel, viz.: that there should be a division of labour—the elementary, or teaching department, to be conducted as heretofore, by the Committee in Dublin, and the Missionary department to be managed by the Committee in London—the London Committee agreeing to give one half

of their net income to the Dublin Committee, to carry on their undertaking.

Nine new Associations had been formed in England during the past year, and there had been a considerable increase in the resources of the Society. A large extension had taken place in the Missionary department of the Society's operations in Ireland. Seven new clerical agents had been appointed, making twenty-one now in connexion with the Society. One hundred and seven Scripture readers, and seven hundred and six teachers were employed.

The Bishop of Cashel moved the adoption of the Report, to which he was convinced all present must have listened with much pleasure.

The Rev. J. Gregg seconded the resolution in a powerful appeal on behalf of the Society.

The remaining resolutions were moved and seconded by the Revs. Hugh Stowell, J. Craig, D. Foley and Dr. Trench.

After singing the doxology, the benediction was pronounced, and the assembly retired.

BRITISH AND FOREIGN SAILORS' SOCIETY.

On Monday evening, May 12th, the Annual Meeting of this Society was held at the London Tavern, which was well attended. The chair was taken, at six o'clock, by Mr. Alderman Wire. The proceedings having been opened by singing and prayer, the Chairman offered a few remarks upon the important nature of that well known Society, whose interests it was the business of that evening to endeavour to promote.

The Secretary then read the Report, which alluded to the anxiety of the Directors to establish model lodging-houses, for sailors, towards which purpose donations had been already promised. The evangelical labours of the Society, both in London and in the provincial ports, had been increasingly efficient. Many encouraging particulars were related of the progress of established stations, or of the establishment of new ones, at Chatham, Colchester, Exeter, Devonport, Lowestoff, Falmouth, Haverfordwest, Yarmouth, Penzance, &c.; and also in the Port of London.

The prospects of the Society were stated to be, in every respect, of an exceedingly gratifying character. The attendance at the Sailor's Church, and at the various Bethel services, had been remarkably good. The number of Bibles sold had been 1541, and of Testaments 1883; and 138,234 tracts had been distributed.

With the exception of the year 1840, the income of the Society, during the past year, had been the largest ever received, amounting to £2641, exclusive of the income of the various auxiliaries.

Amongst other contributions received, was a munificent one from an anonymous lady, whose subscriptions had amounted to £1500.

The resolutions of the evening were moved and seconded by the Rev. G. Rose, Rev. J. Burnett, Rev. T. Adkins, Mr. J. Steinmetz, Capt. Morgan (of the *John Williams Missionary Ship*), C. J. Tomkins, Esq., and Capt. Cook (of the *Cambrja*).

The interesting engagements of the evening terminated with a vote of thanks to the excellent Chairman.

LONDON CITY MISSION.

THE Annual Meeting of this important Society was held on Thursday morning, May 8th, in Exeter Hall; when the large room was filled, and the platform well sustained by influential ministers and gentlemen, of various denominations.

A hymn was sung, and the Divine blessing implored on the proceedings of the day.

J. Plumtre, Esq., M.P., took the chair, and expressed his satisfaction at again meeting the friends of the Society, and exhorted them and the Missionaries to continue in the work in which they were engaged. The Rev. J. Garwood, Secretary, read the Report, which stated that the affairs of the Mission were in a prosperous condition. The number of Missionaries at present engaged was 245. The receipts amounted to £23,053 19s. 4d., being an increase on the receipts of the former year of £2733 1s. 9d.

Sir E. N. Buxton, Bart., M.P., moved the adoption of the Report; and, being the Treasurer of the Society, offered a few remarks upon the subject of the funds, calling upon the assembly to continue, and even to increase their contributions.

Earl Waldegrave very briefly seconded the motion, expressing his conviction, grounded upon personal observation, that the Missionaries were doing great service to the population of this vast Metropolis.

The Rev. Mr. Cohen, Chaplain of Giltspur Street Compter, moved the second resolution, and stated that many cases had come under his notice of the usefulness of the Society, whose interests they had met to advance.

The Rev. Samuel Martin seconded the resolution, and showed the necessity there was, in Westminster, for such an Institution as the City Mission.

The Rev. W. B. Mackenzie moved the third resolution, and urged all Christians to lend their aid to that valuable Society.

The Hon. and Rev. B. W. Noel ably seconded the resolution.

The Rev. Chas. Kemble moved the appointment of the Committee, which was seconded by J. G. Hoare, Esq.

The Rev. J. Henson (formerly a slave, and now a Missionary to the negroes in West Canada) moved a vote of thanks to the Chairman, in which he spoke of the gratitude he felt for his deliverance from slavery, and the

pleasure he experienced in sitting on a British platform.

The Rev. J. Robinson seconded the resolution.

The Chairman having briefly replied, the doxology was sung, and the benediction pronounced; after which the meeting separated.

CHRISTIAN INSTRUCTION SOCIETY.

THE Annual Meeting of this Society was held on Wednesday evening, May 6th, at Falcon-square Chapel. The assembly was numerous, and many ministers were present on the occasion, to testify their unabated attachment to a Society whose usefulness has so much increased of late, more particularly in establishing courses of winter lectures, in various parts of the Metropolis, for the working classes.

The meeting having been opened by singing, the Rev. Dr. Bennett engaged in prayer.

Mr. Alderman Challis was called to preside, and introduced the business of the evening with some striking remarks on the adaptation of the agency, employed by this Society, to meet the case of multitudes of the neglected poor, in this great city; and the claims it has to the warm sympathy and enlarged support of our Christian churches.

The Rev. R. Ashton, one of the Secretaries, read the Report, which stated that the Society numbered nearly 100 associations, comprising 2000 visitors, who regularly visited about 50,000 families.

On the districts occupied by the associations there were 73 preaching stations, where prayer was regularly offered, and the words of eternal truth proclaimed. More than 1500 children had been gathered into Sabbath-schools; about 1500 persons prevailed on to attend public worship; upwards of 1740 cases of distress relieved; and 470 copies of the Holy Scriptures had been sold; and, in addition to 50,000 covered tracts in constant circulation, many thousand tracts had been promiscuously distributed.

Suitable resolutions were submitted by the Revs. R. Ainslie, C. Stovel, G. Smith, W. S. Edwards, D. Martin, and J. Henson, a coloured minister and a fugitive slave.

After a cordial vote of thanks to the excellent Chairman, who has long been the steadfast friend of the Society, the meeting was closed with singing and prayer.

SUNDAY-SCHOOL UNION.

THE Annual Breakfast and Conference of Sunday-school Teachers, and Representatives, took place on Thursday morning, May 7th, at the Depository of the Union, Paternoster-row, when the attendance was more numerous than usual.

W. H. Watson, Esq., presided.

Mr. Gosser, one of the Secretaries, announced the names of the Representatives who were present, including six from the United States of America, to whom a cordial welcome was given.

Various topics connected with Sunday-school operations were discussed. Messrs. Stoneman, Althans, Gover, Green, Butler, Walker, Cauldwell, Mimpriss, Wilson, Breach, Austin, Kingswell, Davis, Wilby, Reed, and other gentlemen, took part in the deliberations of the morning.

In the evening, the Annual Public Meeting was held in Exeter Hall, which was crowded in every part. A hymn was sung, and the Rev. J. Adey engaged in prayer.

Richard Harris, Esq., M.P., occupied the Chair, and made some important observations on the subject which had brought them together on that occasion.

W. H. Watson, Esq., read the Report, which referred to the schools in connexion with the Union in Copenhagen, Van Diemen's Land, New Zealand, and the West Indies; as well as to the various schools within a circle of five miles from the General Post-office.

The Rev. G. Smith introduced the first resolution in an eloquent speech, which was ably seconded by the Rev. J. Burnett.

The Hon. Judge Darling, of America, briefly moved the next resolution, which was seconded by the Rev. Dr. Beaumont.

The third resolution was moved by the Rev. S. Green, and seconded by the Rev. J. Henson, a coloured minister, and a fugitive slave.

Thanks having been voted to the Chairman, the doxology was sung, and the vast and enthusiastic assembly dispersed.

CHURCH OF ENGLAND SUNDAY-SCHOOL INSTITUTE.

THE Anniversary of the above Institution was held on Friday, May 2nd, at St. Martin's Hall, Long Acre; the Earl of Harrowby presiding.

His Lordship, in opening the proceedings, dwelt upon the intrinsic and special importance of a sound Scriptural education of the poor, more particularly in the present day.

The Secretary then read the Report, which stated that the influence of the Institute was remarkable, considering the recent date of its establishment. In London, it acted upon teachers by its lectures and library, and over a wider range by its publications and the visits of its deputations.

The Treasurer's accounts showed that the receipts for the year amounted to £1448, and after deducting the expenditure, there was a balance of £10 3s. 8d. due to the Society.

The Rev. Mr. Miller, Admiral Vernon Harcourt, the Rev. Mr. Hoare, and other gentlemen, addressed the meeting in support

of the various resolutions, and pointed out the urgent necessity of supporting an institution which they considered was doing so much good among the intelligent poor.

RELIGIOUS TRACT SOCIETY.

THE Fifty-second Annual Meeting of this important Institution was held on Friday evening, May 9th, in Exeter Hall, which was filled, but not so crowded as we have sometimes seen it.

After a hymn had been sung, and prayer offered by the Rev. W. Robinson, John Henderson, Esq., of Glasgow, took the chair, at six o'clock, and delivered a very suitable introductory speech.

W. Jones, Esq., the Secretary, then read the Report, which gave a comprehensive and encouraging sketch of the Society's extensive operations, during the year, in the printing and distribution of religious publications in France, Germany, Switzerland, Italy, Russia, India, China, the Georgian and Society Islands, Southern, Northern, and Western Africa, the West Indies, and Great Britain.

With a view to meet the circumstances of the times, they had offered their publications on Popery, at half price, and premiums for essays on the errors of that system.

The Report noticed the Society's efforts in connexion with the Great Exhibition. There was, also, reference to grants made to District Visiting, City and Town Missions, Christian Instruction and kindred Societies, amounting to 2,875,592 publications, of the value of £3067 9s. 2d. Libraries had been granted to schools and union-houses to the number of 712.

The issues from the Depository, during the year, had been 20,840,000, being an increase of 1,594,559 on the preceding year; making the total circulation, at home and abroad, of 549,000,000, in about one hundred and ten languages.

The benevolent income, including that for special objects, had amounted to £7202 4s. 3d., being an increase of £2000: the legacies had been £682, and the sum received for sales £50,902 1s. 8d.

Appropriate resolutions were submitted to the meeting by the Revs. H. Hughes, Dr. Murry, J. Hussey, W. W. Champneys, W. B. Noel, D. D. Heather (of Ireland), C. Overton, and Sir J. Anderton (Lord Provost of Glasgow), J. P. Plumtre, Esq., M.P., and J. G. Hoare, Esq.

The doxology was then sung, and the large assembly dispersed.

WALTHAMSTOW MISSION SCHOOL.

THE friends and supporters of this valuable Institution held their Annual Meeting on Tuesday, April 29th, in Crosby Hall.

J. A. Hardcastle, Esq., M.P., was called to the Chair.

The Rev. E. Prout read the Report, which was highly gratifying. Forty-six children, the offspring of parents devoted to the cause of God in heathen lands, had composed the mission family during the year. Several of these were motherless, while some were literally orphans. Of those who were in the house at the commencement of the last year, eight had returned to their parents, and had either reached home, or were on their way to it; but their places had been supplied by others, so that the establishment was full.

The income for the year, derived from collections, donations, subscriptions, and payments by parents, together with the balance in hand upon the former account, was £1454 2s. 7d., and the expenditure £1421 10s. 4d.

The extensive Bazaar held last May, in the Hall of Commerce, produced the sum of £922 13s. 9d., which had purchased £1000 3 per cent. Consols.

The Revs. Eustace Carey, Dr. Tidman, Dr. Morison, and R. Machray, and Charles Reed, and Thomas Piper, Esqs., addressed the Meeting upon the claims of the Walthamstow Mission School to the liberal support of the Christian public.

ASYLUM FOR IDIOTS.

THE friends of this interesting charity held their Annual Meeting at the London Tavern, on Thursday afternoon, April 24th.

The Chair was occupied by R. Fox, Esq.

The Report stated that there were, at present, 140 children in the Institution, which had been the average number during the year.

The most gratifying success had attended the treatment of these unfortunate creatures, almost all of whom, in addition to their want of intellect, suffered from various physical disorders. Notwithstanding these overwhelming disadvantages, they had improved both intellectually and physically; and in addition to reading and writing accurately, the girls were employed in needlework, knitting, &c. and the boys in basket-making, carpenter's work, &c. Only four deaths had occurred during the year, and the general health of the children was extremely good.

The income for the year was £8164 7s. 4d. The expenditure was less than this sum by £565 3s. 4d., which remained as a balance.

The contributions to the "Building Fund" exceeded £3000, and an estate had been purchased at Reigate, as the site for the new asylum, the cost of which would be £20,000, and would be commenced as soon as £10,000 were subscribed.

The Meeting proceeded to elect fifteen candidates out of a list of 172, and separated at a late hour in the afternoon.

ORPHAN WORKING-SCHOOL, HAVERSTOCK HILL.

THE Ninety-third Anniversary of this interesting and important charity was held on Friday, April 25th, at the London Tavern, to choose officers for the ensuing year, and to elect twenty children out of ninety-eight candidates.

J. R. Mills, Esq., the President; T. M. Coombs, Esq., Treasurer; as well as the Vice-Presidents and Medical Officers were re-appointed.

The Secretary read an abstract of the Report, from which it appears that the Institution continues in a very prosperous state.

The income of the year, including special contributions and legacies, amounted to £7180 5s. 9d.; and the expenditure to £7176 5s. 9d.

We were gratified to learn that, owing to the liberality of the governors and subscribers of the Institution, the state of the finances will admit of the election of an additional number of children into the school.

BRITISH AND FOREIGN SCHOOL SOCIETY.

On Monday, May 6th, the Annual Examination of the children, under the auspices of this Society, took place at the Institution, Berough Road, Lord John Russell presiding.

At the conclusion of the ceremony, the Forty-sixth Anniversary Meeting was held, on the same premises, when his Lordship occupied the chair. The Secretary was first called upon to read the Report; from which it appeared that the Society was in circumstances highly satisfactory. The annual subscriptions had greatly increased during the year. The model schools were full and efficient; 1000 children were in daily attendance, and twenty-five pupil-teachers had been apprenticed. The normal schools had been in vigorous operation; 118 young men and 134 young women had attended the classes. Of this number, no less than 153 had been appointed to schools. Fifty-four new schools had been opened, providing accommodation for 7000 children. Eighty-one grants of materials had been made to schools, either at home, or in the colonies; and twenty-two ragged schools had been assisted.

The foreign operations of the Society had been extensive. Schools had been aided in Canada, the West Indies, South Africa, Mauritius, the East Indies, Australia, and the South Seas.

The income for the year amounted to £12,963 9s. 8d., and the expenditure to £13,125 18s.

Dr. Lushington moved the first resolution, which was seconded by Earl Waldegrave.

The next resolution was moved by Earl

Fitzwilliam, seconded by the Rev. G. Clayton, and supported by S. Gurney, Esq.

The third resolution was moved by the Rev. Dr. Duff, and seconded by the Rev. Dr. Ryan.

A vote of thanks to the President, the Duke of Bedford, and to the Chairman of the meeting, was proposed by the Rev. T. Binney, and seconded by Mr. Evans, M.P.

Lord John Russell, at some length, acknowledged the compliment, and expressed the increasing interest he felt in the British and Foreign School Society; a proof of which was given to the assembly, by the Secretary's announcing that his Lordship had just presented an additional donation of £25 to the funds of the Institution.

VOLUNTARY SCHOOL ASSOCIATION.

THE Third Annual Meeting of this useful Association was held on Friday, May 2nd, at the London Tavern. The assembly was large, although the weather was somewhat unfavourable.

Henry Kelsall, Esq., of Rochdale, occupied the Chair, and introduced the business of the evening with a few striking remarks on the importance of religious education, and the superiority of the voluntary over the compulsory system.

C. T. Jones, Esq., the Secretary, read the Report, which gave a gratifying view of the success which had attended the labours of the Society during the past year; and expressed the hope that, during the year that was to come, an increasing measure of popular support would enable the Committee greatly to extend their operations, and to enlarge the sphere of their usefulness.

Eight pupils had completed their course of study in the Normal School, since the last Anniversary, and five pupils had been admitted. The Training-school for young women continues to prosper; but its advantages had not been so extensively known as could have been desired.

The income for the year, including the balance on the former account, amounted to £2605 11s. 4d. The expenditure was £1776 13s. 5d., leaving the sum of £828 17s. 11d. in the hand of the Treasurer.

Appropriate resolutions were moved and seconded by the Revs. J. Aldis, and J. Burnett; and J. Brown, E. Miall, J. Sturge, G. W. Alexander, W. Edwards, and T. Nicholson, Esqs.

Thanks were voted to the Chairman, and the meeting separated.

The remaining Societies will be noticed in the July Magazine.

THE
Missionary Magazine
AND
CHRONICLE.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

FIFTY-SEVENTH GENERAL MEETING.

THE Anniversary Services of the Society, held in the course of last month, were peculiarly instructive, harmonious, and delightful. The friends and members of the Institution assembled in great numbers to participate in the elevating enjoyments of our solemnities; and, by the deep interest they manifested, both on occasion of the public meetings and the other more devotional services, they attested, no less than by their presence, their ardent and growing attachment to the objects of the Society.

In the excellent spirit that prevailed, and the generous expressions of confidence with which they were favoured, the Directors received the strongest assurance of the high position which the Society continues to occupy in public estimation, the most unequivocal pledges of the stability of its sacred interests, and the most cheering promise of its enlarged prosperity, both at home and abroad.

We have the pleasure to present our readers with the following Report of the various Services:—

MONDAY, MAY 12th.

New Broad-street.—An Introductory Prayer Meeting was held, specially to implore the Divine Blessing on the several Services of the Anniversary.

Scotch Church, Regent Square.—The Introductory Devotional Service was conducted by Rev. J. JUKES, Bedford. The Rev. JAMES HAMILTON, D.D., preached from 1 Thess. i. 3.

WEDNESDAY, MAY 14.

Surrey Chapel.—The Prayers were read by the Rev. Dr. COLLYER. Rev. J. A. JAMES prayed before, and Rev. Dr. MORISON after, the Sermon. Rev. WILLIAM JAY, of Bath, preached from Phil. i. 27.

Tabernacle.—Rev. J. FLETCHER, of Christchurch, read the Scriptures and prayed. Rev. DAVID REES, of Llanelly, preached from Rev. ii. 24—28, and Rev. I. VAUGHAN, of New Tabernacle, offered the concluding prayer.

FRIDAY, MAY 16.

Poultry Chapel.—Service for the Juvenile Friends of the Society. The Rev. J. L. GLYDE, of Bradford, commenced with reading and prayer. The Rev. EDWARD MANNERING preached from Psalm c. 2. The Service was concluded by Rev. J. STEER, of Croydon.

* * * *The Sacramental Services, and the amount of the several Collections, will appear in the next Number.*

THURSDAY, MAY 14th.—THE ANNUAL MEETING.

THE Fifty-seventh Anniversary of the London Missionary Society took place on Thursday last, at Exeter Hall. The Chair was taken at ten o'clock, by S. M. Eeto, Esq., M.P. On the platform were the following gentlemen:—Jas. Kershaw, Esq., M.P.; J. A. Hardcastle, Esq., M.P.; Hon. and Rev. B. W. Noel; Rev. J. A. James, Rev. T. Binney; Rev. Drs. Campbell, Morison, and Henderson; Rev. T. Adkins, Revs. James and Thos. Stratten, Rev. J. Stoughton, G. Hitchcock, Esq., J. Fairbairn, Esq., of Cape Town, &c. &c. &c. The meeting was opened by the singing of the 8th Hymn in the Missionary Hymn Book.

The Rev. JOHN STOUGHTON offered prayer on behalf of the Assembly.

The CHAIRMAN said: Dear Christian friends,—An invitation from your Directory to me, as a private Christian, would have been esteemed by me an honour in presiding over this meeting; but I cannot divest myself, on this occasion, of my official position as one of the Treasurers of the Baptist Missionary Society—and in that light I not only esteem the invitation an honour, but a gratification which I can scarcely express, inasmuch as I take it that your Directory, by this invitation, and you, by the kindness of your reception, mean to express that hearty love and affectionate attachment which I trust will ever subsist between the two Societies. That it has subsisted during the period of my Treasurership, I have the greatest possible pleasure in expressing to you; and I believe, without undervaluing any other evangelical alliance, that there is no alliance of an evangelical character so truly fraught with good, as that in which Christians of different denominations delight to unite, when they have before them in contemplation the heathen world in darkness, and forget those minor differences in themselves, which in the light of eternity will never appear. And this alliance, too, is of a practical character—not only in carrying out, as Christian men and women, that aspiration of the Divine Redeemer, "That they, O Father, may be one, even as we are one;" but we are, in our aspect of brother-Christians, preaching to the heathen world, taking that attitude which, as Christian men and followers of the Divine Redeemer, it becomes us at all times to take. We are to-day, on the Fifty-seventh Anniversary of your Society, met together, and it will be your lot to hear of the great things that God has accomplished through its instrumentality; and though there yet exists, to a large extent, that "abomination which maketh desolate," yet still we have much to thank God for, and to induce us to take courage, and to persevere for the future. Let us, for a moment, look back at India. What has been the result of Missions in that important field? Although, at the present time, there are large cities, with half a million of inhabitants, and with but one Missionary, isolated and alone, pursuing his onward path; yet, such has been the effect of Missions in that country, and, with the Missionary work, the propagation of the blessed Scriptures, that at the present moment the chain of caste is effectually shaken. And when I refer to the fact, that in India, during the last year, the most entire and perfect civil and religious liberty has been given by our Government, I hope it will show that the Missionary field has prepared the road for the reception of that which, fifty-seven years since, our fathers dared not contemplate. But, then, has it done nothing more? Do you suppose that, if there had been no Missionary in India, there would at the present moment be no Sutteeism there? The fact that a custom by which a multitude of widows perished annually on the funereal pile, together with infanticide, has been abolished, though only amongst the fruits that Christianity casts, as it were, along its path, is enough to show the world at large that Christian Missions have been blessed by our Divine Master,—that, while we have been obeying His injunction to us, to preach the gospel throughout all the world, He, too, has been giving us His attendant blessing, and has shown that He has been with us throughout our work. Then, Christian friends, is the abolition of Slavery nothing? Do you suppose that Slavery would at the present moment have been a thing unknown in our West India Islands, if Smith, of Demerara, and Knibb, and others, had never lived? No; the Christian Missionary was the pioneer in the glorious path

which led to a great national protest against the hated and accursed system of slavery. Then, Christian friends, look at the Islands of the South Sea. See what has been accomplished, under the blessing of God, through the instrumentality of the Society there. Look at Southern Africa; you will hear to-day what has been accomplished. Oh, God has been faithful to His promises! It remains for us to know the extent of our obligation and duty, and to act up to our responsibility. There is another aspect, Christian friends, which at the present moment is truly interesting, and is a great call to us for additional exertions. Look at every part of the world, and see how the various means of inter-communication between distant countries have increased within the last fifty years. Although, as Nonconformists, we feel how delicate a matter it is to interfere in political matters, yet there may be a time and a place in which interference in such things becomes as much a duty in the Christian, as prayers to Almighty God. My dear Christian friends, we are engaged in a great, a glorious, and a blessed work. Let us not shrink, let us not falter, but let us pursue our work with prayer, with humility, with devoted and earnest attention. Be assured, that if this is the case, the blessing of God will abundantly rest on your Missions. Let us, as I said before, cultivate with each other that loving spirit and Christian intercourse which will make us, if we remember our difficulties at all, remember them to incite us to an increased love on other accounts for each other. And then, dear Christian friends, let us feel, in respect to this great and glorious work, that we must not only do something, but must do it with all our might.

"An angel's wing would droop if long at rest,
And God Himself, inactive, be no longer blest."

I must now call upon our friend, Dr. Tidman, to read the Report;—earnestly expressing, before I sit down, my hearty and affectionate desire that the God of Missions may this day be with us; that we may be conscious of His presence in our midst; that our meeting may be eminently devotional, eminently practical; that we may have occasion to recollect that this was a hallowed season, and that we had a conscious feeling that while we were engaged in the promotion of His work, the God of Jacob and of Missions was himself in our midst.

The Rev. Dr. TIDMAN, Foreign Secretary, then read the following abstract of the Report for the past year, as follows:—

The Directors of the London Missionary Society, in closing their official duties for another year—the Fifty-seventh of its existence—are happy in being able to present to their constituents a record of its continued operations, calculated to awaken joy, and to inspire thankfulness to Him who has watched over its extended interests, and honoured its varied labours with many decisive proofs of His divine approval.

The Directors cannot, indeed, present a statement exempt from every occasion of regret and disappointment; and with every reflecting friend of Missions, the attempt would only subject their fidelity to suspicion. It cannot justly excite surprise, that among a band of European Agents amounting to nearly two hundred, notwithstanding the utmost judgment and care in their selection, there should occasionally be found an individual who on trial proves deficient in mental or moral qualifications for the arduous and self-denying duties of a Missionary, and ready therefore, on the first inducement, to abandon the work. But although it must be deeply regretted that, in a single instance, any portion of the funds, derived, to some extent, from the hard-earned offerings of the poor, should be expended on Agents incompetent or disqualified, yet such occurrences are happily very infrequent, and form but rare exceptions to the intelligence, fidelity, and entire devotedness which distinguish the Missionaries of this as well as kindred institutions, and which entitle them to the highest confidence of the Directors, and the love and admiration of the British Churches.

It is an occasion for special gratitude to God, that of the one hundred and seventy Missionary brethren consecrated to the service of this Society, *two* only have died during the past year,—the Rev. Christopher Sass, of Theopolis, South Africa, who was called to his rest at

the advanced age of seventy-five ; and the Rev. J. C. Thompson, of Quilon, after twenty-three years of labour in Southern India. Mrs. Coles, also, of Bellary, and Mrs. Milne, of Jamaica, have been removed by death.

Since the last Anniversary, three Missionaries, from various causes, have returned home ; but the Rev. Alfred Corbold, and the Rev. F. Baylis, have gone forth to India, and the Rev. George Hall to Jamaica : so that the number of labourers remains undiminished ; and within the present year, six others, it is hoped, will enter on their embassy of mercy to the heathen.

The income of the Society, derived from *ordinary* sources, amounts to £63,174 8s. 0d.

The amount of Legacies included in the above is £3708 8s. 11d., being less than that of 1850, by £507 1s. 1d.

The Contributions from Missionary Stations, included also, are £12,865 10s. 3d., an amount exceeding that of last year, by £1829 9s. 9d.

The aggregate increase of income from all *ordinary* sources is £1368 18s. 6d.

In the Report of last year, the Directors acknowledged the munificent contribution of £2000 from an unknown benefactor, by the Rev. James Sherman ; and on the present occasion they have the gratification of reporting two generous Donations amounting to the same sum ; viz. £1000, presented anonymously by two friends on the day of the last anniversary, and £1000 by the Rev. E. T. Prust, of Northampton, specially designed to honour the memory of his revered and beloved father, Stephen Prust, Esq., of Clifton, who, during his useful and protracted life, had been a faithful friend to the Society, and a generous contributor to its funds.

In addition to the receipts above stated, there have been received for Special objects, £4854 5s. 9d. ; viz.—

For the Repairs and Outfit of the *John Williams*, £3306 10s.

For the Widows and Orphans of Missionaries, £1547 17s. 9d.—making the total receipts for the year, Ordinary and Special, £68,028 13s. 9d.

This amount exceeds the *gross* income of 1850, by £5483 12s. 10d.

While the Directors would offer grateful praise to the God of all grace, who has given to the contributors the willing mind to present these generous gifts for His service, they have peculiar pleasure in rendering their warmest thanks to their Juvenile Friends, by whom the Fund required for the Repairs and Outfit of the Missionary Ship has been raised ; and more especially to the children of Sabbath Schools, who, under the guidance and kind influence of their Minister and Superintendents, have been the most active and liberal contributors to this good work. This amount has not been blended with the general receipts of the Society, but invested in Exchequer Bills, ready to meet, within the next three months, the objects for which it was specially contributed.

The claims of the Widows and Children of faithful Missionaries who have fallen in the field of toil and conflict, are too obvious and powerful to require argument ; by their own force, they command both the judgment and the heart. Assured of the general sympathy and co-operation of their friends in relation to claims so just and powerful, the Directors, towards the close of last year, addressed an Appeal to the Officers and Members of our Churches, on behalf of the Widows and fatherless Children of departed Missionaries, soliciting a Sacramental Offering over and above the average monthly contributions at the Lord's table. The amount received, in answer to this Appeal, has been already stated, and the love and tenderness with which it was given serve greatly to enhance its value. Among many gratifying communications received on the occasion, breathing a kindred spirit, the following letter, from the pastor of a provincial Church, in transmitting the sacramental offering of his people, may be selected :—

“ Your Appeal on Behalf of the Widows and Orphans of our Missionaries was laid before the Church here on the evening of Thursday last, and was most cordially heard. It gives me great pleasure to be enabled to send you a Post-office order for the above most benevolent object. We are glad that you made the appeal, for in such ways we are taught our duty to

"the widow and the fatherless, and have an opportunity to pray for them. I trust your appeal will be universally attended to, and that, on the first Sabbath of future years, when the Churches of Christ meet to remember a Saviour's death, and to show brotherly love, so long as Missionaries' widows and children need support, a similar case to the one adopted this year will be followed."

The total amount received during the year for the Widows' and Orphans' Fund, including Dividends on Stock, is £1991 7s. 1d. Of this sum, after meeting the claims of the year, £700 have been added to the fund previously invested for the same object. It is the earnest hope of the Directors, that the yearly liberality of the Churches exercised after this manner, and involving neither effort nor self-denial, may enable their successors in office, not only to meet the present wants and promote the comfort of those for whom it is designed, but also gradually to augment the permanent fund for their support; a testimony of Christian love, which could not but prove most grateful to husbands and fathers now labouring in the Mission field, as well as soothing and sustaining to the widows and children of the departed.

For the seven years extending from 1844 to 1850, the average annual excess of the Society's Outlay, beyond its ordinary Income, amounted to £5538. The expenditure of the Society for the year just closed has been £65,265 13s. 6d., presenting an excess in outlay of £1028 13s. 6d. only.

This aspect of the Society's financial position, though encouraging, is, when compared with the magnitude of its operations and the weight of its responsibilities, far from satisfactory; but the Directors, though often perplexed, are not in despair; and confiding in the zeal and liberality of their long-trying friends, and depending on the grace of that adorable Saviour whose glorious kingdom they labour to extend, they purpose still to go forward, anticipating the day on which they shall report that the deficiency of income and the restraints to effort exist no more, and that the Society is advancing under the Divine blessing to more vigorous conflicts with the powers of evil, and to brighter triumphs in the cause of God.

Notwithstanding that the inadequate income of successive years has demanded economy and restrained zeal, yet the claims of the perishing heathen, and the brightening prospects of the world, have forbid the Directors to reduce the number of the Society's Agents, or to abandon a single department of its labours; and they now proceed to sketch an outline of its diversified operations and the blessed results by which they have been followed; commencing with the wide and interesting field of its earliest labours,—

POLYNESIA.

On the 29th May last, the *John Williams* arrived in the port of London, having accomplished, in perfect safety, her three years' service in the South Pacific. She brought home a cargo of oil and arrow-root—the Missionary contributions of the Native Churches; and although the state of the Market has been unfavourable for the sale of such produce, the sum of £742 8s. 3d. has been realized to the funds of the Society.

The intelligence brought by the Missionary Ship, and corroborated by later communications, exhibits an encouraging aspect of the state of religion, both in the *Georgian and Society Islands*.

In *Tahiti* the additions to the several churches have been very numerous, including many previously careless and dissipated young persons, and others who had for many years stubbornly resisted the power of the gospel.

Pomare continues steadfast in her attachment to Evangelical Protestantism, and consistent in her deportment as a Christian.

Not a single Islander has been seduced by the sophistries and superstitions of Romanism; and the revised Bible, sent out by the *John Williams* on her last voyage, continues to be pur-

chased with avidity—the payments remitted to the British and Foreign Bible Society having already exceeded £600.

In *Samoa* the unnatural and destructive conflict which, for the last three years, has been carried on between the inhabitants of different islands, has been stayed; and although peace and amity are not formally restored, the Missionaries indulge the hope that the destruction of human life has terminated, and that permanent concord and prosperity will shortly be established.

Even amidst the desolations of war, the power of Christianity has been conspicuous, and multitudes have been spared and treated with lenity; who, but for its benign and restraining influence, would have become the victims of revenge and cruelty.

In the month of July, the hearts both of the Missionaries and the Native Christians were greatly rejoiced by the arrival of 15,000 copies of the New Testament, translated by our brethren, and printed, on the application of the Directors, by the Committee of the British and Foreign Bible Society.

The Rev. W. Mills, writing on the happy occasion from the Island of Upolu, remarks:—

“You will be glad to learn that all the cases of New Testaments have been landed safely—not one of them meeting with the least damage. The people admire them very much. Within the last week I have sold upwards of one hundred copies.”

The sacred volume is not distributed gratuitously, except in cases of extreme poverty, but, as a rule, it is sold for a certain measure of oil, valued at 2s. 6d.; and the following statement from the Rev. T. Powell evinces the anxiety of the Islanders to obtain on these terms the Word of Life:—

“On the arrival of the Testaments, so beautifully printed and bound, seven young men were employed for a day and a-half to do some work for the vessel which brought them, and for which they obtained three shillings each as wages. As soon as they received their pay, which was not till night, they all came together, each with two shillings and sixpence, to obtain a book, rejoicing that they had been so fortunate as to have the opportunity of earning enough to purchase the treasure.”

From these facts, there is then the strongest reason to expect that, as in the case of the Tahitian Scriptures, the funds of the Bible Society will be aided rather than diminished by the large editions of the New Testament so promptly and kindly sent forth by its Committee to the Christians of Samoa.

On the several Islands of the *Hervey Group*, the progress of the people, both in social and religious improvements, is striking and delightful.

The Rev. George Gill, the first English Missionary settled on *Mangaia*, and still a solitary labourer in that Island, gives the following animating recital of his labours and encouragements:—

“It is my pleasing duty to inform you that the chapel for the settlement of Oneroa is now completed. It is ninety-six feet long, sixty-six feet wide, and twenty-one feet high. The opening services were held on the 26th and 28th September,—the former day being for the meeting of the adults, and the latter for the children. At an early hour the parties from the inland villages came to the boundary of our settlement, and as soon as the church-members of this village had made the necessary preparations for the reception of their friends, they went to meet them; when all formed into a line of procession towards the chapel. It was an interesting sight to see upwards of 500 church-members, and 400 class-members (candidates for communion), sitting clothed and in their right mind, to dedicate the work of their hands to the worship of the only true and living God.

“Katuke, one of the native teachers, preached a short sermon from Luke ii. 10: ‘Behold, I bring you good tidings of great joy, which shall be to all people.’

“After the sermon, several of the members addressed the assembly in many touching and

"appropriate remarks, referring to the building which we had lost in the hurricane of 1846, and their joy that they were permitted to enter the new sanctuary before they departed to the 'house not made with hands, eternal in the heavens.'

"After they had closed their remarks, I preached from 2 Cor. v. 17: 'If any man be in Christ, he is a new creature;' and afterwards administered the ordinance of the Lord's Supper to the churches. As I sat in communion at the table of the Lord, the past, with all its sufferings and toils, was forgotten; the present was fully enjoyed, in the calm and delightful realization of God's presence; and the future seemed triumphantly glorious as I reposed upon the word of a faithful God, who has promised to make the place of his feet glorious.

"After the services in the chapel were closed, all adjourned to the entertainment provided and arranged in the chapel grounds.

"On the 28th we held the services with the young people; and the children of the whole island, after walking round the village, entered the chapel, each class headed by the teacher. Every part was filled, very few of the parents could gain admittance, and I should suppose 2000 souls were present. After a sermon by Sadaraka, the native teacher of the settlement at Tamarua, from Luke xv. 18, I conducted an examination of the children, and was gratified to find that many had well stored the elements of everlasting truth in their memory. May it prove to be as good seed cast into good ground, to bring forth fruit unto the praise and honour of God!

"The services of the chapel being ended, the children adjourned to their entertainment outside.

"You may judge of the extent of the provisions supplied for these two days' entertainment when I inform you that upwards of 300 hogs were roasted whole, and 400 turkeys, to supply the guests. All were satisfied and happy in the services of the day.

"On the first day I killed a young bullock, as my contribution to the feast; and as it was the first that had been killed on the island, the people seemed really to enjoy it; and I need not say that we, who had not tasted beef for nearly five years, did not object to take a share for ourselves."

The Rev. William Gill gives an account no less gratifying of the state of the Mission in *Rarotonga*:—

"You will be glad to hear," he writes, "that we still labour among our people in as much affection as ever, and continue to receive tokens from the Spirit's ministration that we are not labouring in vain.

"Some little time ago, we held our Annual United Meeting of the two stations, Arorangi and Avarua. These meetings are always refreshing to our minds, and are means of good among the people. The old people, who remember what heathenism was, always attend these sacred festivities with hearts overflowing with gratitude, praising God who hath called them out of darkness into his marvellous light. Men who were once savage, hateful, and hating one another, here unite in sincerest Christian love; and while they commemorate together the dying love of the Saviour, who has subdued their enmity and renewed their nature, we behold a glorious and incontrovertible triumph of the gospel of Christ.

"At the close of these services we make up the annual contributions for the Society, and we are generally gratified to find that in the depth of their poverty they do what they can.

"Arrow-root is the principal article they have to contribute. This they plant, and, after it is dug up, it requires much labour to prepare it for sale.

"This year's contributions amount to about 4000lb. for the two stations, and the treasurers, I believe, have beside about £7 in money. Some poor people who had neither arrow-root nor money, brought fowls and ducks. One poor man brought a young pig, which, as he had nothing else to give, he said could be sold to a ship, and would be as good as money. In

"this way we try to aid you in your labours. I trust also we have a goodly number who cease not to remember you and the Mission cause before God in fervent, heart-felt prayer. Our constant desire is, that the Directors may be increasingly sustained and cheered in their labours by the enlarged contributions and more fervent prayers, not only of the churches at home, but also of all the native tribes redeemed by the Society's instrumentality."

In a subsequent communication, our devoted brother, after announcing the opening of the New Chapel at Arorangi, 90 feet long and 54 wide, proceeds to report *the Introduction of the Gospel into one of the many Islands of the Pacific still in darkness, and groaning beneath the most horrid form of Paganism*. This effort seems to have been accompanied by the special blessing of God; and the entire population, with hearty purpose and with one accord, have practically said, "What have we any more to do with idols?" and, persuaded by the wisdom and won by the love of the heroic Evangelists who had hazarded their own lives to seek their salvation, they have said also, in terms the most expressive of sincerity, "Your God shall be our God, and your people shall be our people."

"This has been a day of general rejoicing," writes Mr. Gill, "among our churches. We have just received intelligence of new and successful aggressions on the kingdom of Satan in the Islands of this vast Sea. We have already informed you of having sent out two teachers from our institution to a group of islands, some three or four days' sail distant, called the 'Manaiki or 'Penrhyn' Group. Owing to the Missionary Ship being on her homeward voyage in December last, she could not visit those Islands; consequently fifteen months have passed away since the teachers were left there, and we have been in painful suspense to know the result of this attempt to introduce the word of life to the benighted people."

"But a small Tahitian schooner has this day arrived here, five days from Manaiki, bringing most cheering letters from our devoted native brethren."

"A few extracts from these welcome letters I am sure will gladden your heart, and encourage the many friends of Polynesia in England to continue to us their sympathy and prayers, in our attempts to bless the yet unvisited and idolatrous Islands of the South Pacific:—

"'On first landing among these people,' say the teachers, 'the chiefs gave us a promise of their protection. A counsel was held, and we were lodged in a house of one of the principal people of the island. But long before evening all our articles of property were stolen by the heathen. The useful things you gave to assist us were all taken by the people, save a few fathoms of cloth kept in a box, which had a lock and hinges, and which they knew not how to open. We were not, however, much troubled at this—we knew they were heathens. Our hearts' desire was, that they should receive the Word of God, and that it should grow in their land. We scarcely got any sleep the first few nights, as our house was crowded by the people to listen to the new things we had to tell them.'

"Having thus excited an interest and sympathy in their Mission, the teachers inquired whether the inhabitants of those lands were cannibals, and were told that they had had no war for many years past, and that they were not addicted to eating human beings. From the first, the teachers were permitted to have family prayer in the midst of the heathen household where they were lodged. Auspicious era for those poor, isolated, degraded people! Now, for the first time, prayer and praise ascended to the *living and true God*, where, from time immemorial, the bodies and souls of men had been held in bondage by Satan, under the most gross and degrading forms of idol worship."

"Four months after landing, the chiefs and principal people on the island agreed to destroy all the 'Maras' (temples), and to burn all their idols. On that day their ancient places of idol worship were demolished, and all their idols committed to the flames:—another demonstration of Divine power communicated through feeble instrumentality. 'Not by might, nor by power, but by my Spirit, saith the Lord.'

"It appears that there are about 1200 inhabitants on this island, governed by two chiefs of

"equal authority. After the burning of the idols, each chief desired to have a teacher to reside in his district. To this proposition the teachers wisely agreed, and after some little time were assisted by the people in erecting a 'House of God' at each of the Stations. Toward the end of last year these buildings were finished, and the people of the two settlements united alternately in the opening services.

"Since the erection of the chapels, the Sabbath-day has been generally observed as a day of rest, instruction, and devotion. Daily schools both for adults and for children are established, and people manifest great desire for instruction. The poor people have been in the habit of roving about with little or no clothing upon them, and that little consisting of plaited leaves of the cocon-nut tree. Trees and plants of various kinds were taken to the island by the teachers, and it is hoped that ere long industrious habits will be induced, and that they will be raised to the dignity and happiness of civilized life.

"O that we had means for extending these gospel victories to adjacent lands! Not more than two or three days' sail from Manaiiki there is a much larger island, known as 'Penrhyn Island,' described by Captain Wilkes, of the United States Exploring Expedition, as being fifty feet high, nine miles long, and five miles wide, with an extensive lagoon. 'On the north-west side,' he observes, 'there appears to be a continuous village: the island is evidently thickly inhabited, but the ferocity of the savages prevented our landing.'

"As we read these statements, we feel conscious of mingled emotions we are unable to describe: shame, grief, and zeal combine to make us feel most keenly our straitened circumstances. We hope, however, the success gained at Manaiiki may lead to the introduction of the gospel at Penrhyn. Two or three hundred pounds a year, wisely laid out, by enabling us to visit those many groups of islands which are near, would, with the Divine blessing, ensure a revenue of success in the overthrow of idolatry and the salvation of souls, which would gladden the Church of Christ, and accelerate the expected era when all the islands of the sea shall know and serve the Lord."

It should be especially observed, that these new triumphs of the gospel have been achieved by men who were themselves cradled in the same horrid rites of Paganism, which they have, by God's blessing, happily overthrown in the Island of Manaiiki.

By the same order of agency was the word of life introduced to Rarotonga, and idolatry laid prostrate in Mangaia; and by the same class of fearless and self-consecrating pioneers, must access be gained to the numerous Islands of Polynesia yet unenlightened by the gospel. Not only does the little property essential to the health and life of an European Missionary present the strongest temptation to the rapacity and ferocity of the savage islanders, but to them the white man has heretofore often been known as an enemy, and scarcely, if ever, as a friend. The crews of vessels who have landed on their shores have generally proved corrupters and oppressors, robbers and murderers; and the Missionary stranger, though he comes as an angel of mercy, is identified, in the untutored minds of the much-wronged islanders, with the white savages they have been made to fear and hate. Thus the man of God becomes a victim to revenge, awakened by those who have deeply dishonoured both his country and his faith. Thus died John Williams; and to prevent the future martyrdom of men like-minded, and to preserve their precious lives for the service of Christ, the Polynesian evangelist must go before, as the breaker up of the way; must make known to men of his own race, and speaking kindred language, the works of mercy, power, and truth, which God has wrought in other lands; teach them to distinguish between the men of Belial and the ministers of Christ,—and thus prepare a people willing to be taught the way of God more perfectly.

But the value and efficiency of native agency will mainly depend on the suitable qualifications of the labourers; and the friends of the Society will therefore rejoice to know that, in addition to the numerous Native Teachers employed in the several islands already occupied, there are between fifty and sixty Native Christians, of competent abilities and established character, in

the several Missionary Seminaries in Tahiti, Rarotonga, and Samoa, receiving from our Missionaries, set apart to that purpose, a suitable and extended course of mental and theological training, designed to prepare them as Pastors and Teachers among their countrymen, or Evangelists to the benighted heathen in the islands around them.

The Missionary Ship, originally purchased, and now repaired and outfitted, by the children of England, will leave our shores for the South Pacific about the close of June. The Rev. David Darling, who has lived and laboured in Tahiti nearly forty years, who has suffered for her in the depth of her misery and guilt, rejoiced with her when mercy triumphed in her salvation, and wept with her when the foot of the invader profaned her shores, will return to give the remnant of his days to her service, and to mingle his ashes with her saints. And as the London Missionary Society never can, and by God's help never will, abandon Tahiti; and as its friends, trusting in the God of truth and righteousness, still hope, still pray, to see her free and happy, the Directors have appointed two young brethren to proceed in the *John Williams*, to strengthen the hands and cheer the hearts of our brethren in that island.

A precious contribution will also be made to her cargo, of *Five Thousand copies of the Bible in the language of Rarotonga, and the other Hervey Islands*, printed at the expense of the British and Foreign Bible Society. The first translation of the New Testament was effected chiefly by the lamented Williams, and it, with the Old Testament, translated jointly by Messrs. Pitman and Buzacott, and both having received the careful revision of the latter, are now in their completeness printed for the first time; and Mr. Buzacott will have the joy of presenting the fruits of his arduous studies for the last three years to the people of Rarotonga, who are anxiously awaiting his arrival, and will hail his return with rapturous delight.

THE WEST INDIES.

FROM these colonial scenes of Missionary labour, the intelligence for the past year has been varied, presenting occasions of deep anxiety and sorrow, and yet accompanied with many merciful alleviations of Providence.

In *British Guiana* the people have still to struggle against insufficient labour, low wages, and exorbitant taxation; and while the members of our Mission Churches, out of their deep poverty, give with a willing mind toward the support of their own devoted Pastors, they are also compelled to contribute, by taxation, to the support of the Episcopalian, the Presbyterian, and the Roman Catholic Churches of the colony; and if, oppressed by the weight of this social injustice, remonstrance and complaint are sometimes extorted, they are misrepresented and maligned as factious and disloyal. But amidst all difficulties, our Missionary brethren hold on their way, counselling peace and hoping for better days, when equity shall rule in the councils of the colony.

But the *internal state of the churches* is cheering, and many instances are found of extensive spiritual knowledge and eminent practical godliness.

The Rev. John Dalglish, of New Amsterdam, *Berbice*, reports the state and prospects of our Missions in that colony in terms of encouragement:—

"A decided improvement," he observes, "has taken place in the Mission generally; much more attention is given to education, on which the stability of the Mission very much depends. There is also peace among ourselves, which has not a little to do, I think, with the prosperity that seems to be dawning upon us. May it reach the perfect day!"

From George Town, *Demerara*, the Rev. E. A. Wallbridge writes as follows:—

"Since the present year commenced, we seem to have been favoured with more evident manifestations of blessing than before. During the Christmas or holiday-week, a series of meetings was held in Smith Chapel, in which the Missionary brethren and several members of my own and other churches took part. I think these gatherings, with the special seasons

" of prayer that accompanied them, have been blessed to the church and congregation. Since the first of this month, three have been admitted to the fellowship of the church. I have received nine new applications from persons anxious to cast in their lot with the people of God, and six of those, previously in the candidates' class, expect to be admitted to the church at its next monthly meeting."

In *Jamaica* the congregations and churches of our Missionaries have for the greater part suffered from the fearful visitation of cholera with which that island has been recently afflicted; and the scenes of distress, desolation, and death, which they were compelled to witness, must have been truly appalling.

A Missionary residing in a mountainous district, where it might be supposed the ravages of the disease would be lighter than in the lower lands, describes the solemn occurrences of the sad season in the following affecting terms:—

" When I last wrote, I informed you of the fearful havoc which cholera was making in various parts of this island. Since then it has made its unwelcome appearance here, and laid low in the chambers of the grave many of our old friends and acquaintances. The first case on this mountain occurred on a Sabbath morning. Just as I was in the act of announcing the text, a man came near the pulpit, and whispered that a stranger, who had come to lodge in his house on the previous evening, had been attacked in the night, and was then lying in a very precarious condition. The suffering man died shortly after; and so great was the fear of his friends, that they did not wait for a coffin, or pay even the usual attention to the funeral, but rolled him up in the sheets and blankets in which he lay, and buried him as soon as the grave was ready to receive him. It was well they acted with so much promptitude, as it prevented, for a while, the spread of the disease, and afforded us time to employ precautionary measures against its re-appearance. After ten or twelve days, the cholera broke out afresh, with great fury, attacking almost every person on the mountain, and spreading from house to house with fearful rapidity. The authorities of the parish kindly came to our relief, elected me a member of the local board of health, furnished me with a small supply of cholera medicines, blankets, and nourishment, which we very much needed, and paid three nurses to act under my direction, in attending to the sick. A member of the church, influenced by benevolent feelings, nobly came forward, volunteered his services, and for several weeks rendered most efficient assistance gratuitously, until both himself and child were laid prostrate by the disease. We had only one medical man in the whole parish, and he was wholly inadequate to the occasion. It was indeed a fearful, an appalling time. On every face the lines of grief were visible. Every person we met had some sad tale of woe to tell. Whenever I saw a person coming near the house, my first question was, Who is sick or dead now?

" But a merciful God took compassion on us, gave us all strength equal to our trials, and enabled us to snatch many of our poor afflicted people from the gates of death."

But though living amidst pestilence and death, and though borne by duty and compassion into scenes peculiarly repulsive and perilous, thanks to the preserving mercy of God, not one of our Missionaries has fallen a victim to the fearful scourge. And while we rejoice with them in their personal deliverance, we must unite in their gratitude and praise to God for the salutary and sanctifying influences with which the awful visitation has been accompanied; for while His judgments were abroad in the land, the people learned righteousness. May their devout and earnest hopes be realized, that the feelings of alarm and penitence which have been awakened, may prove as permanent and practical as they appear to be powerful and deep!

These hopeful and beneficial results are thus described by the writer of the preceding extracts:—

" Evidently this awful visitation was sent on the land for the iniquities of the people. Nor

"has it been unproductive of good: a great change is everywhere perceptible, and I hope lasting benefits have been received. The lower orders, notoriously fond of drumming and dancing, have abandoned, at least for the present, their foolish old customs.

"Christmas used to be their grand holiday-time for celebrating their obscene and disgusting fooleries. This season they had something else to think about; every house was filled with lamentation, and every heart with grief, bewailing the loss of some dear friend.

"Multitudes have been drawn to the house of God. Every Sabbath our chapel is *crammed* with large numbers of attentive worshippers. Even the *aisles are crowded*. Every chair and stool for which room can be found is brought into requisition. Not a few have to sit outside. Some of the most notorious and depraved characters in this quarter, whom I have tried for years in vain to draw to the house of God, are now to be found every Lord's-day listening to the truths of redemption. After the public engagements of the chapel are over, I hold an open-air service in some populous district, and the attendance upon these occasions has been truly gratifying. In fact, I have no trouble now in inducing congregations to assemble. Wherever I send word I am coming to preach, I am sure of finding large numbers waiting to hear me."

The race of Africans, torn from their native land, and sold into bondage in the colonies of Britain, is fast passing away; and the following narrative of the character and dying hours of one of these deeply injured men, in which the mercy of God appears in strong contrast with the cruelty of man, is instructive and delightful:—

"Death has deprived us of four of our number. One of these came many years ago from Guinea, taken captive by the King of Ashantee, against whom his tribe had been fighting; and he was led in triumph to the capital of the kingdom, where he was sentenced, with a number of his unfortunate countrymen, to be beheaded. Through some means, his life was providentially saved, and soon after he was sold to the slave-dealers, and brought to this country. Here he continued to live as much a heathen as when in his native land. When I first came to reside on this mountain, he was a poor, blind, ignorant sinner, living without God in the world, and addicted to crimes of the most licentious character. But, through the enlightening influence of the Holy Ghost, the Word was blessed to his polluted soul. He joined the inquirers' class, surrendered his heart to the claims of Christ, became a new man, and was received into the church in the year 1846. From that time up to the hour of his death, he continued a faithful follower of the Son of God. It was truly edifying to visit him during his last illness. Christ appeared to engross the whole of his thoughts and affections. His conversation was all about the goodness of God in preserving his life, bringing him under the sound of the gospel, and making him a partaker of its blessings. Shortly before he died, I asked him if he felt the truths of the Bible to be precious. Laying his hand upon his heart, he exclaimed, 'I have been a very wild and worthless sinner in my time, but all my trust is in the blood of my Saviour, Jesus. I must wait with patience till he think me fit to die, and then I know he will not forsake my poor soul, but receive it up to heaven.' Of all the sick-beds I have attended in this country, I can truly say I never met one like his. Pure religion appeared completely to have changed his heart, and filled it with holy resignation."

SOUTH AFRICA.

IN the month of January, the Directors had the happiness to welcome home their friend and brother, the Rev. Joseph John Freeman, on the completion of his visit to this field of Missions, and to render thanks to God, who, throughout his extended voyages and journeys, had been his Guardian amidst the dangers of the deep and the perils of the wilderness, and had now restored him in health and peace to his country, his family, and friends.

It is but the tribute of justice, rather than the offering of friendship, on the part of the Directors, to bear testimony to the Christian kindness, faithfulness, and efficiency, with which Mr. Freeman executed the delicate and arduous duties of his Mission; and they anticipate with confidence the willing and universal concurrence of their constituents, in thus presenting to him the assurance of their fraternal love and heartfelt thankfulness for this renewed proof of his devotedness to the interests of the Society;—feelings which derive additional animation and strength, as they are associated with the remembrance of his labours in Madagascar and the West Indies, and his entire consecration to the cause of Christian Missions for a period exceeding four-and-twenty years.

As our friend will presently give to the assembly his own Report, it may be deemed superfluous for the Directors to do more than state generally that his testimony will be found most honourable to the character, intelligence, and ministerial fidelity of our Missionaries throughout South Africa; conclusive as to the proofs of God's blessing on their past labours; and no less encouraging in relation to their future prospects. The Directors cannot, however, deny themselves the pleasure of adding, even at the risk of anticipating Mr. Freeman's address, that he found Dr. Philip, now in his seventy-fifth year, though feeble in body, yet clear in mind and calm in spirit; and, while waiting for the salvation of God, rejoicing in the extension of his kingdom amongst men.

The venerable James Reed—the Missionary of more than half a century—he found still with a heart unohlled by age, and with the activity and cheerfulness of youth labouring incessantly for the social improvement and eternal happiness of Africa.

Robert Moffat, in addition to the ordinary duties of a Missionary, was toiling night and day, with head and heart and hands, in effecting the most important object that could engage his energies—the translation of the entire Scriptures into Sichuana: the language understood, as there are strong grounds for concluding, by hundreds of thousands, and probably millions of the various tribes of Southern Africa.

David Livingston, the intrepid traveller of the desert, was just departing for his second visit to the North; and, though deterred by unforeseen events peculiar to the season from proceeding farther than the Lake Ngami, his fearless and benevolent heart still meditates another and an early endeavour to explore the unknown regions that lie beyond it, in the hope of proclaiming to the benighted multitudes the word of the Lord, and preparing them to receive teachers and evangelists from the Native Churches. On the completion of his labours in South Africa, Mr. Freeman proceeded, in accordance with his instructions, to *Mauritius*, principally with the design of visiting the refugees and emigrants from Madagascar now in the Colony, and more especially of attempting a visit to that island, should the bare possibility be afforded: and although everything conspired to forbid the attempt, the visit of our friend was not in vain. Here he found a goodly number of his old Malagasy friends, steadfast in the faith and united in the fellowship of Christ; and during his sojourn he made arrangements with Mr. James Le Brun to give six young men of their number a course of education for the Christian ministry, in the confident expectation that God will, at no distant day, open before them a door of entrance to their native land.

Mr. Le Brun and his two sons labour assiduously, and with a good measure of success, for the spiritual welfare of the Creole population of Mauritius; but they encounter great obstacles from the power of Popery and the influence of its Missionaries, who are sustained in their labours by grants from the Colonial Treasury to the amount of £2000 per annum.

From Mauritius, Mr. Freeman bent his course homeward; and as the time required for making the voyage to Britain in an ordinary sailing vessel would not be exceeded by proceeding to Ceylon, and thence by the Indian overland route, he determined to adopt that course. By the way, he was induced to linger for a month (and who would not?) to visit the wondrous spectacles of Egypt and the more wondrous scenes of Palestine—scenes so instruc-

tive and impressive to the understanding and the heart. To those who know the honour and integrity of our friend, it will scarcely be necessary to add, that for this tour of hallowed pleasure, as well as for all extra expenses of the overland route, he drew not on the funds of the Society, but upon his own resources; and on the 20th of January he landed on the shores of England, after an absence of two years and two months.

Since the departure of Mr. Freeman from South Africa, one of the direst calamities has occurred that could have befallen the country or affected our Missions—the outbreak of another *Kaffir War*.

A result so early and so terrific our friend did not anticipate, but his forebodings were strong as to the permanent repose and prosperity of the country, since he found fixed in the minds of many of the chiefs and tribes bordering the Colony, a deep-seated sense of wrong, from the treatment which they had recently suffered from the Colonial authorities: and more than one of these complainants besought Mr. Freeman to seek for them that justice from the Government of Britain which they had sought in vain from its local representatives.

God forbid that the friends of Christian Missions should palliate in the slightest degree the faithless and cruel deeds with which the Kaffir chiefs and people may be justly chargeable! but, in denouncing their crimes, they cannot overlook the provocations they have suffered, nor forget that their present accusers are their alleged oppressors.

It is true that the chiefs and people of Kaffirland are heathens; but they are *men*,—intelligent and shrewd, brave and patriotic men,—and they must be ruled by reason, which they can well understand, and by justice and kindness, which they can fully appreciate, and not by boastful pretensions and puerile displays of power, which they will not fail to despise.

The Kaffirs are charged with robbery and encroachment; but whose lands have they sought but the lands of their fathers? What soil have they claimed but the soil that gave them birth? Why should the love of home and the love of country be eulogised as the virtues of patriotism in the civilized, and be branded as crimes and rebellion in the savage?

The Kaffirs are charged with perfidy and the violation of treaties; but have not treaties honourably observed by friendly chiefs and faithful allies, been recklessly violated by our countrymen in power? and have not treaties most disastrous to the natives been extorted under threat of death?

What if the same determination had been proclaimed to the world by the chiefs of Kaffirland, to expel and to exterminate the British colonists of South Africa, which has been proclaimed by the Colonial authorities against the Kaffir race?—who would have hesitated to denounce them as revengeful and bloodthirsty? and how could Christianity be more awfully blasphemed, or rendered more hateful to the heathen, than when the blessing of its Author is invoked to sanction these sanguinary counsels, and prosper this purpose of desolation and death?

But, apart from the causes of the present conflict, and whatever may have been the injuries which the aboriginal tribes have suffered, the Directors most deeply lament to learn that at least a part of the Hottentot population of the Kat River settlement have united with the Kaffirs against the British forces. By what influence this defection has been produced, whether by terror and compulsion, or by choice, and to what extent it has prevailed, no information has yet been received. In the war of 1848, several hundreds of the people of this Station, at the call of the Government, left their homes and their families, for many months, to repel the Kaffir invasion and protect the British colonists. On that occasion, they received the public acknowledgments of the Commander-in-chief, for their promptitude, bravery, and good conduct: and it is no less surprising than grievous, and an occasion for careful inquiry, that in less than three years their loyalty should have given place to discontent and opposition.

It has been alleged in the Colonial papers, that at our Stations of Theopolis and Hankey also, the same spirit of disaffection has appeared; but it is evident, from the statements of

Messrs. Smith and Durant Philip, that these are the accusations of men who would be glad to prove them true, but for which they can adduce scarcely a vestige of evidence. It is indeed notorious that, not only at Missionary Institutions and with the coloured population, but with the European colonists generally, instead of the ardour and determined resistance evinced in 1848, there has been an apathy and reluctance to meet the urgent and repeated calls of the Governor for co-operation,—a fact pregnant with suggestions, and which must hereafter be explained.

In the mean time, the Directors congratulate the friends of justice, humanity, and religion, that, on the motion of Her Majesty's Prime Minister, the House of Commons has resolved:—

“That a Select Committee be appointed to inquire into the relations between this country and the Kafir and other tribes on our South African frontier.”

Let this Committee be wisely and impartially selected; let the investigation be full and fair—if necessary, let it issue in the appointment of a Commissioner in the Colony, where only the truth and the whole truth can be ascertained;—let the commendations and censures which the Committee may pronounce be given without prejudice or partiality; let them fall on the black or the white man, on the feeble or the powerful, as truth and justice may award,—and the friends of the African race, and the supporters of African Missions, will calmly await the judgment, and honourably abide by the decision.

MADAGASCAR,

it has been already intimated, continues shut. Not only is the Christian Missionary excluded, but all intercourse with foreigners is strictly prohibited. It is rarely, therefore, that any communication can be held with the interior, even by letter. But the last intelligence, which bears the marks of authenticity, is most deeply affecting. From causes unexplained, but probably from the increase of their numbers, a new persecution against the Christians raged with great violence during last summer. About twelve hundred were summoned to the capital, to answer for the offence of worshipping the only true God and believing on his Son. Three of the most distinguished for rank and devotedness were sentenced to be burned to death; and their lingering tortures must have been awfully aggravated, as, three times, while their bodies were consuming, torrents of rain descended and extinguished the fires. Ten others were precipitated from a rocky eminence near the city, and dashed to pieces. What would have been the doom of the multitude cannot be determined, had not the Prince of Madagascar, at the risk of his personal safety, now interposed, as the protector and patron of the Christians, and boldly withstood the authority of their cruel adversary, the Prime Minister of his Royal mother. Subsequent results are unknown; but while these tragical events must excite our deepest sympathy and fervent prayers for the confessors and martyrs of Madagascar, they supply also reflections that strengthen faith and demand thankfulness. Upwards of fourteen years since, all the faithful shepherds were driven from the island, and the fold of Christ was left like lambs among wolves; but after enduring fourteen years of fiery trials, still they live, and still increase. Between forty and fifty have been doomed, for the sake of the Lord Jesus, to meet death in forms the most agonizing and terrific; but none have drawn back unto perdition,—all have been faithful even to the death. The blood of the martyrs has proved the seed of the Church; and for one Christian there are ten, and for tens there are hundreds. The debased and cruel woman who now fills the throne of Madagascar, impelled by her own evil nature, or swayed by the evil influence of others, has tried long, but tried in vain, to extirpate the very name of Christ; but her son, her only child, her heir and successor to the throne, has learned the faith in which the martyrs died, avowed himself their friend and their protector, and declared that the man who shall hereafter strike them must strike through him. “This is the Lord's doing, and it is wondrous in our eyes.”

CHINA.

ALL the different branches of Missionary operation have been vigorously prosecuted at the four Stations occupied by our Missionaries; namely, Canton, Amoy, Shanghai, and the Colony of Hong-Kong.

Education is attended with great expense and many difficulties; but the good work has been commenced in these several localities. In the schools at Hong-Kong, under the superintendence of Dr. and Mrs. Legge, there are about 40 boys and 20 girls, all domesticated amidst the habits and enjoyments of a Christian family, and carefully instructed in the several branches both of useful and of Christian knowledge.

The *Theological Class*, under the especial care of our esteemed brother, includes five young Chinamen of tried Christian character. Their application, diligence, and sincere piety, afford Dr. Legge great satisfaction, and justify the expectation that they will prove hereafter intelligent and devoted ministers of Christ to their degraded countrymen.

The benevolence and skill of our *medical* Missionaries have been successfully exerted on behalf of many thousand afflicted Chinese, who have gladly sought their aid. During the past year, Dr. Hobson alone, in the city of Canton, received 25,000 patients; and in his Hospital, in common with those of his fellow-labourers, the gospel is made known to every inmate; and on his departure he is supplied with Christian tracts, which are often thus conveyed into the interior of the empire. This twofold method of mercy—so accordant with the example of Him who, while He preached the gospel to the poor, went about doing good, and healing all manner of diseases—has been attended generally with the most beneficial influence. The prejudices of the people against foreigners have been subdued, and their feelings conciliated; and in many instances, where they have been mercifully relieved of physical suffering, the great Physician has applied His sovereign remedy for diseases of the mind.

Mr. Hinschberg, of Hong-Kong, writing to a generous supporter of his labours, gives the following particulars illustrative of this gratifying fact:—

“Two patients, a woman of about 50, and an old man of 64 years of age, were a few Sundays ago admitted into the church. The former I have known nearly as long as I have been in Hong-Kong, the other about a year. Both of them came into the hospital to be cured of diseases of the eye. The woman cannot read, but having had the story of the crucified Redeemer often brought before her, she, after leaving the hospital, gave up all idol worship. Being rather of a ready speech, and having a good memory, she preaches the gospel to all her female friends, and whenever she comes to chapel, she always brings some of them with her. A few days ago she introduced to me one of these friends, who desired to hear more of the gospel and to be baptized. She attends all the services, and has been present at our private evening prayers, which are accompanied with an explanation of Scripture. She has been examined by several members of the church, and also by Dr. Legge, and all were much satisfied with her answers. All the members of the Chinese church speak very highly of her, and believe her to be a sincere Christian. The same testimony is given to the old man, whom you may find at all times with the New Testament in his hands. These converts are continually speaking of the folly of idol worship, and how they rejoice to know the true and living God.”

In no heathen country are the labours of the *Press*, viewed in connexion with the translation and circulation of the Holy Scriptures, more important than in China. As compared with other countries, the ability to read is general, and books are not only read, but prized. Knowledge is venerated, and the higher attainments of philosophy and science lead to honour, wealth, and fame. It is therefore with peculiar satisfaction that the Directors report that the *New Testament*, thoroughly and carefully revised, principally by our Missionaries at Shanghai, has been printed in that city, and also at Hong-Kong.

The value of moveable metal type in reduced size, first executed by the ingenious and devoted Samuel Dyer, in contradistinction from the old method of engraved blocks, is strikingly exemplified in the edition just issued in Hong-Kong. The New Testament, which, in the edition of the honoured and lamented Morrison, was separated into different parts, or formed into a thick volume, is now comprised within less than 90 pages 8vo., while the price is reduced to less than 4d. sterling.

At each of our Chinese Stations a *Native Church* has been formed; two of these have ordained Native Pastors: the venerable Leang Afa, at Canton, and the intelligent and devoted Chin Seen, at Hong-Kong. Within the last twelve months, additions have been made to each of the four Christian communities, and the deep penitence, simple faith, and sound scriptural knowledge of the converts afford strong grounds to anticipate their future steadfastness and consistency in the profession of the gospel.

In the month of November, Dr. Smith, the Bishop of Victoria, whose Christian kindness and catholicity the Directors are happy to acknowledge, made a visit to Shanghai; and, at his instance, and with means supplied by his friends, Dr. Medhurst and his colleagues sent forth two Chinese Christians to visit the remnant of the Jews, long reported to reside in the city of K'hae-fung-foo, distant from Peking about 350 miles. They executed their mission with great judgment, and returned to Shanghai in safety, after an absence of 55 days. Their report accords with that of the Jesuit Missionaries, made 150 years since, as to the long-continued settlement of a Jewish colony in K'hae-fung-foo; but, oh! how changed the scene! The Temple or Synagogue, then in comparative strength and splendour, is now almost a ruin, and "Ishabod" is written on its trembling walls. Many of the sons of Abraham have mingled with the heathen or the Mussulmans by whom they are surrounded, and the number of professing Jews is reduced to less than 200. They have been left without a Rabbi for nearly fifty years, and the distinctive rite of their faith and nation has been neglected. They have entirely lost the knowledge of Hebrew; and the words of Moses and the Prophets, though carefully preserved in the holy place, are to them a sealed book. Some of these venerable records they presented, for a pecuniary consideration, to the Christian visitors; others, now useless to the possessors, may probably be obtained hereafter on fair and honourable terms, and prove a valuable contribution to Biblical evidence in Europe; while the same blessed truths, fulfilled in the mission and sacrifice of the Lord Jesus, will, we trust, be presented, in the language of China, to these neglected sons of Abraham, to revive their expiring faith, and guide them to the feet of their long-expected Saviour.

Alarming indications have been given, that the generous toleration, granted by the late Emperor of China to his Christian subjects, may be soon restricted, and possibly reversed, by those who now sway the counsels of his youthful successor; but, on the other hand, there are satisfactory proofs that the great distinctive truths of Christianity are understood by individuals of the highest class of Chinamen, and in districts of the Empire where the voice of the Missionary was never yet heard. In the very edict in which these doctrines are condemned there is evidence that they are (at least in part) well understood: and the Governor of the province of Fuh-keen has published remarks on the Christian system, written in another and a kindly spirit. But the essays of Ki-ying, the late Governor of Canton, and one of the most liberal and enlightened statesmen in China, bear direct testimony both to the doctrines and the miracles of the gospel, and to the purity and benevolence of its principles.

The following passages from the pen of such an author cannot be read without equal astonishment and delight:—

"*Form of Prayer to the God of Heaven, with a Preface, composed by Ki-ying, Governor-General of Kwángtung and Kwángsi.* In the Dictionary of Kángshí, it is said, 'Jesus, western nations designate the Saviour of the world.' The books translated by western men, narrate the actions he wrought with great perspicuity. His religion regards the worship of God,

"and repenting of sins, as its essentials; and its teaching is, that in the world there is only this one creating celestial God, who has power to rule all things and creatures, who is everywhere present, and knows all things. Because, when looking down upon the earth, he commiserated mankind, he commanded his ruling Son, Jesus, to descend, and to be born into this dusty, toilsome world. He gave up his body to save the world; he died and rose again to life; and many were the miracles he wrought. Those who believe in him, do not worship images; but in public places, or in their private rooms, they purify their hearts and repent of their errors, and turning their faces towards the God of creation (or the creating God) in the empty space (the firmament, the sky), they kneel and worship, beg forgiveness for their sins, and implore blessings.

"Last year I was commissioned to go to Liáng Kwáng, and also received the Emperor's command to tranquillize the affairs of the foreigners; and therefore made strict inquiry concerning the religion practised by western men, in order to ascertain whether it was corrupt or pure: and having carefully examined all the time I was there, I came to know that what they teach had really nothing in it which was not good. I felt that I ought, therefore, to memorialize the Emperor, and request that, showing kindness to men from afar, he would not persecute or prohibit it.

"Now it happened that my private secretary, Mr. Li, told me of his sickness during the previous winter, and how that, when all recourse to the gods, to the doctors, and the diviners, had utterly failed, he chanced to hear of what western men teach concerning praying for blessings; and at once turning his face towards the sky, he prostrated himself (i. e. made the *kotau*) and prayed, calling on the names of the God of heaven and of Jesus. The next day he was quite well; and from that time whatever he asked in prayer he at once obtained.

"He therefore called upon me to write a form of prayer, commemorating this extraordinary answer of grace, and I have prepared and put it into a record-book for future examination:—

"Prayer.

"God only is impartial; he opened the heavens and spread abroad the universe; all that has form he protects, all intelligences owe their activity to him. He mercifully regards mankind. Looking down upon the earth, there is nothing that he does not hear, nothing that he does not behold. How great are the works of God, shedding lustre through all time! But, alas! that ye, living men, are ignorant of the Divine Lord; and though fully fed and warmly clothed, are ungrateful for these gifts of God! Depraved, deceitful, gain-seeking, and passionate, you willingly incur God's anger! The appointed day of death will come, and the punishment of Hades is painfully distressing. O that you, men of the world, would change your hearts, and reform your lives! 'Do good, and call down felicity,' are the excellent words of many ages. From this time forward worship God, and whatever you ask he will give. He will deliver you from eternal punishment, he will save you from your sins and miseries. The scrutinizing eye of God is on your thoughts; (and if good) all blessings will rest upon you! Accept our offerings."

In commenting upon the preceding extract, Dr. Boone observes:—

"The case of Mr. Li Ting here mentioned is very remarkable. His recovery immediately after his prayer gave occasion, we are told, to this paper. The supposition that the statement is false cannot be admitted, for Kí-ying could have had no object in perpetrating and publishing such a falsehood. And if we accept the fact as here stated, and suppose that his friend Mr. Li was really cured immediately after he called upon the names of the God of heaven and of Jesus, then we have either a very remarkable coincidence, or a signal interposition of Divine Providence in answer to prayer.

"It is very encouraging to us, as labourers for the advancement of Christ's cause in China,

"to find a man so high in station, publishing at Peking a paper in which he thus declares, that, 'having examined the religion practised by 'western men,' he has found it 'all verily good'; and this too after he has set forth the *incarnation*, the *atonement*, and the necessity of *repentance*. This fact may encourage the belief that a great deal more than we have ever ventured to hope for may have been going on in this vast empire. What would have been considered more improbable than that a high imperial commissioner should have spent (as we learn from this paper he did) any portion of his time in writing a form of prayer addressed to the God worshipped by the western men, whom he had been sent to pacificate?"

INDIA.

THE legal enactment of our Government, giving to the Hindoo people liberty of conscience in matters of religion, which was anticipated at our last Annual Meeting, actually became the law of India, wherever British authority extends, on the 11th of April, 1850, a day memorable hereafter in the civil and religious history of our Indian empire.

By the Hindoo law, heretofore in universal force, the loss of caste, involved in the adoption of Christianity, subjected the Native Convert to the loss of all which he inherited, or might inherit, from his fathers; and, thenceforth, he became a dependant—an impoverished outcast. The statute by which our Government has honoured itself and blessed India annuls this unrighteous penalty, and provides that—

"So much of any law or usage now in force within the territories subject to the government of the East India Company, as inflicts on any person forfeiture of rights or property by reason of his or her renouncing, or having been excluded from the communion of any religion, shall cease to be enforced as law in the courts of the E. I. Company, and in the courts established by royal charter within the said territories."

It was not to be expected that this heavy blow and great discouragement would be allowed to fall on the interests of idolatry, without awakening the loud complaints and urgent remonstrances of the bigoted and self-interested Brahmins. An Association was forthwith formed at Calcutta, for the repeal of the obnoxious measure. A Memorial to this effect, numerously signed, was presented to the Governor-General; and, as the mind of his Excellency remained unmoved, it was determined to appeal to the authorities at home. A subscription was raised to send a representative to Britain; and an English advocate may soon be found in our midst, pleading for the intolerant and oppressive claims of idolatry, against the equity and benevolence of his own Government. The result of such an advocacy need excite but little apprehension with the friends of Christianity in India, while the documents published by the Pro-Hindoo Society may afford them both instruction and encouragement.

The Committee, in their appeal for subscriptions, draw a mournful contrast between the present apathy of the people and the liberality of former times:—

"At the time of the suppression of the Sutte by Lord William Bentinck," say they, "even the Hindoo widows came forward with their contributions of two or four annas each, as they were able, in aid of the appeal then made to England for its revival; by this it was known that the great body of the people of the country adhered to their own religion. We do not see the same eagerness in regard to the present subscription; thence we suspect that the number of Hindoos has greatly diminished."

The direct influence of this righteous measure of the Government on the interests of idolatry, is greatly, and perhaps intentionally, exaggerated by the native writers; but their very extravagance evinces the value and importance of the new enactment to the cause of Christian Missions. Thus, they write:—

"Of all the cases of injustice shown, by the Government towards their Hindoo subjects, this is by far the worst; for the law through which our evil destiny has been lately published

"will prove the weapon that will utterly root up the whole tree of Hindooism. Of this there can be no doubt. By this act the Government has opened the doors, so long closed, which stood in the way of the destruction of the Hindoo religion, and has made the way easy for Hindoos to become Christians.

"We well know that, so long as the Government forbore to render them any assistance, all the outrages of the Missionaries, though counted by thousands, might be disregarded. But now, when the Government itself, in whose hands are our lives, our property, and all that we have, begin to favour our adversaries, and to seek the destruction of our religion, we see too clearly that our safety is at an end. You may be fully confident that the tide of our evil fortune has reached its height, and that our trouble is absolutely without bounds."

But, righteous and good as the act of legislation assuredly is, the expectations of the Directors as to the rapid spread of Christianity are far from equal to the forebodings of these friends of idolatry. The law of our degenerate nature, ruling in the heart of every Hindoo idolater, will remain unchanged; and the Christian convert must still endure the frantic curses of father and mother, the scornful rejection of the wife of his bosom, and still consent to be hated of all men, and to take up his cross, or he cannot become the disciple of Christ. This moral power, arrayed against the downfall of a licentious paganism, will remain with undiminished force; and, while it proves a safeguard to the Indian Church against the intrusion of the insincere and the unworthy, may the law of the Spirit of life in Christ Jesus, written on the hearts of thousands, evince that the things which are impossible with men, are possible with God!

It has often been alleged, not only by Hindoos, but by a certain class of Englishmen, as an unfriendly purpose required, that Missionaries in India were spending their lives in ease and idleness, or exhausting their strength in Utopian projects, since the venerable institutes of Hindooism were so firmly entwined around the hearts of the people, that they would lay down life a willing sacrifice, rather than abandon the faith of their fathers. These charges are sufficiently refuted in the following lamentations of the Hindoo writers:—

"The Missionaries lose no opportunity to do us all the injury in their power. They are continually employing all kinds of means, by force and fraud, to root up our religion, and to establish the Christian faith.

"We know very well that a very great number of Hindoos have become Christians. Even of those who have not been baptized, and thus publicly professed Christianity, a great many adopt in secret Christian practices. Many boys, fascinated by the wiles of the Missionaries, have forsaken their mothers' arms, and fled; parents have been bereft of their children, brothers of their brothers,—wives of their husbands; all the corners of the earth have been filled with the sounds of lamentation through the power of the Missionaries. How many of the Hindoos, wounded by their pitiless arrows, pass their days in endless sorrow!"

Our Missionary brethren in Northern and Southern India amount to 54, and they occupy 21 principal Stations, besides numerous outposts.

In their varied labours, they are abundant and unwearied, watching with fidelity over the flocks of which the Holy Ghost hath made them overseers; making wide and lengthened journeys into the wilderness, to seek and save the lost, and gathering the lambs in their arms, and nourishing and strengthening their feeble minds with tender care and early instruction.

The number of our Mission Churches is 31, including more than 1500 Church-members. The number of Schools is 300, containing nearly 14,000 scholars, of which 1230 are girls. In most of the *female* schools, the children are lodged, boarded, and clothed, as well as taught, under the vigilant and maternal care of the wives of our Missionaries. There they are separated from the polluting associations of heathenism, habituated to industry and order, and trained daily in useful knowledge and mental activity, while the entire system is pervaded by the spirit of piety and love. These nurseries for the Church have yielded abundance of the choicest

fruit; many are now Christian teachers, wives, and mothers, who were nourished in these seminaries; and those kind female friends in Britain, by whom they are chiefly supported, may feel assured that their bounty could not be applied to any object connected with Missions more beneficial and important.

The generous contributors to the Calcutta College will rejoice to learn that, after some unavoidable delay, the foundation-stone of the Institution was to be laid, according to the letter last received from Dr. Boaz, on the 8th of April. The number of youths now enjoying its advantages is 600.

Many evidences of Divine power and mercy have occurred during the year, in which the Hindoo convert, turned from dumb idols to serve the living God, has been constrained, in the face of the most formidable opposition, to make a public profession of his faith in Christ. The following interesting case, communicated by the Rev. E. Lewis, of Travancore, may be selected as an exemplification of the Missionary's reward:—

"We have had a pleasing instance of the power of Divine grace in the case of a young man of the Soodra caste who has lately joined us. His connexions are numerous, influential, and wealthy, and his own share in the landed property of his family amounts to more than 1000 rupees; all of which, together with the friendship and affections of his nearest relatives, he has cheerfully relinquished for the sake of Christ. For the last three or four years, a conviction has been gaining strength in his mind, that idolatry could not be the 'reasonable service which God requires of intelligent beings.' This conviction was first produced by the perusal of religious tracts, which he received from our Catechists, and was strengthened by further conversation with them on the subject of religion. For a long time he was unable to break through the trammels of caste, and sacrifice all his worldly advantages for the sake of Christ, which he knew he must do if he made a profession of Christianity. A severe illness which he had about nine months ago led him to a deeper sense of his spiritual danger, and the necessity of at once yielding himself to the Lord. He was baptized in November last, when he gave to the congregation a satisfactory account of the change which his views and feelings had undergone, and the reasons which had led him to forsake all, and yield himself publicly to the Lord. I trust, if spared, to receive him to the communion of the Church on the first Sabbath in April next. His progress in knowledge and grace affords me much satisfaction, as well as his pious and earnest efforts to instruct the surrounding heathen in the truths of the gospel."

It may be readily concluded, that in a country where the minds of the people are enfeebled and degraded by abominable idolatries, and where every convert must pass through much tribulation before he can enter the kingdom of God, the exercises of the mind will often be conflicting, and the determination to renounce worldly enjoyments and endeared connexions for the sake of the Redeemer be slowly attained. But the dead spirit of the idolater is often quickened by the Word of God and the power of His grace, without the intervention of any human agency; and light, and faith, and courage make silent advances in the mind, until at length confession is made unto salvation. A gratifying narrative, supplied by the Rev. E. Porter, of Cuddapah, is adduced in illustration:—

"About three years ago the Mission at Cuddapah was much distressed at the sickness and death of one of the best and most useful of the Catechists. Poor Chittary!—his household was broken up, and, as is the custom, his few effects were sold for the benefit of his family. Among other things sold was an old Teloo-goo Testament. A heathen man was at the sale, who appeared very anxious to obtain the book; he bid on to the full extent of its value; nay, even beyond it, and it became his own. A young Christian reader standing by, said to him 'Sir, take that book, and do not look at its value by the money you give, but at its contents; you have a treasure, take it home and read it—never part with it.' He carried it to his home and often read it, and though he continued to worship his idols he found no rest. The man

"came to the Mission Chapel and heard that wonderful book explained, and as he listened he believed. Still he lingered: it was hard work to give up the world—to be esteemed an outcast by his relations and friends. His brother said to him, 'If you want to be beaten and driven out of the village, hear that word and go to that religion; but it is better for us to die than to leave the religion of our forefathers and follow Christians, because if you do so it will be as a wicked son leaves his father's house, and lives in the huts of his father's enemies, and disgraces his good name.' Purkatak Venkatak went on reading the Word, and while reading it he looked at the cross; yet he could not decide upon taking it up. But God had another way of bringing him to Himself. He was taken very ill; conscience became alarmed, and he feared he should die. In great distress he sent to the Mission House for medicine; one of the Catechists took it to him, and, when seated by him, he said, 'How now, Purkatak Venkatak; on what is your mind now fixed?' 'Oh, sir,' said he, 'now it is fixed upon Jesus Christ—upon him alone. In His name I take this medicine, and on Him alone I depend for a blessing upon it: living or dying, He is my hope.' Much more is implied in this than would be supposed by any one not acquainted with Hindoo customs. When medicine is given by their own doctors, great stress is laid upon the amount of faith in the god in whose name it is administered. Much money is given to the doctor before he will give the medicine, and a promise on his part is made that the patient shall surely recover. All this Purkatak Venkatak now renounced, and it was before his friends and relations he made the avowal. He recovered, and from that time his one desire was publicly to avow his belief of the gospel, and by baptism to be openly received into the Christian Church. Last Sabbath morning he was baptized. It was a touching sight: our little chapel was well filled with natives; many inquirers after truth, and all looking on with intense interest, and among them the brother of the baptized man, who but a short time ago was so bitter an enemy to the gospel. He with many others said, 'We, too, will soon follow this man; we are tired of our religion; we will learn more of this, and then we, too, will be baptized.'

Missionary discouragements in India are not restricted to the limited number of conversions, and the difficulties attendant on Christian profession; but they are found in an equal degree in the manifold inveterate evils engendered in the heart and habits of sincere Converts, by the early and long-continued influence of Paganism: hence the faithful Missionary often stands in doubt even with the hopeful, and rejoices over every convert with fear and trembling. The mind of the Native Christian not infrequently presents an anomaly, strange and painful. Men have been known chargeable with duplicity and falsehood, who have avowed their conviction and proved their love of truth before the Church and the world; and others have been capable of mean over-reaching and petty dishonesty, who have sacrificed a fortune for the cause of Christ. These facts, though trying to faith and patience, can excite no surprise with those who reflect on the cautions and reproofs addressed to the primitive converts from Paganism, in the inspired Epistles of the New Testament, and the gross imperfections which sometimes disfigured the moral beauty of their characters. But if such are the sorrows under which the heart of the Missionary often sinks, how great will be his joy when the Church for which he watches, prays, and labours, shines as the light of the world! and many of the Native Christians thus animate and cheer their faithful Pastors, by their holy consistency and growth in grace.

The love of ease and indolence is, with the Hindoos, the habit and the law of life; but in our Mission at Salem, under the care of Mr. Lechler, several of the Native Teachers have relinquished their salaries, and, together with many youths in the Industrial School, sustain themselves by manual labour and mechanical arts. Thus they have become helpers to the truth, instead of burdens to the Mission.

Indifference to the wants of the aged and the poor is among the proverbial evils of the Hindoo character. "But the Christians of Nagercoil," says Mr. Lewis, "have been induced, by the power of religion, to become the helpers of each other in the season of adversity and sorrow."

"The Widows' Fund which Mrs. Lewis established about three years ago is in a very satisfactory state. The object is to provide some aid to poor widows in the Mission, a class of persons much despised, neglected, and often ill treated in this country. Nearly all the Catechists and Schoolmasters in connexion with the Mission are subscribers to it, besides many others of our Native Christians who are not in Mission employ. There are now nearly 550 rupees in hand, and seven widows are relieved from the fund."

Above all, to those who are acquainted with the selfishness of heathenism, and the extreme poverty of the lower classes of Hindoo society, will it evince the expulsive and expansive power of that new principle which the love of Christ alone supplies, that the Native Christians contribute their money to send forth Evangelists to preach the gospel to the heathen.

At a meeting of the Tamil Church and congregation, superintended by Mr. Abbs, of Neyoor, the following resolution was proposed and seconded by two of the Native Teachers present; viz.—

"Many of our brethren and sisters have been removed from this world, and have entered an eternal state. We also, like the flower of the field, must wither and die, while our places on earth will be supplied by others. Therefore, while we remain on the earth, we desire, according to our ability, to assist in doing good to the souls of men. According to the recommendation of our Missionary and the General Committee, we now make a special collection to assist in spreading the knowledge of God's Word."

At Mirzapore, also, a similar Association has been recently formed, and two Christian Evangelists have been sent forth to make known the way of salvation to the inhabitants of the surrounding country.

Surely, then, although the heart of the Indian Missionary knows its own bitterness, a stranger intermeddeth not with his joy. While he looks upon the men whom he knew in the depth of their misery and moral loathsomeness, but who are washed, who are sanctified, who are justified in the name of the Lord Jesus, and by the Spirit of our God, and with a grateful and exulting mind exclaims, "For what is our hope, or joy, or crown of rejoicing? are not even ye, in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and our joy."

Such, then, is India, the country, above all others, in the wide domain of darkness, in which the strength of pagan superstitions would have defied the power of every assailant but the mighty God, the Prince of Peace. Few in number are the brave-hearted men who have gone forth to that land to the help of the Lord against the mighty; but, cheered with his presence, armed with his strength, and covered by his shield, they have already achieved a thousand triumphs, and planted the standard of the cross upon many a stronghold of the enemy. And what is required to accelerate and extend these conquests to the utmost boundaries of Hindostan, but men with a spirit to follow the Lord fully, undismayed by the giant forms of idolatry, and the countless number of its defenders—men fired with indignation against the tyranny of Satan, yet yearning with compassion over captive souls;—men determined to live or willing to die for the glory of the Saviour, and the redemption of the world;—these are the men whom He will bring into the land, and give it to them and to their children for an inheritance for ever. Who, then, is willing to consecrate himself this day unto the Lord?

But India is *subject to our country*—pours her wealth into our Treasury—receives her laws from our Rulers, and owns the sceptre of our Queen. In the many tongues of India our Bible is already translated, printed, and read; and here our Missionaries are safe and free and welcome. What, then, do the Churches of Britain owe to *British India*? Obligations yet undischarged and yet unfelt; towards which the thoughts of Christian men move tardily, and their hearts more slowly still.

And while we are debtors to India, and have proved hitherto insensible to her vast and righteous demands, how much owe we unto Him who gave his life a ransom for us; and not

for us alone, but who waits to sprinkle the nations of India with his cleansing blood, and to receive the offering of her many crowns? Contrast the pagan darkness, the social misery, the spiritual death of India, with the light and liberty and salvation of our native land; let conscience awaken and answer the inquiry, Who maketh thee to differ? and what hast thou which thou hast not received? and though unable to discharge, we shall hasten to acknowledge our mighty debt to India and to Christ; and for brass we shall bring silver, and for silver gold, to the treasury of the Lord, saying, with a grateful heart, "O Lord, of thine own do we give thee."

But thousands of gold and silver, and wisdom and energy added to wealth, will prove but powerless for the salvation of India and the redemption of the world, unaccompanied by a tribute more pure and precious, the offering of fervent and dependant prayer. Until we learn that without Christ we can do nothing, our best services will end in retributive disappointment and disgraceful failure.

When Solomon in all his glory had exerted the utmost skill and strength which his vast resources could command, to build a habitation for the mighty God of Jacob, and the top-stone had been brought forth with loud rejoicings, there stood the edifice in silent, lonely grandeur, until the power of prayer brought down fire from heaven, which consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house.

So, mighty God, for the sake of David's greater Son, our Advocate and King, accept our offerings, and prosper thou the work of our hands; let fire from thy throne consume all that is earthly in our sacrifices, and let the whole earth be filled with thy glory! Amen, and Amen.

The Rev. G. SMITH, of Poplar, then rose and moved the following resolution:—

"That the Report, of which an abstract has been presented, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this Meeting feels impelled by a sense of Christian duty to express its high regard for the devoted agents of the London Missionary Society, of whose talents, zeal, and fidelity, the Report affords conclusive evidence,—its deep interest in all their varied and important operations, especially in the translation of the Word of God, and the preparation of a native ministry,—and its devout pleasure at the increase and spiritual advancement of the Mission Churches. Yet, deeply sensible that the strength and prosperity of the Mission cause depend exclusively on the blessing of God, this Meeting hereby presents the tribute of its humble gratitude for the faithful and distinguished Missionaries he has given to the Institution, and for the success with which he has graciously rewarded their abundant labours."

He said: It is, Sir, with feelings of no ordinary satisfaction and pleasure that I rise for the purpose of submitting the resolution with which I have been entrusted to this large auditory. Accustomed as we have been, many of us, from year to year to listen to Reports from the pen of our gifted and devoted Foreign Secretary, I think I may say without exaggeration that it has never fallen to our lot, in the compass of one Report, to hear such varied, interesting, and cheering tidings as those which have been brought before us in that document, which constitutes the Fifty-seventh Annual Report of this great and noble Institution. I think it is only just to say, that, as a composition, the Report strikes

me as being pre-eminently beautiful, chaste, and nervous, graphic and impressive.

In moving the adoption of the Report, I shall endeavour to fix your thoughts for a short time on two or three of the most interesting points which have been suggested to my own mind by the reading of that document. Allow me to say, that I think it is a most graceful and appropriate circumstance in connexion with our meeting this day, that our deliberations are presided over, not by one of our own body, but by a distinguished gentleman who is the acknowledged Treasurer of a kindred Institution. Sir, at any time it would have been very appropriate that the kindness of spirit and the oneness of heart that you have shown in reference to our Institution should have come out in your connexion with the Baptist Missionary Society. But, in this year of special gathering in the Metropolis of our own country,—in this year when men, forgetting all national animosities, all bigoted, sectarian, and unworthy motives, have come together to create, and to manifest by that creation, the intelligence, and wealth, and commerce of the world, and to demonstrate by their gathering in this year of jubilee their attachment to the great principles of human brotherhood, it is vastly important that the Church of God should stand out and give an united representation to the world of a higher and a nobler brotherhood, based upon Christian principle, and resulting from love to Jesus Christ.

In looking at the contents of the Report, it

occurs to me that we have occasion to congratulate one another, to "thank God and take courage." Had the Report been of a gloomy and discouraging character, that would only have constituted a motive for renewed effort, for a careful examination of our spirit, for careful investigation as to the means which we are employing, and for a united resolve to go forth in the work to which we are pledged. But, at the present moment, we are not limited to a stern conviction, that it is our duty to go forward. We have every kind of encouragement to cheer us; and I cannot look at the Report, or think of its varied contents, without feeling that there is great reason for thankfulness to God, and that in a variety of particulars.

I congratulate the friends of this Society on the fact, that during the last year the finances of this Institution have been brought into a more prosperous and satisfactory condition. We really should not undervalue this part of our undertaking. On this subject we may learn a lesson from the Hindoos. What is the reasoning of native Hindoos, mentioned in the Report? They compare the state of India now with its state in 1828; they compare the present condition of India with its condition at the time when Lord William Bentinck, whose name will be handed down and immortalized in connexion with that great act which terminated the abominations of Sutteeism in India. We were told then, that many parties were coming forward to prevent the abolition; but what is the fact now? They tell us that the Hindoos are not prepared to part with their money, are not prepared to make the efforts which are requisite to stem the onward movements of Christians. But, on the other hand, we have found that our Churches are undiminished in their zeal—undying in their energies, determined that their contributions shall not only equal those of the past, but also be equivalent to the vast and increasing demands of the age.

I am especially delighted at the very large amount of contributions raised by native Christians abroad, to propagate the gospel in regions far beyond them. One-fifth of the entire amount of the Society's income during the past year was derived from native churches; and if I were asked, who are the people who are giving so large an amount according to their means for this work, who are the parties who are making the greatest sacrifices to advance the kingdom of Christ in the world? I would say, they are not the merchant princes of our country, they are not the wealthy middle classes, they are not even our poorer people—though many of them have made great exertions—they are converted Hotentots, Kaffirs, and Hindoos, who, out of the depths of their poverty, have given libe-

rally, and presented an example which the Christian Church would do well immediately to imitate.

We have, I conceive, great reason to rejoice in the present state of the South Sea Islands. It must be highly gratifying to every right-minded Protestant, whether man, woman, or child, to hear that Popery has yet to win its very first converts in connexion with our Mission at Tahiti—to learn that all the power of France, all the power of Popery, all the power of French gold and of French protection, has been thrown away on the ungrateful people of Tahiti, who do not choose to accept either the patronage or the religion of France,—and, by God's help, they never shall. It is very gratifying that these people, poor, afflicted, and despised as they are, are acting the noblest part that any people under heaven could act in such a position. They have had an edition of the Holy Scriptures again presented to them, and you have heard to-day that they would not receive them as a gift, they would not receive them as a charity from Great Britain, but paid for them themselves. The Bible is, after all, the best book ever written against Popery; and I am rejoiced at their attachment to the Bible, as assuring us that they will never come under the hateful yoke of the See of Rome. And I cannot help thinking that even Englishmen of the nineteenth century might learn something from this Tahitian people, as to the proper mode of resisting Popish aggression. They have done their work nobly and well; and let others depend upon it, that whenever the time shall come for a grand struggle here, we, too, will encounter anything rather than yield up our constitutional liberties, or give up our attachment to those great Protestant principles which we feel to be the source of intellectual strength and social comfort, as well as the foundation of the national greatness.

The tidings which we have heard to-day about Madagascar are very solemn, very affecting. Only think of the extent to which Christianity must have propagated itself there during the last fourteen years, when 1200 people, known as eminent Christian men, can be summoned to the capital of Madagascar, and called upon to give an account of their attachment to Jesus Christ. Oh, sir, our hearts should be delighted at the thought that, though Christian people in Madagascar have been persecuted, have been imprisoned, have lost their liberty, have lost everything that was dear to them, nay, even life itself, not one of them, as far as we know, has apostatised from the faith, or denied the Lord who bought them with his blood. I find in this a pledge that ere long a door will be opened for us even in Madagascar, and the blood-stained banner of the Cross be again unfurled in its

guilty capital. I trust that the heir-apparent of the throne will be the object of British sympathy, and that there will be fervent supplication before the Throne of Grace that his valuable life may be lengthened, and that he may live to sit upon the throne and to witness the day when tyranny in that island shall be bound with its own chains, when idolatry shall be overturned by its own victims, and when Madagascar, like Mangaia, shall be full of the knowledge of the glory of God. We have been the means, in the hands of God, especially through the instrumentality of that honoured man whose name is mentioned in the Report—Dr. Philip—we have been the means in time past of arresting the downward career into which the Hottentots and the Kaffirs of South Africa had unfortunately been led. Let me here say, sir, that I trust that Christianity will give to those who are in office a gentle temper in relation to the Kaffirs, and that there will be a determination on the part of the people of this country, and on the part of that House of which you are a member, that a fair and impartial Committee of Inquiry shall be appointed, having upon it some friends of Missions, some friends of peace, some friends of the Aborigines of Africa. I do trust that the investigation will be thoroughly candid and impartial, that the result will be given to the world without any misrepresentation, and that measures will be adopted by the British Legislature which will secure the freedom and independence of South Africa, as well as the freedom and independence of the isles of the West.

Now, in closing these remarks, and in submitting this resolution to this meeting, allow me to say, there was one sentence in the Report that strongly and strangely affected my heart. I heard an intimation, though I have not heard it for the first time to-day, that it is just probable that ere long some change may come over the spirit of the authorities in China, and that the door will be either closed or restrictions put upon our Missionaries which they have never had put upon them before. Well, if this, then, should be the case, just in prospect of the possibility of it,—what is our duty? It is our duty to go in and possess the land while the door is open before us. Let us then go forward,—“Onward!” is our watchword, while there are souls to be redeemed, while there is a world lying in wickedness. Let us endeavour to preach the gospel, to do all the good we can,—let our past success be but an encouragement for us in time to come. Oh, methinks I listen to the voice of the Redeemer, to the voice of inspiration, to the voice of the glorified who have entered into heaven,—they urge us to go forward, and to

take up the language of the prophecy, “Ye shall go forth with joy, and be led forth with peace. The mountains and the hills shall burst forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn there shall come up the fir-tree; instead of the briar there shall come up the myrtle-tree; it shall be to the Lord for a name and for an everlasting sign that shall not be cut off.” The Lord hasten it in his time!

The Rev. Dr. ALEXANDER, of Edinburgh, said:—In this resolution, Mr. Chairman, there is reference made in the centre of it to the deep interest which this meeting is expected to feel, especially in the translation of the Word of God and the preparation of the native ministry, and its devout pleasure at the increase and spiritual advancement of the Mission Churches. I am sure there is no friend of Missions, who is at all instructed in the history of the Christian Church, who does not cordially approve of the principle and the plan suggested and stated in the Report, as to the employment and education of a native ministry. In that plan there are involved two great principles, for which both Scripture and experience give us the most ample sanction; the one is the principle of employing native agency in preference to foreign agency; and the other is the principle of duly training those who are expected to sustain the onerous and responsible office of the Christian minister or the Christian evangelist in those parts of the world where our operations are carried on. Every person, I think, who has looked attentively at the early history of the Christian Church must find, that both these principles were sanctioned by the Primitive Churches, and that to a portion of both they owe, under God, no small measure of their success. And, with regard to the preparing of men for the work of the ministry, though, no doubt, many of those who were sent forth were, from the exigencies of the case, but little tutored, I believe that throughout, the apostles and their immediate successors acted steadily upon the principle of training men, as far as circumstances would permit, for that great and difficult work. I believe, therefore, that in acting upon this principle we act upon a principle for which we have the sanction of the highest authority, and that we go forward with it under the happiest auspices; and I trust that from these seminaries which you have instituted in the Missionary field, there may be found many faithful and true-hearted men, who will go forth and speak to the people, in the tones of their mother-tongue, the unsearchable riches of Jesus Christ our Lord.

With regard to the other point here referred to, the translation of the Scriptures, I

feel that I cannot sufficiently congratulate the friends of this Society upon this great achievement, which in so many instances has been accomplished, under God's blessing, by the agents of this Institution. I know no work that deserves to be placed in a higher position of commendation, even in a literary point of view, than such a work as this. Look for a moment at the mighty effect, if I may so speak, which such a work produces on the language of the people. What dignity, what worth, what value it gives to the vocables of that tongue!—words which before seemed, as it were, floating about, with a capacity in them of expressing man's highest thoughts and deepest feelings, but as yet linked to nothing but what had relation to materialism, or to sense, or to the wants which materialism and sense can alone supply—these words, caught, if I may so speak, and impregnated with the thoughts of God, with the ideas of heaven—and then sent forth to find a response in the bosom of man, whose highest ideas and whose deepest emotions he there finds to be expressed. And then what a basis you have laid for the civilization and the cultivation of these people! What a basis you have laid for the enlargement of their minds, for the purification of their hearts, for everything that constitutes the civilization of the rational and intellectual being! And, therefore, with the most grateful feelings, I congratulate this noble Society upon having accomplished such works as these. So that, whilst the schemes of others may go up as dust, or be like some gaudy, evil-scented flower, that is trampled under foot without regret, your enterprise shall partake of the freshness and the fragrance of that tree which is planted by the river, which stands by the margin of that "river whose streams make glad the city of our God;" which shall produce its leaves and yield its fruit, until that dim twilight in which we now live and wander has passed away, and the sunshine of millennial glory has come flooding down, to confer upon it a greener verdure, and extract from it a richer fragrance.

And now, having congratulated you upon these things, permit me, ere I resume my seat, with all humility, but with all fraternal earnestness, to ask you, what do you mean to do for the future? Oh, that we did but hear, as we ought to hear, the voice of our Master, telling us to awake and put on our strength! Oh, that we were touched, as we ought to be touched, by the groans of a wearied humanity and a suffering creation; that we did but gird ourselves for this mighty conflict, with a worthy heart, and with a determined purpose! Oh, that the Lord himself would come down and touch our spirits; that He who sits

upon the throne, the crowned King of this blood-bought world, would come forth and lead us, his pledged, but too faint-hearted soldiers, on to victory! Thine, O Lord, is the kingdom; thine, O Lord, is the power: come forth, in the glory of thy Majesty! and when the fight is fought, when the victory is won, when this whole earth is thine—thine shall be the glory, and a glad and grateful world shall crown thee "King of kings, and Lord of lords."

The Chairman here announced, that he had received a letter from Sir Culling Eardley Eardley, regretting that indisposition prevented his attendance.

EDWARD BAINES, Esq. (of Leeds), moved the second resolution. He said: My Christian friends,—The resolution which I have to ask you to pass contains two subjects—a warm congratulation and a deep regret. It is as follows:—

"That this Meeting is constrained to express its peculiar sense of the Divine favour in the righteous enactment of the British Government in India, on behalf of converts from idolatry to the Christian faith; and also in the safe return to England of the Rev. Joseph John Freeman, on the completion of his Mission in South Africa. And, while the Meeting deeply deprecates the recurrence in the colony of war—so afflictive to humanity, and so fatally opposed to the social interest and Christian improvement of the native tribes—it earnestly prays for the speedy restoration and permanent maintenance of peace, on terms no less honourable to the justice and humanity, than to the authority of the British Government."

On the first of these topics, that of the change which has taken place in the law in British India, with regard to Hindoos becoming converts from idolatry to the Christian religion, I will merely observe, that it is one for which we are indeed called to feel and to express the profoundest gratitude. The act of our own Government here, or of the British Government in India, is one purely going to establish perfect religious liberty. I join in the congratulations that have already been offered to our excellent and most valued Secretary, the Rev. Mr. Freeman, upon his safe accomplishment of, and his happy return from, the journey which he has been performing in South Africa, and in other parts of the world; and I would take the opportunity of saying, it seems to me a wise course for our Directors from time to time to send out officers, whom they can entirely trust, in whose wisdom, in whose experience, in whose temper, in whose Christian spirit, they have as much confidence as they have in Mr. Freeman, to take the account of our Missions in various parts of the world. It gives them a more perfect acquaintance with the state of the Mission-field. It is most encouraging to the Missionaries, who are visited in times of emergency. It gives to our Directors a power

to act with far greater efficiency and certainty than they otherwise could have done.

I have now come to a subject, which, I have said, calls for your universal, and deepest, and most heartfelt regret. I allude to the sad war which has again broken out in South Africa. It does appear to me, from those sources of information that are accessible to us all, that a great and very grievous error has been committed by the Government at the Cape, in seeking a very large extension of the British frontier in that thinly-peopled country. The territory which is in dispute betwixt the Cape Colony and the Kaffirs, who have taken up arms against us, belonged formerly, and through all time, so far as we know, to those who have now been claiming it. I pronounce no further, with regard to this question, than that it was theirs; that we have ventured to appropriate it; and that this is not the testimony of a Missionary or of a friend of Missionaries only, but the testimony of Sir William Molesworth, in that speech of most distinguished talent, made by him in the House of Commons—that an enormous and most foul extension has been made of the British territory in South Africa—one calling for a vast increase of force to defend it, and rendering it more likely that we should be called upon to defend that territory. But I cannot refrain from making an allusion to a sentiment which was said to be uttered in the honourable House to which you, sir, belong, and which I think it would be unworthy the civilization and the Christianity of this land to pass, without setting upon it the seal of their reprobation. I allude to words which are said to have been used, to sentiments which are said to have been expressed, by the hon. and learned member for Sheffield, Mr. Roebuck. If that gentleman were present, I should say every word that I intend to say on that subject; and, first of all, I should express the charitable hope, that all the reporters in the House of Commons that evening had fallen into one common error, and that Mr. Roebuck never uttered the sentiments that have been ascribed to him. If he did utter this sentiment,—that it was better for the interests of humanity, that the whole of the Kaffirs and of all similar tribes should be absolutely exterminated from the face of the earth, and the sooner the better—if Mr. Roebuck did utter that sentiment, then I would say, in charity still, to him, that I would hope that it did not arise from any personal cruelty in the disposition of that gentleman, but from a most false, mischievous, and atrocious theory which he has formed, in regard to what is desirable for the interests of mankind. I do not deny the necessity of self-defence, where British Colonists are placed in contiguity with savage tribes, who may be

suspicious, resentful, proud, rapacious, and whom it may be necessary to repel, and against whom it may be necessary that they should defend themselves; but such a sentiment as has been said to have been uttered by Mr. Roebuck, is one that is at the perfect antipodes of all the objects of Missionary Societies; for whilst you are seeking to instruct, and to Christianize, and to civilize, and to win, and to soothe, and to bring into a state of union with yourselves and with fellow-Christians, this is a proposal to sweep away those nations from the face of the earth, to pursue them with fire and sword, and would lead to universal rapine and wholesale murder. I, therefore, cannot but say, that it seems to me that such a proposition ought never to have been uttered in this world, since the advent of the Divine Redeemer into it, and that such a theory has not been since the introduction of the gospel into this country. It is a great thing to say that the industry of the world has been poured into your great capital, here, to receive the meed of honour that may respectively belong to it; but it is a far higher—it is a God-like thing—to say, that you are sending forth your most pious and most benevolent sons, to create that industry where it has not yet existed, to call forth civilization out of barbarism; to Christianize, to instruct, to uplift the prostrate, to throw your shield over the oppressed, and to diffuse the boundless and inestimable blessings of the gospel of peace and salvation over the most benighted portions of mankind.

Rev. JAMES KENNEDY (from Benares), in seconding the resolution, said: As an Indian Missionary I have much pleasure in seconding the resolution. The scene of my labours for eleven years was Benares—an ancient, populous, and highly revered city on the banks of the Ganges, in Northern India. It is one of the most idolatrous cities on the face of the earth. You have all heard of the Hindoos as a superstitious and idolatrous people; and as Benares is their most sacred city—as it is to them what Jerusalem is to the Jews, what Mecca is to the Mohamedans, and what Rome is to the Roman Catholics—you can easily suppose how rampant and bold idolatry is there. It is a very ancient city, as appears from the references to it in the sacred books of the people, which are attested by remains in the neighbourhood of its present site. It is a large city, containing probably a population of 300,000 residents, while the district contains 500,000 more. So sacred is it in their estimation, that all dying there go to heaven, irrespective of the nation to whom they belong, of the character they possess, or the course they have pursued. This opinion has spread from Cape Comorin in the south to the Himalayat Mountains in

the north. Rites performed in the Sacred City have a hundred-fold merit attached to them, and hence every part of India sends its pilgrims in numbers to its shrines. The temples are numerous. We are told by a competent witness, who had made particular inquiry, that there are ninety public temples of great resort; while the number of shrines, great and small, public and private, amounts to nearly 5000. Where so rich a harvest is to be reaped from the devotion of the people, which never fails to take the course of liberality to the sacred class, the Brahmins are found in abundance, and their influence is very great. It is reckoned that the tribe numbers 80,000 individuals. Many of these are directly dependent for support on the offerings of the people, and all derive honour from the attachment shown to their religion, in which their order occupies so prominent a place. These bare facts will enable you to realize the peculiar position of Christian Missionaries in the city in which I have laboured. That Christian Missionaries can live and labour there ought to call forth our grateful acknowledgment to the Head of the Church. No Protestant Missionary is allowed to labour in Rome—no Christian Missionary can raise his voice for his Master on the streets of Mecca; and yet we are allowed, on the streets of Benares, among its crowded and superstitious inhabitants, to testify of Jesus, and salvation through his blood. Our Baptist brethren had the honour of commencing stated operations in Benares. There are now three Missions there, one of the Baptist Missionary Society, one of the Church Missionary Society, and our own. We are allowed to pursue our work, amidst disputation, indeed, and occasional abuse, but with a measure of quietness which could scarcely be anticipated. We have been enabled to establish the machinery of Christian instruction. We have succeeded in erecting several small chapels in the city, where, close to large thoroughfares, and yet uninterrupted by the crowd and bustle of the narrow streets, we can preach the gospel to the passers-by. There, Christianity and Hindooism confront each other, and, notwithstanding the many sophisms to which the advocates of Hindooism have recourse, and the lofty pretensions they make; notwithstanding the calumny and clamour with which they often try to put down the truth—which appears in such determined antagonism to their system—that truth is evidently commending itself to many an understanding and to many a heart. In their eagerness to support their own system, they try to convert passages of our own Scripture into weapons against us. For instance, I have often heard the remark, "Is it not written in your own Shastre, Christ has borne

away the sins of the world?—how is it then, that sin and sinners remain?" The crucifixion of Christ is a great stumbling block to them. They often ask us, almost in the words of the Jews of old, "How can Jesus save us, as he could not save himself?" which gives us an excellent opportunity of showing that he died, not because his power was small, but because his love was great.

There are now three Christian churches at Benares—one connected with each Mission. The converts are few and weak. Some have died in the faith and hope of the gospel. It has been my privilege to stand several times at the death-bed of native Christians, and never have I heard stronger expressions of trust in Christ, and love to him, than it has been then my happiness to hear. These had been brought up in the pollution of heathenism, but they were washed, justified, and sanctified in the name of the Lord Jesus Christ, and by the Spirit of our God. We have now some connected with us who give us much joy by their consistent and godly walk; while there are some who have grieved us by their fall; and others who manifest a spiritual apathy, which makes us to stand in doubt. The only other Mission our Society has in North-Western India is at Mirzapore, a great commercial city, twenty-seven miles from Benares. There we have a very important and interesting Mission, which has the entire field to itself. Besides our stated labours at home, we travel as much as we can in the cold weather, and have excellent opportunities of preaching the gospel to those who never, or who seldom, hear the name of our Saviour. I would not, however, on this occasion, confine my remarks to my own immediate sphere of labour. Let me speak of the claims of India generally. These are of no ordinary kind. To enforce them we need not employ one word of exaggeration; to give them greater prominence, we need not apply one word of depreciation to other fields. The great facts on which these claims rest, appeal for themselves to every Christian heart. India is a vast Continent. It contains an area of more than a million of square miles; it has been from the earliest ages the abode of millions of our race. Owing to the comparative quiet of the last half century—owing to the comparative absence of anarchy and civil war—its population is probably greater at the present day than it has ever been since it was first trodden by the foot of man. We cannot speak with any certainty of the number of India's inhabitants, but they probably amount to one hundred and thirty, and perhaps to even one hundred and fifty millions. The Hindoos have from time immemorial been a civilized people, dwelling in cities, towns, and

villages, cultivating the land, practising different trades, pursuing letters, with a regular government, and with written laws. They were a civilized people when our forefathers were rude and barbarous. The fact is now established beyond contradiction, that they are of the same great branch of the human family with ourselves—that they are a Japhetic race, as well as we are. It must likewise be remembered that they have either directly or indirectly exercised a powerful influence on the other nations of the earth. Buddhism is the most widely extended religion in Eastern Asia. Ceylon, Barmah, Siam, China, and the surrounding regions, contain millions of its adherents. Whence has this religion come, which has so commanding an influence in the world? The active mind of India first gave it birth—there it first prevailed, and, when expelled by its rival Brahminism, it spread itself by the efforts of its adherents over the surrounding countries, till it had secured for itself a wider empire than it had lost. What a mighty influence has India thus exerted! Then, it must be remembered, that its philosophy told powerfully on the philosophy of the Western world, and I need not say that philosophy has again deeply affected the Christian church. If we could see the chain of events, we should in all probability discern the influence of India in results developing themselves around us, with which we had supposed it had not the slightest connexion. Each of these briefly stated and yet most important facts suggests a claim which India has on our Christian interest.

The more closely you study the religious history of the people, you are borne the more certainly to the conclusion, that there is scarcely a falsehood regarding God, regarding man, regarding the relation of man to God, regarding the unseen world, ever propounded in this earth, which has not been advocated and proclaimed by the highest authorities in India, and which is not acting at the present day with fatal effect on millions of souls. The Hindoo mind has not been stationary, as some have asserted. Change, the characteristic of our common humanity, has been as prominent there as in any part of the world. The people have changed greatly in their religious views and practices; but it has been changed from error to error; the new error has been strangely incorporated with the old; one layer of error has been placed above another; and the present Hindoo mind is, as it were, buried under the whole. These errors are of a peculiarly malignant kind. Pantheism, perhaps the most prominent and fundamental of them all, has been attracting of late no small attention in Europe. It has secured several for its advocates who are

deemed, by themselves and their followers, as the leaders of the European mind: as men who have left far behind the prejudices of the vulgar; who have looked at the universe with the eagle eye of vigorous and well-trained intellects; who have discovered its central truth, and have set themselves forth as its apostles, that they may by it enlighten, purify, and ennoble humanity. If you would understand the nature, perceive the tendency, and see the mature fruits of this grand doctrine, which is now arrayed in Europe in so lofty and philosophic a guise, proceed to India, where it has grown for ages in a most congenial soil, and you will see it in perfection. Here you have full-blown Pantheism; and you have only to consider its direct tendency, to come to the conclusion, that it has a most desolating moral influence. Pantheism does not, however, reign alone in India. In perfect harmony with it, and receiving, indeed, strength from it, as might be shown if time permitted, we have a vast system of Polytheism, with its unwieldy and grotesque mythology, with its innumerable and absurd ceremonies, with its shadowy and extravagant promises. If we were to select the vilest men of whom history informs us, and place them beside the gods of India, they would, in such company, brighten into something like dignity and excellence. The pundits, in describing their gods and goddesses, have, indeed, invested them with a large degree of power, and ascribed to them mighty works; but they have not hesitated to clothe them with every base and hateful quality, so that these mythological personages, in folly and caprice, are worse than children; in anger and revenge, are worse than demons; in lust are worse than brutes, and yet in power equal to God himself. Stories in which they are thus represented are familiar to the people from their earliest years, are ever on their lips, and incessantly polluting their hearts. How can a people be better than their gods?—how can the Hindoos, with their minds saturated by such stories, rise to true dignity and excellence? Millions of the same nature with ourselves have perished there,—every aspiration upwards has been stifled, every prompting downwards has been stimulated,—souls have been bewildered and crushed, a fearful apathy has generally been induced, and the great end of our being has been openly frustrated. If the veil which covers the unseen world were raised, and we were led to see the victims of Hindooism in their many generations, and in their vast numbers, what an appalling spectacle would be presented to our view! At the present day the system, laden with the accumulated corruptions of ages, is acting with fatal power on millions of minds; and their

deep debasement,—their very apathy, ought to be interpreted by us, who possess the truth so fitted to overthrow their fatal errors, as containing the appeal, "Come over and help us!" We may go over and help them. Mountains have been levelled, valleys have been filled, that the way of the Lord may be prepared—that the bearer of glad tidings may speed on his way and declare his message. If we could merely see the inhabitants of India through the gratings of their prison, how much should we lament our exclusion, and how fervent would be our prayers that access might be obtained! Such prayers were presented by our fathers, and they were heard. The door has been most widely opened, and we have now to pray, not that facilities for diffusing the gospel in India may be afforded us, but that we may have grace to improve the facilities presented. These facilities are greater than are furnished on the Continent of Europe, even in its Protestant States. We may travel through the breadth and length of India; we need not ask leave of any authority, or license a single room; we require no passports; we may, in the streets of the crowded city, and amidst the hamlets of the country, proclaim the gospel of God's grace; we may leave the ordinary track of European travellers, and proceed through districts where a white face is seldom seen, pitching our tent wherever a suitable spot appears, and no official appears to question the legality of our procedure—no attempt is made to seize either our persons or our books—no arm is raised to hurt us, and even rarely on such occasions is a voice raised to abuse us. British power prevails; and now, though not at first, British liberty is possessed. The obstructions raised by the early British authorities in India have been swept away by the Christian indignation of this country; and now we have as much liberty of worship and Christian effort as you have in your highly favoured isle. Now the law of the country is in favour of the civil rights of converts, though the law of society be still against them. Where is there a country on the face of the earth, with so vast a heathen and Mohamedan population, to which we have such unrestricted access? Have the Hindoos and Mohamedans of India become our fellow-subjects, and are we not bound to provide for their spiritual good? Are we, who possess the oracles of the living God, placed immediately in front of the Hindooism and Mohamedanism of India, simply that we may look on ourselves with complacency on account of our moral superiority? or are we not rather in that position that we may bring our Christianity, in its holy and heavenly character, to undermine and overthrow these systems, and to bless their adherents with true liberty and joy?

Have we discharged the duty so solemnly imposed on us, with the zeal with which it ought to have been discharged? Our resources need only to be looked at on the one hand, and our facilities on the other, to convince us that, though we have done something for India, we have not risen to the greatness of our position, and our mighty debt to that vast land yet remains, in a great degree, undischarged. If Portugal had prevailed, as at one time appeared likely, we cannot doubt that India would have been by our day Romanized to a degree in which, under British influence, it has not been evangelized. Are we to be less zealous for the diffusion of Christian truth than others are for the diffusion of Papal error? True, they employed means which we repudiate; force and falsehood are weapons unsuited to our warfare; but surely we ought not to be behind them in zeal, though we direct it in a different manner, and to higher ends. While I am present to-day to testify to the facilities we have for the diffusion of the Gospel in India, it is equally incumbent on me to testify to the greatness of the obstacles with which the Gospel has to contend. These obstacles are most formidable. To say nothing of the difficulties arising from the vast extent of the field, the number of the population, the enervating influence of the climate on the European constitution, the necessity of acquiring new languages, and the social peculiarities of the people, the Gospel has there to contend with deeply-rooted prejudice; it is addressed to minds pre-occupied by systems originated and sustained by human depravity; it meets with an intellect weakened and dwarfed by the belief of absurd and monstrous legends, and therefore incapable of appreciating the simple historical aspect of Christianity; it comes in contact with a moral perversity, arising from human depravity, acted on by wicked principles and debasing examples, and strengthened by habits of indulgence; and, as if this were not enough, it has to contend with religious institutions which embrace the actions great and small of social life, which give them all an idolatrous bearing, and frown on civil and intellectual as well as spiritual progress. These obstacles do exist, and it is right they should be known and pondered. Are we, on that account, to be discouraged, and retire from the contest? Are we not rather called to buckle on our armour, and advance more firmly to the struggle in our Master's name and strength? Do not these very obstacles show how debased the people of India are, and how urgently they need the Gospel to purify, elevate, and save them? Have we not the truth entrusted to us which smote and overthrew the idolatry of the Roman empire—which held on its triumphant course, unchecked

by the edicts of emperors, by the fury of heathen mobs, by the curses of heathen priests, by the sophisms and vauntings of heathen philosophers—which, though often depressed by the violence of its open foes, and still more by the treachery of its false friends, has arisen above every danger, and now appears in its freshness and vigour ready for the conquest of the world? Have we not the promise of the same Spirit through whose Divine aid God's people triumphed in former ages? Is not this truth, then—so guarded and so blessed—equal to the removal of the obstacles I have mentioned, and therefore equal to the elevation of Hindostan? Will not the honour to our Master's grace be the greater, and the shout of victory the more full and joyous, on account of the very height to which Satan has raised his citadel in India, and on account of the very strength of the fetters with which he had bound his slaves? Great though the obstacles be to the progress of the Gospel in India, a measure of success has been already achieved, which animates us with the hope of better days. In Southern India, Christianity numbers its adherents by thousands. There, indeed, it has had a name and a place from the earliest ages. In Northern India, most Missions are comparatively in their infancy, and the number of converts is small. Still the number is not to be despised. There is a community of, at least, 12,000 individuals, termed Christian, of whom, perhaps, 2500 are communicants. There are, at least, 16,000 young persons taught in Mission-schools. There are about 150 native catechists. These converts are scattered over a wide extent; but there are countries in Northern India, with a population numbered by millions, and not by thousands, where there is not a solitary Christian Missionary, and where heathenism is unbroken. We must not, however, judge of the work effected by the numbers of our converts, and the attendance at our schools. Much has been done which cannot be so clearly discerned and accurately stated, and yet it must be brought into account, if we would have a truthful impression of the state of affairs. The presence of Englishmen in the capacity of rulers; the evident anxiety of these rulers to administer justice and promote the good of the people; the introduction of those improvements in art by which our country and age are so distinguished; the importation, to some degree, of our European science; the evidence afforded to the native community of the incessant activity and great achievements of the European mind; the manifest superiority we thus possess; the growing activity of the Press, native as well as European; the diffusion of education, in every degree; and, above all, the circulation

of the Scriptures, and the inculcation of Christian truth on so many minds, are, unquestionably, telling on masses of our Indian population, and preparing the way for a great and glorious revolution. The vast citadel of Hindooism has been, in some degree, undermined; the truth of God has been placed under it; and what we need is the fire of heaven to light the train, when that citadel will fall, and the millions so long enslaved will go forth to the liberty and blessedness of the children of God. We are committed to the work of evangelizing India. We have proclaimed war against the gods of Hindostan. In the very countries in which they have been so long worshipped, we have declared they are no gods, and have held up our Master to universal love and obedience. Among the followers of the false prophet we have proclaimed Jesus in his Divine glory and excellence, as the great Prophet of the Church, and the only Mediator between God and man. Are we to become down-hearted because these systems of arch-error and delusion have not fallen before the first assault of the few skirmishers we have sent to assail them? Are we, on this account, to abandon the enterprise? or, which is almost worse, are we to prosecute it so feebly as to invite defeat and provoke contempt? We dare not thus expose the truth we hold, and the Master we serve, to the scorn of the enemy. To act in this manner, would be to prove ourselves unworthy of our position, and to cover ourselves with eternal infamy. As Christians, the only question must be, What are the conditions of success, so far as human instrumentality is concerned? Unquestionably these are, a clear recognition of the special duty devolved on us, as British Christians, to evangelize India—a deep impression of the greatness of the duty—an irrepressible desire to discharge it—a glowing love to the Master by whom the duty is enjoined—indignation at the dishonour done to him by the systems we seek to overthrow—melting compassion for perishing souls—and, at the same time, an abiding conviction, that He alone can give us success. Let me, as I conclude, revert once more to my own station—Benares. It is, as I have already stated, the most sacred city of the Hindoos. It is crowded with temples, crowded with Brahmins. At its shrines are to be found thousands of worshippers from all parts of India. Let a strong impression be made there, and it will be felt to the remotest extremities of India, carrying dismay to the adherents of Brahminism, and inspiring with hope all who desire to see the breaking of its yoke. What does the Christian Church of this country for that most important missionary station? Three of the great Societies

have entered the field, and have, I believe, nine Missionaries under their direction. Are these nine foreigners, in such a climate, aided though they be by all the native force they can command, an adequate agency to contend with the deeply-rooted prejudices, the great though perverted learning, the keen sophisms, and the interested idolatrous zeal of a city like Benares? Is the Christianity of this country thus adequately represented before the Hindooism of India? This Society has at present only two Missionaries at Benares; and this was the average number the greater part of the time I was there. Are two men, do you think, equal to the various departments of missionary labour in such a city,—to the teaching and superintendence of converts,—to the training and guidance of native preachers (I need not say, to this we attach the highest importance)—the charge and instruction of orphans, the management of schools, preaching to the heathen, the employment of the Press, and many calls of a miscellaneous nature? I declare, from painful experience, the agency is utterly inadequate. I have again and again, by letter, represented our state to our highly-esteemed Secretary, Dr. Tidman,—I have pleaded warmly for immediate and stronger reinforcements, till I almost feared I should be giving offence by my importunity. We received in reply, not only respectful, but kind and sympathising letters, of which the purport was, that the Directors were most anxious to help us, but they were grieved to say, they had neither men to send nor the means to support them. I now, then, appeal to you. Let me entreat you to come to our help, or, rather, to the help of the Lord against the mighty. Surely a city like Benares, with its immense resident and visitant population,—with its vast influence over the rest of India, ought to have at least eight or ten Missionaries from a Society like this. The scene before us is worthy of men of the loftiest talent, and of apostolic zeal. Give us, then, men of God for this work,—richly furnished with mental and moral qualifications,—contribute the means requisite for their support,—send them forth as your representatives to Benares,—uphold them by your fervent believing prayers,—amidst your most vigorous efforts place your entire dependence on the Spirit's aid; and may we not hope, that sooner than we now anticipate Hindooism will falter and fall in Benares, its very citadel—its shrines will be deserted—its temples abandoned—its rites disused—Christian truth will ferment in the minds of all classes—opposition and persecution will throw the soldiers of Christ back on their Leader, to come forth from His presence armed with Divine energy, before which the enemy will flee abashed and con-

founded! Hindooism, becoming faint at the heart, will become paralysed at the extremities; and our blessed Saviour will rule over the millions of India, once darkened, polluted, enslaved, but now enlightened, purified, and free.

The Rev. J. J. FREEMAN rose and said: When, two years and a half ago, I acceded to the request of my friends and brethren, the Directors of this Society, that I should go out as their Deputation to visit their Missions and Missionaries in South Africa, I was not altogether unmindful of the onerous, and responsible, and honourable character of the service which I was undertaking. But I felt assured I should be sustained by the cordial sympathies and fervent prayers of many of the brethren I should leave at home. I felt confident that I should find a hearty fraternal reception from our brethren abroad, that would greatly facilitate my progress, and I indulged the hope that I might be spared to reach my home and my work again in this country. All this, sir, I have been privileged to realise, and now gratefully acknowledge the kindness of that Providence which has shielded me from harm during my journey, so that "the sun has not smitten me by day nor the moon by night." The billows of the ocean have wafted me to my destination and brought me back in peace, and, both in crowded places and in the lone wilderness, the Keeper of Israel has watched over me for good. And now, sir, on my return, with regard to the Report I have to present, allow me to say, the principal and official portion of it is already laid in writing before the body of Directors. A tolerably full outline of my course has also already been given to the public, as presented at the public meeting held immediately after I had reached home, and a still fuller account I am preparing for the Press. And yet, sir, even at the risk of some little repetition, and although I know that time here is most precious, I must be allowed again to advert to one or two points on which I may have previously spoken. It is due to my Missionary brethren to testify of them as unequivocally as publicly, that they gave universally as cordial a welcome to your Deputation as you could have desired for him. I found no shyness, no coldness, no reserve; no frown instead of a smile, and no jealous suspicion instead of fraternal confidence. I saw reason to honour and to love the men. I found them self-denying and devoted; awake to their work, and alive to the honour of the Saviour. I did not meet with one that wished himself away from the service. Many longed for larger success, but none sought to be released from the field of missions. They said, they longed to be here for once, to share the joy of our holy

festivities, and to catch a larger portion of celestial fire that burns on our British altars; but would gladly return to their posts of duty, and labour on till death in the halloved cause to which they are committed. All this, sir, is true of the men, from Cape Town in the west, to Port Elizabeth in the east, and to Kuruman and Kolobeng in the furthest north. I did find many anxious about the education of their families. There were Missionaries who were pleading that their children might receive education at home; and, I am thankful to say, many are receiving that blessing, and there are friends here prepared to put forth their energies that others may share the benefit. We owe much to them already; and I trust others will be found willing to make this little additional effort.* Let the Society be thankful that God has given them these faithful workmen; let the churches plead for their success, and let the constituents of the Society assure them of their confidence and affection. And now, sir, passing from these things, I place myself at once in the heart of our Missions in South Africa, and ask you to look at the results of our fifty years' labours there—labours embracing the toil of such men as Vanderkemp and Philip, Pacalt and Read, Williams of Hankey, and Moffat of Kuruman—a noble host. Many of our brethren have rested from their labours, but their works follow them; results are still rising, and other men come forward and help to gather in the harvest. I went out to see some of these fruits, and I found them consist of communities of civilised men, instead of wandering, homeless tribes in the deserts, the mountains, and the forests—I found men filling up their places in intelligent society, and enjoying rights now recognised by law, instead of oppressed and despised races for whose souls no man had formerly cared—I found Christian Churches planted, and men walking in the faith, hope, and obedience of the Gospel of Christ, in place of the darkness and heathenism that had abounded. I found that in most instances of persevering labour there had been corresponding results, and in many cases the results were larger and unequivocal, and satisfactory, whether among Hottentots, Apprentices, Griquas, or Bechuanas; and when I say that, of these races, we are able to number some 4000 persons, admitted, on a careful examination of their Christian profession, to the fellowship of Christian Churches, I think I may say, that the soil of Africa has not been unproductive—that God has not withheld showers

of blessings: some visitations of the day-spring from on high have been granted, and some operations of the Spirit of Grace afforded, whose blessing has called the dead to life, who has breathed on the dry bones, and to whom be the honour and the praise of all our success ascribed. I have spoken of civilised communities, and, of course, I attach high importance to them. Look, sir, at our Missionary Institutions in South Africa,—those asylums for the remnant of a race well nigh exterminated, to whom the whole colony belonged some 200 years ago, and who, but for the Christian enterprise and benevolence which cannot be wearied in well-doing, would have ceased to be ere this. Some who are here are familiar, I know, with what is called the "Blue Book." Take up, sir, the "Blue Book," entitled "Master and Servant." I, for one, am not prepared to say that these books contain the truth, the whole truth, and nothing but the truth; but there is a large amount of information contained in them. This book, published by the Colonial Government, contains the results of an investigation ordered by the Government respecting the condition of the Missionary Institutions. You will find there, amidst a mass of valuable and digested information, the numbers of the families collected in these Institutions, and proof of the industry exhibited, the property amassed, the comforts enjoyed, the intelligence attained. You will find that among these Hottentots are wood-cutters and sawyers, smiths and wheelwrights, waggon-builders, masons, carpenters, lime-burners, thatchers, carriers, men of all trades and labours adapted to an early condition, men occupying decent and decently-furnished houses, and themselves and their families well clad in European apparel, possessing oxen, horses, sheep, and grain, advancing in intelligence, the respectable members of the community entitled to possess and qualified to enjoy the franchise. I visited these scenes. I place Zuurbraak before you. Under some unfavourable prejudices, the magistrates had reported to the Government that the people were idle, that very few could read, and that they hardly knew how old they were. The Government very considerably and honourably sent the magistrates' report to the resident Missionary for his remarks and explanations. I happened to be there at the time of the second examination. All was carefully investigated. The people were brought up and questioned as to what they had done, and how much they had earned during the preceding year; and it was found that they had all been honestly and diligently employed. One mercantile house at Swellendam—Messrs. Barry's—had paid them £600

* Mr. Freeman alludes here to the Bazaar that was held last year on behalf of the Girls' Mission School, and to the efforts being now made for a similar Bazaar on behalf of the Boys' Mission School.

for the carriage of goods during the year, and very many had earned an average of from £20 to £30 during the year—perhaps twice the sum that a Dorsetshire labourer can earn. They had earned about £2000 in the year—no mean proof of their industry. As to reading, I heard many read accurately and fluently. I had learned a little Dutch, and I heard them read in that language also. And as to their ages, they do not attach much importance to that; they come into the world when God sends them, they begin to work as soon as they are able, they marry as soon as they can, and they live as long as God permits them. But, sir, there are men in South Africa who would have these people work for nothing, and when they are unwilling to do that, they declaim against them as idlers and evil-doers, and ask for a Vagrant Law to compel them! Speaking still, sir, of civilized communities, I deemed it a proof of civilization when I walked through the tunnel at Hankey, an excavation through a hard rock of conglomerate, cut out by the hands of Hottentots, 260 yards in length, leading out a portion of the Gamtoos river over the lands of the Institution, and converting waste land into a garden that may smile as the field of Sharon, over which I have had the privilege to pass. And it looked to me like civilization too, when I stood one day, as I did, by the side of a lime-kiln, and watched the native owner of a waggon, who had been with it to the limestone quarry, had dug out the mineral, brought it to the spot, and broke it into small lumps, fetched the wood, kindled the fire, burnt the stone, produced the lime, sold it to European farmers, and maintained his family in comfort—and that man a coloured native. And it looked very much like civilization too, when, on reaching Uitenhage, my friend the Missionary there, Mr. Paterson, said, “We are going to have a tea-meeting of our people this evening, to give you a welcome on your arrival;” and when I entered the place, I found it filled with guests, and I must say beautifully and elegantly laid out with a profusion of the flowers and fruits of the southern hemisphere, that would not have disgraced a station in the magnificent Crystal Palace of our Metropolis—ay, and with its smiling, though swarthy faces, would have been no unattractive scene even to our gracious Sovereign herself—amidst the beauty and the splendour of her court; and if another might accompany her, I should like to take arm in arm Mr. Roebuck himself, and ask him if a people like that are not worthy an effort to raise, and civilize, and bless them. (Cheers.) I wish such a scene could only be transported there just now—not only as a demonstration in favour of Missions, but a plea on behalf of

humanity! I am aware, sir, that some of the things I have adverted to may seem in themselves but little things; but they are signs of greater; signs of advancement—signs of a capacity for improvement—signs of the moral power of truth, the benevolence of the Gospel, the success of Missions, the value of Christianity. And then, sir, let us take an illustration of the value of Christian Missions, found in the Christian character and temper of its converts. For the moment I select one resident at the station of Mr. Hood; and I take that man the rather, because he is a Kaffir, one of a race that seems doomed—doomed, I fear, unless the voice of British justice and benevolence interfere—doomed to extermination by British bayonets, as “irreclaimable and treacherous savages.” On this point I have a word to say presently. I speak now of a man who had heard a Missionary speak of “the wrath to come,” though he did not understand the meaning of it. He came into the colony, was brought to the Missionary, explained his anguish, and asked what he must do. Mr. Hood preached to him the Saviour. He listened with eagerness, and stood trembling, and said, “Sir, I am old and stupid—tell me again.” And, being told again, the tears rolled down the sable cheek of this man of noble and athletic frame, and he confessed his astonishment at the love of God and the compassion of the Saviour. He resolved to come and live near the Missionary, that he might hear again and again the glad tidings. The little space in the village was, however, already occupied; and, as he had acquired property, and that property was cattle, there would be no room to graze them. He told his difficulty to the Missionary, and added, “I am a Kaffir, and I love my cattle; but I’ll part with the last one I have, if that stands in the way of coming to hear the Word!” Noble decision! He had found the pearl of great price, and he would part with all he had to procure it. The Missionary arranged matters for him, and he now resides on the spot—a consistent, devoted Christian, fervent in prayer, useful to many; and as I saw him, I said, “He is not an irreclaimable Kaffir!” And, speaking of Christian temper, allow me to relate an instance of a Kaffir young woman. She had renounced her Kaffir dress and heathen customs—put on European clothing as a sign of the change, and attended instruction. Her brother, still a heathen, wanted her to accompany him to a heathen dance. She refused. He fetched a stick and threatened he would compel her to accompany him. He beat her, tore off her clothes, and beat her till the stick broke. She never winced, nor uttered a cry, nor a

word of reproach. He went to procure another stick—native women interposed and rescued her—they thought she had suffered enough. He then covered her with some heathen dress, and then shewep and sobbed bitterly, as though she was returned back to heathenism. "Why didn't you cry before?" said her brother; "when I beat you, you were silent; now I dress you, you weep!" Some time rolled by, and the brother came again to visit her. He would not enter the hut—he was, perhaps, ashamed of his conduct—he might have met with reproach. No; he mistook her; he had not yet learnt Christianity. She could forgive; she went out and met him at the entrance, gave him her hand, and with it a sister's kiss. That subdued him. Woman's tenderness conquered this untamed Kaffir, and she continued her attendance on the instructions of the Missionary. I called on her in company with Mr. Birt. I admired her for her patient and amiable spirit. I wished her many blessings, and I was delighted to leave with her a trifling present as a token of my esteem. These people are surely worth an effort to redeem them from heathenism! There are fruits of the Spirit in South Africa. In the peaceful tempers and holy lives of many converts, we have the signs of a blessing on the labours of the Missionary. We have large Christian Churches, some with two or three hundred members, each walking in the faith, and bringing forth the fruits of the Spirit. I found the Missionaries, in many instances, rejoicing over the seals of their ministry:—Anderson, in the fiftieth year of his service, and the eightieth year of his age: Read, sen., has just had his jubilee of Missionary service; Dr. Philip, calmly reviewing the past, and anxiously contemplating the future; Moffat, as diligent and as indefatigable as ever, at Kuruman; and Livingston, with the enterprise that kindled the fire of a Columbus. Solomon, diligently at work among the Griquas, under Waterboer; Hughes, trying to lead out a stream from the Vaal, to irrigate lands at Backhouse; Durant Philip and Christie, at Hankey, trying to train up a native ministry; and thither Dr. Philip has retired, worn with labours, and laden with honours. And, what shall I say more? for the time would fail me to tell of all our modern Gideons and Samsons, and Davids and Samuels, without whom the very ancients were not made perfect. For we have among our modern spiritual heroes, men who can wield the sword of the Lord as well as Gideon did, and pull down the strongholds of the temples of idolatry as well as Samson did, and would sacrifice all to the Lord, better even than Jephthah did, and prepare songs for Zion's converts, to which David

himself might not be ashamed to strike his ten-stringed harp of solemn sound. I have thus far endeavoured to exhibit the bright and encouraging aspect of things. But this is not the whole of the picture. Things must be viewed on both sides. There are times of trial and difficulty for our Missions in South Africa, perhaps for all of them; and not for ours only. The Kaffir war has presented serious difficulties in the way of our Kaffir Missions. That war has also developed latent dissatisfaction and animosity on the part of many of the Hottentots, and the Missions among them are interrupted, and the whole colony is fearfully afflicted and convulsed; and Griquas are complaining and restless, not without cause; and Basutos and Bechuanas are in danger from the pressure of emigrant Dutch farmers, who spread like locusts, and consume all before them. And all these things create deep anxiety, and lead us to ask, while looking on, What shall the end of these things be? Far be it from me to direct the attention of this meeting from the direct object of our assembling—the great Missionary enterprise; and still further, the wish to create that kind of political feeling which would be incompatible with the seriousness of our object, and the calmness and benevolence of our feelings. But there are times, and seasons, and occasions which we must embrace—or they are gone for ever—there are fitting opportunities when we must give utterance to our thoughts and sentiments, and when, if we withheld the expression of them on account of some over-nice calculations, and scrupulous feelings of reserve, and lest we should a little overstep the bounds of propriety, the very stones would cry out against us, our consciences would condemn us, and many would be the victims of our over-nice calculations and morbid reserve. And, after all, sir, it is Missions that we have to do with even in those matters to which I am alluding. If the native races be destroyed, directly or indirectly, by the measures which our Government may pursue towards them, what becomes of our Missions among them? And if we look on without remonstrance and without effort, what becomes of our benevolence towards these races? I have read with great and painful interest all the papers which have reached us lately from the seat of war in South Africa, as well as more private communications from our own brethren. I am not greatly surprised, but I am inexpressibly grieved, and I am deeply perplexed as to the probable results. I have endeavoured to give expression to some of my thoughts in this matter, in a letter addressed to Earl Grey, as Secretary for the Colonies. I have read, also, with deep and painful interest,

the comments on the affairs of South Africa and the Kaffir war, by an hon. Member of the House of Commons, the member for Sheffield. Mr. Roebuck might very possibly smile at the calm assurance of us Exeter Hall men daring to criticise his speeches made within the walls of the senate. But holding, as I do, that every member of that House is responsible to the whole country for the opinion he expresses there, I assume the right of an Englishman in asking what the honourable member means when he affirms, in substance, "Our acquisition of Kaffirland is an act of injustice, but that he stands by that act of injustice,—that it must be inflicted,—that we must colonise, must destroy the coloured races in doing so, and that the only question is one of time,—whether the agony which we inflict shall be curtailed or protracted,—that is, whether we shall go and destroy all the Kaffirs and coloured races, say half a million of people, at once, and twenty millions more ere long, or whether we shall do it piecemeal!" I protest against the doctrine,—I solemnly protest against it, not only in the name of our Mission, but in the name of our country—in the name of Christianity—and in the name of our common humanity. I will admit with Mr. Roebuck that there has been injustice—flagrant injustice; but instead of standing by it, we ought to repair it. Our troubles have arisen out of it, and will continue to arise out of it—and the sooner we retrace our steps, and do justice and love mercy, the better. I cannot admit that injustice is essential in the world's government, in order to our prosperous colonization. No injustice is essential. No scheme of Providence makes it essential. Colonization may advance, and yet the aboriginal races not be destroyed. "The world is all before us, and Providence to guide." There is room for both—for both to multiply and still increase. Mr. Roebuck says, there can be no amalgamation of the races—the white man must spread, and therefore the coloured man must make way for him and perish. I know not why the same logic would not be as sound in the lips of Sandilla and Makomo; and then it would be, the black man must advance, and therefore the white man must melt away before him. Sir, it is not a question of colour at all; if it were, I ask what colour? What is the exact depth of shade at which the distinctive process must commence? The Hottentot is not darker than the Chinese. If the colour of the Hottentot be fatal to him, then, for the same reason, it ought to be fatal to the Chinaman; and then away must go a third of the human family to make way for us of paler face! No, it is not colour—not even the darkest colour, nor the woolliest hair. It is

simply the strong trampling on the weak, and driving out those who cannot defend themselves. It is simply artillery against clubs—muskets against assagais—and science against undisciplined masses. Then, sir, it may be asked, What is to be done? I answer, Let us have faith in God and great principles. Let us believe that injustice is no essential ingredient in God's providence; but that, whatever is unjust is unsafe, impolitic, and unwise. And then I would say, Go fully into the matter. Probe it to the very core. Ascertain all the facts of the case, and give them publicity. Discuss them with all the talent of the *Times*, all the logic of a Whately, all the ingenuity of a Roebuck, and yet with all the benevolence of a Howard. I am glad of a Committee of the House of Commons here, believing it will be honest and earnest; but I long for a Committee to go and examine on the spot. Without that I have the deepest conviction, from all I have seen and heard, we can never hear the complaints of the aggrieved party, we can never do them justice, and we can never have peace. I believe there is no alternative between doing justice to the native tribes, on the one hand, or exterminating them, on the other. And, sir, would it not be a glorious thing for this country to find out the means, and adopt them, by which our colonies might advance, and that without destroying the coloured races? It may be a task to find out such means, and a severe test to apply them. But is there no wisdom, nor talent, nor humanity, nor Christianity, nor all combined, in our country, that can solve this problem? Say not in thine heart, who shall ascend into heaven, to bring down the superhuman wisdom required? who shall descend to Hades, to bring up wisdom from the generations past? But what saith it? It is nigh thee—in thy mouth and in thy heart—the Word we preach,—"Whatsoever ye would that men should do unto you, do ye also so unto them." There lies the whole secret. Apply that, and these races are preserved, and Christianity is honoured. Sir, if that practical Christianity were the rule of our colonial governors and governments, we should not have so many things to complain of as we have. We should not have so much to protest against in the measures of his Excellency Sir Harry Smith, the Governor of the Cape, one of the bravest of soldiers, but, perhaps, as I presume to think, not the wisest of governors. There was a grand review of troops on the Parade shortly before I left the Cape—a scene, I confess, that has no charms for me; but I know the facts of the case. Sir Harry, addressing the soldiers, exciting them to all fidelity and subordination, in his own rough, military voice—

"Soldiers! your first duty is to your officers; and your second, to your God!" A sentiment reversing the order of the inspired command, "Fear God and honour the King;" and a sentiment which, I think I may say, does not find a response in the bosom of our illustrious Sovereign, or of her illustrious Consort, who, in the splendid Exhibition of the Works of Industry and Peace that now adorns our Metropolis, have taken care to recognise God, first and most of all, as the giver of every good and perfect gift. Sir, I say it deliberately, I am not greatly surprised that a Governor who could utter that capital blunder should set at defiance treaties,—treaties made and ratified between native races and the Imperial Government—that he should hold up a treaty in a public meeting with the chiefs, as I hold this paper, and treat it as I treat this—tear it to atoms—scatter it to the winds, and exclaim, "There go the treaties!" I ask, sir, can that be the way to secure the confidence and respect of these tribes and their chiefs? Is that the way to impress them with an idea of our honour and our respect for treaties? And then, sir, what shall be said of forcing men by intimidation to sign away large sections of their country, as his Excellency did do, in the case of the Griquas,—when with solemn oaths he told their chief and principal men, that "unless they signed the said treaty by five o'clock that afternoon, he would hang them up to the beam in the room where they were then standing?"—and then signed it, under intimidation, but they solemnly protested against it. These are among the things that make inquiry—inquiry on the spot—so indispensable. These aggrieved parties ought to be heard,—and must be heard. When in Africa, I conversed with these men; every one of them. I asked, Did you believe that he would do it, that a British Governor should dare to do such a deed? And their reply was that they did expect it. They felt the deed injustice, but they knew he had the power. And thus, under that intimidation, they signed the treaty while protesting against it. I have preserved all the details of these transactions, with the names of the men, and am, therefore, quite ready to answer any questions which honourable gentlemen may think proper to ask me in Committee. And not only so; but Sir Harry would listen to no sort of reason from the chiefs, nor keep faith with them: their treaties he rent in pieces, and scattered to the winds of heaven, as I do the papers which I now hold in my hand. Was it to be supposed that the Colonial Government could obtain the confidence of the people, when they were so unjustly used? These wars were terribly

destructive to the progress of Christian Missions. At the Philipton and the Cape settlements, the Hottentot Christians had promised £300 towards the expenses of the Mission; but war having broken out, they had not come forward with the money. It was stated that some of the members of the churches had joined the rebel party; and Sir Harry Smith had very sarcastically alluded to them as "a set of psalm-singing rebels." In reference to this, it had been well remarked, by one of the Cape journals, that if the best and most religious men had gone over to the heathen party against the Governor, the conclusion was too strong to be resisted—that they must previously have undergone most severe sufferings to tempt them to such a step. If men, capable of reflection, and trained up better than the rest, had felt it to be their duty to forsake the ranks of the English, and join an inferior party, they must have been the subjects of a deep and overwhelming conviction that a great wrong had been done them. There were, however, many innocent families, and they were in danger of being swept away. It was a very serious thing to carry martial law into a colony. Courts-martial had not to listen to tales of injustice and wrong, but to pass sentence upon any who were proved to have been in arms against the colony. Many of the settlements were now at the mercy of the Governor—at the mercy of a man who taught his soldiers to place the officers first, and God second. There was not much reason to hope either for mercy, equity, or benevolence, under such a state of things. The time was at hand when the Christian people of England must lend a helping hand to some of the innocent sufferers of Africa, and at the same time proclaim throughout the length and breadth of the land that there must be a full and complete investigation of the whole subject.

J. A. HARDCASTLE, Esq., M.P., then rose and said: I am quite sure nothing would have induced me to trespass for a moment on your time at this late period of the day, were it not that I have what I will not call an amendment, but an addition to propose to the resolution, the object of which springs naturally and entirely from the very interesting but melancholy details of my reverend friend. What I want you to do—if you will permit me to persuade you to this course—is, to pledge yourselves, as a meeting, and as representing this great Missionary Society, not only to express the deepest sympathy with these unfortunate natives, misguided some may be, guilty some may be, and we will not sympathize with the guilty, but the innocent—and I believe a very large

majority of them are innocent—but I ask you to express your sympathy with these native Missionaries, who have been the sole cause, under God, that they are not the benighted savages which they are alleged to be. Perhaps, before reading the addition to the resolution, I may be permitted to refer to some observations made by my reverend friend on my right, and a gentleman very well known to all—Mr. Baines—with respect to a speech delivered in the House of Commons. You have heard what I believe to be a true statement of what was then, most unfortunately, said by the honourable member for Sheffield. I heard that speech; and, perhaps, as that gentleman is not here to defend himself or explain his words, I may be permitted to express my conviction, that the whole of that speech, misguided and extremely foolish as I believe it to be, was still a piece of irony from beginning to end. It may be within the knowledge of many gentlemen present, that there is a theory which is called the ethnological theory. This theory lays down, as one of the principles, or rather as one of the results of the intercourse between superior and inferior races, that the inferior race is sure to disappear before the superior one. Now, I know nothing personally of Mr. Roebuck—I do not know his opinions on this point—but my belief is, that, when he gave utterance to this detestable sentiment, if he meant it, my belief is, what he meant to do was, to take this theory, to follow it out to its legitimate results, and, by the absurdity of its results, to argue back to the absurdity of the theory. But, to return to the immediate subject that has called me on my legs, I am desirous of moving, as an addition to the resolution—which, perhaps, I may be allowed to read—a rider, with reference to the present state of the natives and Missionaries in South Africa. I would ask you to pledge yourselves in these words:—

“That this Meeting, while deeply lamenting the events which have occurred in South Africa in connexion with the present war, and the criminal position assumed by some of the Hottentots, affectionately sympathises with the Missionaries and their families, and the innocent sufferers among their native converts, who either have suffered or may suffer serious injury, and therefore strongly recommends the Directors of the London Missionary Society to appeal to their friends throughout the country, with the view of raising contributions by a special effort, to meet the urgency of the present case, and to adopt such other measures without delay as may seem to them expedient to save their Missions in the Kat River Settlement, and other places in South Africa, from the danger that appears to threaten them.”

I wish you first of all to bear in mind what the character of this war really is, for I believe no war has ever been more misrepresented than this. In order to judge of the

character of the war, look for one moment at the parties. There are three parties to this war. First, this brave but foolish commander, Sir Harry Smith, and his colonial auxiliaries. I am sure these soldiers will do their duty as soldiers; he will do his duty as a soldier; but I fear he is ignorant of his duty in other and more important respects. How does he treat the Kaffirs? He treats them as children; he blows up waggons by a galvanic battery; he puts his foot on the neck of Kaffir chiefs; he tries to convince them, not only that he is in possession of superior, but of supernatural power. This is conduct which no Christian man ought at any time to pursue, and which, if not a crime, is a mistake. Then the colonists themselves have a direct interest in pushing the native tribes as far as possible into the desert, because, being farmers—not in our sense of the word, but owners of flocks and herds—it is important to have large ranges of ground on which they may graze. The most cursory view must lead to two questions; first, this being a land-war, not a war for national rights, must be attended with extraordinary misery, because, whichever party is successful, drives the other from their homes. We know that the Kat River colonists are probably driven from their homes, which are as dear to them as are ours to us; and as they are driven from their homes, in place of being, to a great extent, self-supporting, it is quite clear they must look to you in future for the support they would otherwise have given to their Missionaries.

The Rev. T. ADKINS, in seconding the rider, said:—While I feel compelled to be short in my address, I cannot, for conscience' sake, for humanity's sake, for Christ's sake, let this appendix to our resolution pass in total silence. I have felt an honest pride this morning in the position—the unfettered political and religious position—in which we, as Nonconformists, stand; that we are capable of taking a comprehensive view of all affairs—of the rights of humanity under all circumstances; and though we will yield to none in legal obedience to the powers that be, less will we yield when the cause of humanity is at stake; and we, by our voices and principles, can spread the broad ægis of religious liberty and protection to the degraded and injured family of man. Government should give them all that which is their due. I cannot be convinced that the individuals who have deserted their ranks and degraded their military profession have done so without a cause; and until that is brought fully before my view, I will pause on the subject, and wait for the inquiry to which you have already referred. But,

allowing that they have done so, are the innocent to suffer with the guilty? Are those wives and mothers that have been left behind to be swept away with one fell blow, and shall not that gospel that has warmed our hearts expand in sympathy towards those innocent sufferers? Is there a man or woman in this assembly that would remain silent, or, if called to speak, turn a deaf ear to such an appeal as this? I feel we should degrade the gospel if we did not extend to the utmost of our power all the tenderness and sympathy, the efficacy of pecuniary aid, and still more all the protection of legitimate power to those left in destitution and ruin, and who are now lifting to us the imploring eye for the only aid that may meet the emergency of their case.

The CHAIRMAN then submitted the resolution, and afterwards the rider, both of which were carried unanimously.

The Rev. W. BROCK rose to move—

"That Sir Culling Eardley Eardley, Bart., be the Treasurer, that the Rev. Dr. Tidman be the Foreign Secretary, and the Rev. Joseph John Freeman be the Home Secretary for the ensuing year; that the Directors who are eligible be re-appointed; and that the gentlemen whose names have been transmitted by their respective Auxiliaries, and approved by the aggregate meeting of delegates, be chosen to fill up the places of those who retire; and that the Directors have power to fill up any vacancies that may occur."

After announcing a donation of £100 from the Chairman, he said: I was extremely gratified with your Report altogether—I think, as much as anything, by the way in which matters are now done in India. We are always liable to be called to account. I was told, "You Nonconformists are calling in the aid of Government to help your Missionaries in India, and you are trusting to civil power. It was said, you are calling upon the Government to interfere with the native convert." I said, "No, we do not interfere with you; but we do not choose you to interfere with others. We do not call on the Government to inculcate the gospel, but to protect those who do inculcate it." I have great pleasure in moving the resolution.

The Rev. J. JAFFRAY, in seconding the resolution, said: Unless I had had public reason for presenting myself to you on this occasion, most certainly I should not have intruded myself on the regards of this vast assembly. It so happens, however, that brethren with whom I am associated in the affairs of another Society, having been very

recently in London, were most anxious to have the opportunity in some manner to testify to the deep interest which is felt in Scotland in the great Institution on whose behalf we have met to-day. This Society, and the one, sir, with which you are officially connected, has done an immensity in awakening the churches to their duty as regards the perishing heathen, and have set an example now, blessed be God, so nobly imitated by all who intelligibly name the name of our Lord Jesus Christ. I would beg to assure the meeting, that in the Free Church of Scotland it is counted a privilege to do what in them lies to aid you forward in your mighty objects. I trust that the powerful truths laid before the meeting will be acted upon, and that we shall leave this hall more active, zealous, and devoted, than we were before.

THOMAS PIPER, Esq., moved, and the Rev. J. ALEXANDER, of Norwich, seconded:—

"That the most respectful and cordial acknowledgments of this Meeting be presented to Samuel Morton Peto, Esq., M.P., for his kindness in presiding on the present occasion, and conducting the business of the day."

The resolution having been carried by acclamation,

The CHAIRMAN, in acknowledging the vote, said: I thank you for these kind expressions of your regard. It has been to me a source of the highest gratification to have been present with you to-day, and most fully do I feel myself identified with all that has occurred. I thank you very heartily, and bid your Society God-speed.

The benediction having been pronounced, the meeting adjourned.

EVENING MEETING.

The Adjourned Meeting of the Society's friends was held at Finsbury Chapel, and presided over by the Rev. Dr. Halley, of Manchester. The meeting was addressed by the Revs. R. Bowman, T. W. Aveling, D. Darling, J. L. Poore, H. Addiscott, E. Jones, Dr. Fletcher, J. Steer, and J. W. Chickering (from America), who successively, and with great energy and effect, advocated the claims of the Society, and enforced and illustrated the highly important topics which were brought under the attention of the morning meeting. The spacious edifice was well filled by a highly respectable assemblage, and the interest of the proceedings was admirably sustained throughout.

THE MISSIONARY SHIP, "JOHN WILLIAMS."—The Directors of the London Missionary Society beg to inform their friends who desire to inspect the *John Williams*, now lying in the West India Docks, that they have extended the time for this purpose until Saturday, June 7th.

Cards of Admission may be obtained at the Mission House, Blomfield-street, London.



THE UNIVERSITY OF CHICAGO

1870-1871

THE EVANGELICAL MAGAZINE,

AND
MISSIONARY CHRONICLE.

FOR JULY, 1851.

BIOGRAPHICAL SKETCH OF THE REV. INGRAM COBBIN, M.A.

WE mentioned in our April Number the decease of this valuable and useful minister of Jesus Christ; but our readers will desire to know something more of one who was for years an occasional contributor to this Magazine, and who has, in a variety of ways, rendered good service to the cause of truth and righteousness. We are happy to state, that our valued friend has left a brief autobiography, replete with incident and interest. This (with some additions) will shortly be published, and will, we doubt not, be received with much pleasure by numbers who have been instructed and edified by his numerous and valuable writings. In the meantime a brief sketch of his career will not, we are assured, be unacceptable.

Ingram Cobbin was born in London, in December, 1777. His father was a bookseller, and he was intended for the same business. He was, early in life, made a partaker of Divine grace, his heart being gradually opened to receive the truth as it is in Jesus.

An elegy, which he wrote on the death of a popular clergyman, and which was inserted in an early volume of *this* periodical, so much pleased the Rev. Matthew Wilks, that he expressed (on the cover of the next month's Magazine) a great desire to see the author. The result was, that finding Mr. Cob-

bin's inclination towards the Christian ministry, and his fitness for it, he was introduced by him to the College at Hoxton, in the year 1798. Having nearly completed his college course, he accepted an invitation to become the pastor of the Congregational Church at South Molton, Devon, and was ordained there in the year 1802.

Circumstances (in which health was mainly concerned) led to the dissolution of that connexion, and he went from thence to Banbury. At that place Antinomianism then fearfully prevailed. He had to endure a great fight of affliction, and was thankful to remove to a more peaceful scene. From thence he came to Holloway, and, when just comfortably settled, as he thought, in a new chapel erected in that locality, the chapel was destroyed by fire, and all his pleasant scenes and prospects at once laid waste.

Some impediments occurring at the time as to its re-erection, he preached for a brief period at Putney, and then returned to Devonshire, having accepted the invitation of the church at Crediton, to be their pastor.

At Crediton he laboured five years amongst an united and affectionate people. The sphere was increasingly interesting from the fact of its being a depôt for French prisoners; a consider

able number of them being located in that town and its vicinity.

Here he was enabled to study the French language, which he had learnt imperfectly at school. The thorough knowledge of the language which he thus acquired, he turned to the very best account, by labouring most assiduously for the spiritual good of these captive exiles: and he had the most cheering reason to believe that his labours were not in vain in the Lord.

But although the people at Crediton were kind and attentive, yet, after a time, he imagined that he was not so useful as he could have desired. Accordingly, he resigned his pastoral charge, and accepted an invitation to become Assistant Secretary to the British and Foreign School Society. Upon the eve of his leaving Crediton it was evident that he had been utterly mistaken. The fruit of his labours became signally apparent, and it was more than questionable whether he should have left a place where he was so much beloved, and where his efforts had been so greatly blessed. His arrangements were, however, made; and in the year 1814 he left Crediton for London.

The Secretaryship was not congenial with his tastes and habits. He preferred the ministry of the Word, and after two years' connexion with the British and Foreign School Society, he determined, if possible, again to resume the pastorate.

He accepted an invitation to Worcester, but there his health completely failed. He only preached one sermon, and was so ill at the chapel-house, that he was obliged to relinquish all thoughts of resuming his labours there.

When he imagined that his health was re-established, he accepted an invitation to Lymington, Hants. Here, again, a most painful trial awaited him. While preaching his first sermon he was seized with violent spasms in the pulpit, and remained for many months

in an almost hopeless state. After the lapse of a year passed in silence, he was compelled to give up what he deemed his highest pleasure—that of preaching the gospel of Christ. Thus in the year 1817, his career as pastor of a Christian church terminated.

But he was anything but inactive in the service of his Lord. In the year 1819, he was honoured in being the founder of the Home Missionary Society:—very interesting accounts being yet extant concerning the early history of that important Institution. For several years he laboured most assiduously as its principal Secretary.

From the year 1828, he devoted himself entirely to authorship. The "Evangelical Synopsis," three volumes, folio; The "Condensed," "Portable," "Domestic," "Analytical," "Oriental," and other Commentaries, besides a variety of smaller publications, furnish abundant proof of his diligence and devotedness. He greatly excelled in giving the cream of the best Biblical works, interspersed with many pithy and striking thoughts of his own. And, be it remembered, all this was effected by an invalid, by one who suffered greatly from confirmed dyspepsia. But notwithstanding severe and protracted bodily suffering, his mental energy remained to the last unimpaired. His last production, entitled, "Scripture Light on Popish Darkness" (for the most part dictated from his dying bed), proves that, whatever might be the state of the outward man, the mind was lucid and vigorous.

His end was pre-eminently peaceful and happy. Although the poor body was wasted and worn by long affliction, the soul was kept in perfect peace, stayed upon the Lord. "Blessed be God," he said, "I have not a doubt. The righteousness of Christ—in this I trust. Being justified by faith, I have peace with God, through our Lord Jesus Christ." Being asked whether he still felt the Lord to be precious, he

gathered up his expiring energy, and uttered one word, "*Unchangeable!*"—This was his last word. Having said this, he fell asleep in Jesus, on Monday, the 10th of March last, in the seventy-third year of his age.

"Far from this world of toil and strife,
He's present with the Lord,—
The labours of this mortal life
End in a large reward."

K.

PROSPERITY AT HOME.

THE month of April is the time, above all others, when life begins to show itself. The verdant fields, the opening buds, and the old pear-tree covered with blossoms, proclaim that the winter is over, and only four months, and then cometh harvest. And what a mercy it is when the spiritual world bears a resemblance to the natural, and the Christian labourer can report prosperity at home! I am happy to be able to do this, by a visit which I have paid my old friends.

April, Sunday 6th.—Took leave of my beloved flock, by administering the Lord's Supper to the most numerous church of our denomination that ever existed in this county.

Monday, 7th.—Preached at Wolverhampton. An admirable congregation for a week-evening. Dear friends received us joyfully. There is prosperity *here*; and it is branching off in the preaching of the gospel, the opening of Sunday-schools, and the erection of village chapels!

Tuesday, 8th.—Proceeded to Worcester, and received a cordial welcome among that hospitable people. It was the County Union Meeting, and Dr. Redford had so arranged it, as to convert it into a week of special services. Mr. James, of Birmingham, preached on Monday. I was appointed to preach *to the young* on Tuesday. God, in his mercy, inclined hundreds to attend. The chapel was filled to overflowing. At the close of the service, the Doctor announced a prayer-meeting next morning at seven. The area of the chapel

was full. The sight was enough to make the pastor's heart rejoice. It made his tears to flow. It was evidently "Spring-time." May God send a glorious harvest! Amen.

Wednesday, 9th.—Preached in the evening at Nailsworth. The Gloucestershire Association were holding their Anniversary. Here I met with many dear ministerial brethren. Some of my spiritual children came over the hills from Wotton to see us. We met in the street. They wept and I wept; and if we had met on the sea-shore, we could have kneeled down, as Paul and his friends did, and have prayed and wept aloud.

Friday, 11th.—Preached at Bristol, and commenced a three weeks' service at Whitefield's far-famed Tabernacle, in that city. Went early to have a look at the honoured place. I first preached there when I came home from India, thirty-one years ago. On my entrance, I saw a youth standing by a pillar. I said to him, "Is there to be service here to-night?" "Yes, sir."—"When does the service begin?" "In twenty minutes."—"Who is to preach?" "A Mr. Knill."—"Do you know him?" "No; he has not been here since I came to reside in Bristol."—"Are you a teacher in the Sunday-school?" "No."—"Are you a member of the church?" "Yes, I joined in 1849."—"How old are you?" "Nineteen."—"I am glad you began early. Were you pious before you came to Bristol?" "O, no."—"Who was the instrument of your conversion?" "My master."—"It is

delightful to think you have a master who cares for your soul." "Yes, sir," said the youth, "and I hope I value it."—"Pray who was the means of converting your master?" "It was this Mr. Knill." At this I could not refrain from tears. I praised God, and said, "This is a good beginning. 'There is prosperity here also.'" Here was a grandson!

Sunday, 13th.—Preached in the afternoon at Kingswood, and saw Mr. Glenville's new Tabernacle. It is a *hundred feet long*, and a congregation quite large enough to fill it. Prosperity at home again!

18th, Good Friday.—In the forenoon, the Tabernacle Church held their Anniversary. Many changes were reported, many additions, many happy deaths, many removals to other churches, but not one person removed for improper conduct. The church at present consists of between four and five hundred members. What a proof of abounding mercy and good news, that in so large a number not one had disgraced his profession!

19th, Saturday.—Visited Clevedon—a beautiful place. Four village congregations are supplied by the friends of Clevedon Chapel. All of them are budding and blossoming, while some are already yielding fruit. Here is prosperity! I have always found that God blesses good, earnest village-labours.

21st, Easter Monday.—The Sabbath-school Union met. The teachers and scholars are so numerous that they divide into several congregations. I addressed one thousand five hundred in a large Baptist chapel. The singing was excellent; the appearance of the children was everything that a philanthropist could desire. How much are the churches indebted to good Sunday-school teachers! How much may the ministers expect from these educated children! They are the joy of their parents, the hope of the nation, a seed-bed for the church, and a nursery for heaven. O

great Shepherd! gather them in thine arms. Carry them in thy bosom.

In the evening, attended an Inquirer's meeting. Six persons came. There had been six others on the previous Monday. This, on the average, would make more than three hundred a-year! What a subject to pray about! What an object to promote in all our congregations! Three hundred a-year! we should not be afraid of Popery then. O no! The church would be "terrible as an army with banners."

22nd, Tuesday.—Visited Wotton-under-edge. Dear old friends welcomed us with much affection. They seemed as if they could not do enough for us. Preached in the evening at Charfield Chapel, an offshoot of Wotton Tabernacle. They have lately enlarged their chapel, and the cause of religion is greatly on the increase. Here I found many of my children walking in the truth; among them was a working man who, when first convinced of sin, sold his pig to purchase a large Bible. He told me that God has been blessing him ever since that day. O what a privilege to help a sinner to heaven!

23rd, Wednesday.—Preached at Wotton-under-edge. This was the first scene of my pastoral labours in England. Here we spent six happy years. The Lord is honouring his Word. My beloved successor and his flock are doing great things. The spirit of Rowland Hill seems to rest upon them. This was the favourite spot of his early labours, and he loved it to the end. At his death, he gave the Tabernacle to the congregation, his house and furniture to the minister, something handsome to the Sunday-school, twenty pounds a-year to the poor, and six almshouses, *well endowed*, to six aged godly women.

When he first came to Wotton, the people mocked him and stoned him; but religion triumphed. He became an unspeakable blessing to the souls of men in all that neighbourhood, and the

greatest benefactor that ever entered that town.

"The memory of the just is blessed."

The congregation is preparing to erect a new Tabernacle, which will complete a series of efforts in Gloucestershire, in *one year*, unparalleled in the history of England. That is to say:—

First. A spacious and elegant chapel at Cheltenham.

Second. A spacious and elegant chapel at Gloucester.

Third. A spacious and elegant chapel at Kingswood.

Fourth. A spacious and elegant chapel at Wotton-under-edge.

Even *Middlesex* can show nothing like this. Surely it looks like prosperity at home, and ought to call forth the praises of every child of God.

The congregation in the evening was an overpowering sight. At the close of the service, the people crowded around me and my family to give me a farewell expression of their Christian love. In the day when the Lord shall make up his jewels, I hope to meet them again.

24th, Thursday.—Preached anniversary sermons at *Shuston*—a vastly improved place, and still improving. A religious man, who viewed the desolations ten years ago, and now to come again and see the chapel, and schools,

and congregation, would exclaim:—"This is the Lord's doing. It is marvellous in my eyes."

27th, Sunday.—Completed my Sabbath engagements at Bristol Tabernacle. The evening sermon was to the young. After the usual service, we had a prayer-meeting in the Tabernacle. A few of the friends went away, and their places were filled up by those who had been standing. It was the largest prayer-meeting I ever saw. O heaven of prayer! "Descend like rain upon the mown grass, and as showers that water the earth." Amen.

29th, Thursday.—Left Bristol for Hawkesbury, and preached in the evening. It was the last link in the chain, but it was a golden one. Five years ago, we opened the chapel, which they have since enlarged, and which they have now surrounded with a neat burial-ground.

Here I took leave of several of my children in the faith, who are the salt of the earth and the light of the world.

"Here we meet to part again;
In heaven to part no more."

I am, dear Mr. Editor,
Your affectionate old friend,
RICHARD KNILL.

Chester, May 8th, 1851.

REV. MATTHEW HENRY, ON MURMURING.

COMMUNICATED BY SIR JOHN BICKERTON WILLIAMS, KNT.

"These are murmurers, complainers, walking after their own lusts."—JUDE 16.

THESE, that is, the ungodly men spoken of, whom they must take heed of, and whom God would take cognizance of, ver. 14. Many characters he had given of them, and this among the rest. They are, like Israel of old, a generation of murmurers, a discontented party. They spoke hard speeches against God, ver. 15.

Observe here their discontentment with their own estate. They were murmurers and complainers. Both signify the same sin. The former speaks a passionate discontent—mutterers. The latter a peevish discontent—pretending to give a reason—blamers of their lot. Some understand it of their disaffectedness to their superiors. They

were always uneasy with them. But it is rather to be understood of their reflections upon God himself: what they had spoken against him, ver. 15.

Observe the career of their discontent. They walked after their own lusts: that is, they gave up themselves to flesh-pleasing. They greedily coveted the gratifications of sense, and were eager in the pursuit of them. They covet, and therefore complain, because they have not what they covet. They complain of that which is allotted, and therefore covet that which falls to the lot of others.

Now murmuring or complaining is a very great sin, and a sin which they are most subject to who walk after their own lusts.

There is a murmuring against men: quarrelling with those *about* us: always wrong; passionate and resenting every provocation. There is too a quarrelling with those *above* us. Children quarrelling with their parents; finding fault with their management. Servants with their masters; subjects with the government, as Israel with Moses and Aaron: always reflecting; finding fault. Nothing can please them, or satisfy them, or keep them quiet. This is contrary to the law of meekness, and quietness of spirit.

There is murmuring against God. And that is what is here meant: a blaming the lot which *He* has allotted to us, from whom the disposal of the lot is.

This doth not, however, forbid us to be sensible of that which crosseth us. But it does forbid us to quarrel with it. We are not to be stocks and stones under our grievances. Nor, on the other hand, are we to be as wasps under them. We are to take up our cross, Matt. xvi. 24—not to throw it by as having no sense of it. We are not to sink under it, having too much a sense of it, and succumbing.

Nor doth it forbid us to quarrel with ourselves for our sins. But it does forbid us to quarrel with God about our

afflictions. We must repent, but not repine. Paul was in every state content; yet he complains of the body of sin. Rom. vii. 24.

Neither doth it forbid us humbly to complain to God. It, nevertheless, does forbid us passionately to complain of him. The prayers of the saints are called their complaints to God. Ps. cxlii. 2. We may spread our case before him, as Hannah did. 1 Sam. i. 10. We must not complain of what God doth concerning *others*, as if they were better dealt with than they ought to be, or worse. Not as the labourers to murmur. See Matt. xx. 11, 12; Luke xv. 29, 30. We are not to find fault because either our enemies are smiled upon, or our friends frowned upon, by Providence. We must not complain of what He doth concerning *ourselves*. Not quarrel at his will: not quarrel with the will of his precept. Rom. viii. 7. Not quarrel with his promises, as Israel, who “despised the pleasant land.” And see Amos viii. 5. Nor with his counsels, Rom. ix. 19; nor with his Providence.

When we have not what we would have, we must not quarrel with God, as Israel in the wilderness, when they wanted water; “they spake against God.” We are not to complain as Abraham, Gen. xv. 2; or as Rachel, Gen. xxx. 1. The throne of grace is erected for a time of need. Heb. iv. 16. If the necessity be great, thither must we go with our requests, and not quarrel.

When we are deprived of the comforts we have had, we must not murmur, though the desire of our eyes be taken away with a stroke—though Absalom, a darling, be gone—though all be gone, as from Job. We must not quarrel, as if God had robbed us; nor despair, as if we were robbed of our God, as Micah, “What have I more?”

When some burden of affliction is laid upon us, and continued long; pain, sickness, reproach, poverty—*then* we must not murmur, nor quarrel with Him from whose hand it comes. We are

guilty of sinful murmuring and complaining, when we fret within ourselves at that which crosseth us, as Israel, till they "wept again," Numb. xi. 4; see Isa. viii. 21. The discontent, preying upon their spirits, put them into a continual toss and tumult. Self-tormented. Some are unhappy in such a temper. They have need of grace to guard against it. Every little thing makes them uneasy, breaks their sleep, takes away their stomach, disturbs their peace. Psal. lix. 14, 15.

When we find fault with God; blame him for what he has done. When we charge him with folly; see Job i. 22; or unrighteousness, as if he had done us wrong, or unkindness. As Israel, who suggested that they were brought out of Egypt, that they might be killed in the wilderness. Exod. xiv. 11; xvii. 3. Murmuring is speaking against God. It is arraigning his providence, either what he has done, or what we think he is doing.

When we aggravate our afflictions, and are continually complaining of them, making the worst of them; calling them by harsh names—wounds, bruises, deaths. No. They are corrections. When we fetch in every circumstance to exasperate the trouble. Numb. xi. 6; xx. 4, 5. As if our afflictions were worse than any other. "No sorrow like ours." As if it were more than were fit to be borne. When we give up all for gone. Isa. xxxviii. 10—12.

When we overlook our mercies, and our complaints silence and swallow up our praises. As if our comforts were not worth taking notice of: not worth mentioning. Nothing *but* manna. Numb. xi. 6. We must not put a *but* upon any of our mercies, much less our manna. A humble, quiet soul magnifies mercies, diminishes itself. Gen. xxxii. 10. A murmuring heart looks upon them with a disdainful eye, as Hiram upon Cabul. 1 Kings ix. 12, 13. As if what we have were not worth giving thanks for.

When we dote upon that which we have no reason to expect. Murmuring

is running out in our desires after that which is not fit. "Asking meat for their lust." Psal. lxxviii. 18. They had meat for their need, ver 24; and meat for their faith. Psal. lxxiv. 14. But that would not do. They must have meat for their lusts; dainties, varieties, flesh to eat.

When we despair of that which we have reason to expect. Distrust of God is an expedient of this murmuring; causeless fears. 1 Sam. xxvii. 1; Psal. xxxi. 22; cxvi. 11; lxxvii. 7—9; Isa. xxxviii. 11.

Those are most subject to murmuring who walk after their own lusts. Just conceive this sin. When we think too well of ourselves, we quarrel with everything that is humbling. Pride is at the bottom of our discontent. We think we deserve better treatment; that God is beholden to us. When we seek to please the flesh, we quarrel with everything that crosseth us, and is displeasing. When lust is our guide, passion is our companion. Irregular resentment always follows upon irregular appetites. She that said, "Give me children," called the first Joseph, the second Benoni. Gen. xxx. 24; xxxv. 18. When we set our hearts upon the world, and the things of it, we quarrel with everything that stands in the way of our pursuits. Men that are eager in a chase jostle every body that obstructs them. The love of money is the great lust. That is the root of all this evil. The Diana which raises the uproar, as at Ephesus. Acts xix. Micah's mother cursed when she had lost her money, Judges xvii. 2. Coveting is that which causeth complaining. Not content with a little, the first murmuring was about money. Acts vi. 1.

Is not murmuring or complaining a great *sin*? a common sin? The worse it is, and the more common, the more need we have to watch against it. Say not you cannot help it, that losers must have leave to speak. You hurt nobody but yourselves. It is evil.

It is an *imprudent* thing to murmur and complain. They are "foolish and unwise" that do it, "as one of the foolish women." Job ii. 10. Is it not folly to contend with that which cannot be remedied? To complain of that which is, when it is avowedly according to the unchangeable counsels of God? Job xxiii. 14; xxxiv. 33. What good doth it do us to complain? It is an unprofitable load upon us. "Which of you by taking thought can add one cubit to his stature?" Matt. vi. 27 Is there any wisdom in contending with the Almighty? Job xl. 2, whose will *shall* take place? Is it not folly to add weight and bitterness to our own affliction? God has provided to make them light by his grace and promise. We make them heavy by our own corruptions. We squeeze wormwood into the bitter cup. We make the pill much more bitter than if we took it quietly. Job iv. 5. Is it not folly to lose the comfort of what we have, because we have not everything we would have? Manna is unsavoury to those that complain, because they have not quails. See Esther v. 12, 13.

It is an *impious* thing to murmur and complain. They are the *ungodly* who do so. It is as much against religion as it is against right reason. It is unbecoming a Christian. It is a great reflection upon God. It puts disgrace upon him, as if he were not fit to govern the world, but needed to be taught and prescribed to. It usurps his authority. It takes the sceptre out of his hand. It excepts against what he doth. It impeaches his sovereignty. It is the clay striving with the potter. Isa. xlv. 9; Rom. ix. 20. It reflects upon his justice. Job xxxiv. 17—19. It is a reproach to his goodness. Psal. lxxviii. 19—21. It is grieving to him. Psal. xcviii. 9, 10. It is no less than rebellion against him. The murmurers are called rebels. Numb. xvii. 10. It is setting up our wills in opposition to the will of God. It is "kicking against the

pricks." It is the rebellion of children against their Father, the "Father of spirits," who, therefore, ought to have the command of our spirits. Heb. xii. 9. It is a contradiction to our prayers. We pray "Thy will be done," but when we quarrel with the will of God, we in effect say, Let our wills be done. We pray "Hallowed be thy name," but we reproach his name. We pray for daily bread, and quarrel because we have not dainties. We pray that God would forgive us as we forgive, and cannot forgive the instruments of our trouble. We can scarce forgive God himself. It is a contempt of our hopes. The design of our religion is to satisfy us in the covenant of grace, and the promises of it; to bring us to repose in God as our rest. Murmuring has not enough in God's all-sufficiency, nor security good enough in God's veracity.

It is *injurious to ourselves* to murmur and complain. It is a sin that is its own punishment. It doth us a world of mischief. It embitters our comforts to us. It takes out all the sweetness of them. A murmurer all his days eats in darkness. Eccl. v. 17. He never does it with pleasure, because there will still be something or other to make him uneasy: something to fret at, as Hannah, though she had a "worthy portion." It eats out our joy in God: spoils our delight in the Almighty—a paradise which, by our discontent, we throw ourselves out of. The "joy of the Lord" would be our "strength," but hereby we weaken ourselves. If holy joy do not silence our murmurings, our murmurings will silence it. It unfits us for the exercises of religion. It takes off our chariot wheels. When Hannah fretted she could not eat. 1 Sam. i. 6, 7; see Mal. ii. 13. It is especially an enemy to the duty of praise. They that in everything complain, will not in everything give thanks. It gives Satan great advantage against us, both to tempt us and to terrify us. It is the occasion of many sins. They that are

of a complaining spirit will easily be drawn to sinful and indirect means of redressing their grievances. Saul's discontented spirit sent him to the witch of Endor. See Isa. viii. 21. It provokes God to give us up to our own tormentors; to take from us the comforts we despise; to make our load as heavy indeed, as we by our complaints make it to be; to stop the favours we distrustfully despair of. It was murmuring that shut Israel out of Canaan. For it they were destroyed. 1 Cor. x. 10.

Let us be humbled for our sinful murmurings and complainings. We are all more or less guilty. There are some whose temper leads them to be querulous. But who can say, I am pure from this sin? The discontented party is a numerous party—disaffected to God's government. We scarce know how to bear anything. If we be never so little crossed in our expectations, our measures broken, if the trouble touch the bone and the flesh, we are uneasy, fretful, fearful. That is ready to break our hearts which need not break our sleep. We are like the "tender and delicate woman" mentioned in Deut. xxviii. 56. We can scarcely bear the wind to blow upon us. We pore continually upon our afflictions; dwell upon them in our thoughts, in our discourse, in our prayers. Every body must hear of our ailments. We make the most of them. But in praise, how barren, how silent are we! The harp is hung upon the willows. We are full of care and perplexity "what we shall eat, and what we shall drink," and are of "doubtful minds." We hang in careful suspense, Luke xii. 29; whereas we should "cast our care upon God." We let our passions break out in rash and foolish wishes: wishing evil to the instruments of our trouble, Isa. viii. 21, nay, to ourselves. Many, in discontent, wish for their own death. Job vi. 8, &c.; Jonah iv. 3, &c. Elijah, 1 Kings xix. 4. Cursing their day. Job iii.

Let not us be of the murmurers and

complainers: resolve against it, watch against it. As to public affairs, if things do not fall out in everything just as we would have them, let us not complain, but make the best of that which is. Let us not murmur at our governors, as Israel at Moses and Aaron: see Eccl. vii. 10. Some take pleasure in finding fault. As to our own personal troubles: do not murmur though weak and sickly in body, poor and low in the world, afflicted in relations. Do not say, "I am weary of my life:" see Gen. xxvii. 46. If wronged and injured, take it patiently, 1 Pet. ii. 20. In order to this,—

Count upon troubles, that they may be no surprise, for then they will be more hardly borne. Job iii. 25, 26. When it is ever so well with us, let us not be secure. Think and speak often of sickness, changes, want.

Eye the hand of God in all your troubles. They are all of his ordering, in all the circumstances of them. James iii. 37—39. He "commandeth" it. Remember he is the Sovereign Lord, our Maker, our Potter; He sets the one over against the other. Eccl. vii. 14.

Be truly humbled for sin, and then we shall see we have no wrong done us. We are punished less than we deserve. Micah vii. 9. Whatever the trouble is, we may thank ourselves.

Get every affliction sanctified, and then we shall have no reason to complain of it. But rather, to "glory in tribulation." Let us gather the fruit of righteousness. Labour to answer God's end in every providence.

Cast all your burdens upon God by faith and prayer. Commit your way to him. Trust in him. Make your request known unto him. Phil. iv. 6, 7. Say nothing of your troubles but what you can in faith say to God in prayer.

Be much in praise. 1 Thess. v. 18. "In everything give thanks." Bless God for life; especially spiritual life, and hope of everlasting life.

THE CHRISTIAN SOLDIER.

THE direct road to the heavenly Canaan, is said to run through an enemy's country, and truly this is the case; none ever journeyed thither that met not with many a formidable opponent, armed with weapons designed to impede, if unable entirely to turn out of the high road. The "King's High Way" is a narrow, solitary track, and the obstacles placed across it, to discourage and intimidate travellers, are of the most harassing kind. On either side of it, too, are paths, broad, smooth, and attractive, along which are seen multitudes, walking in company, looking, to all appearance, gay and happy; as described by the poet:—

"Broad is the road that leads to death,
And thousands walk together there."

Moreover, these paths seem to conduct to places more attractive and picturesque, if we may use the expression, than anything *here* met with. True, there may be caught, here and there, between branches of waving foliage, lovely prospects; but these, like "angels' visits, are few and far between;" and besides this, they are all *distant* spots, towards which, though apparently advancing, no nearer approach is made; and onward, still onward, along this almost unfrequented path we track our *lonely* way. "Strait is the gate and narrow is the way, that leadeth unto life, and few there be that find it." Patience here, at times, becomes well nigh exhausted; and the Christian soldier is in danger of halting because of the difficulties of the way; hope of the wished-for goal becomes almost extinct; and, of the rich reward, after which he has been toiling, he is ready to despair. Still he holds on his way, "faint yet pursuing;" recalling the promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk,

and not faint;" consoling himself with the words,—

"Though sharp be the conflict, it cannot
last long,

And then, oh how pleasant the conqueror's
song!"

And if, by faith, the Christian gains a sight of the golden city, and enjoys a foretaste of its blessedness, the vision so refreshes his spirit, that he buckles closer his armour, and with renewed alacrity, like the Ethiopian eunuch after his interview with Philip, who preached to him of Jesus, goes "on his way rejoicing."

In the pilgrimage of life, too, the man who has reached the middle stage of his journey, begins to see why its many promising objects, which when possessed disappointed his expectations, wore such a smooth appearance; and he discovers that it was *distance* alone that lent to them their enchantment. Let the *Christian* apply this fact to his heavenward course, and he will, at once, believe that the other half of his journey will be found comparatively easy; for as in the world of sense, however tempting many unpossessed objects may appear in the distance, which attained, fall short of our hopes, so, in the Christian's travels, is there much to beguile from the strait and narrow way which leadeth unto life, and which, yielded to, will assuredly fail to realize his expectations, if they do not involve him in irremediable ruin. But let him adhere to the unerring chart, the Word of God, and he will in all his perplexities, and in all his temptations, when ready perhaps to halt—hear a voice saying to him, "This is the way, walk ye in it;" "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God:" and long ere he reach the end of the "King's High Road," he will have learnt to distinguish between speciousness and truth, and to disregard, as well as to

turn his eyes away from, fair distant prospects, fair only because distant, and to *prefer* the *roughness* of the present, in prospect of "the glory to be revealed in him." While he suffers he will sing,

"True, 'tis a strait and thorny road,
And mortal spirits tire and faint
If they forget the eternal God,
Who feeds the strength of every saint.

"Yet a moment and I know,
Happy entrance will be given,
All my sorrows left below,
And earth exchanged for heaven."

And the "*afterwards!*" Who shall paint with sufficiently glowing colours, the ecstasies of the man of God, who has toiled along through adverse circumstances—trials by the way, known only in their intensity to himself and to his Maker? Who shall describe the joy of such a man, who, at the golden portals of the New Jerusalem, lays down his armour, and, as he casts his last look upon it, in the full sense of its services, with gratitude and humility exclaims, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give me at that day; and not to me only, but also to all them that love his appearing?" At such a moment, his trials, *now* not only distant, but over, will appear to him no longer rough and tedious, but as bright mercies; and the road on which so often his courage failed, and his hopes died away, will, in the retrospect, look not only smooth, but easy and delightful. If his eye, for a moment, moistens with the tear of regret, that those who are his dearest earthly treasures, his wife, his beloved children, or the friend of his youth, are not with him—if he experience a momentary fear lest some of these may not follow him—if he admit the natural wish that he could, as it were, once more recount the value of the gospel armour, now laid by for ever,—if he could but bequeath it to them—he is instantly

checked and consoled by the conviction, "He doeth all things well." *My* Father is their Father—his grace and his promise are theirs—if they fight they shall also conquer. A moment more, and he enters through the gates into the city—his emancipated spirit at once joins with the assembled multitudes before the throne in the conqueror's song,—

"Tune, tune, ye saints, your harps of gold,
Sweep every joyous string!
Shout! shout! His praise, triumphantly,
Who tore from death its sting!

"Jesus, thy smile illumines each arch
That in thy temple stands;
And gilds yon portals, through which march
All the redeemed bands.

"We leave our armour at the gate,
Bright in thy glory shining;
We yield to thee the honour due,
Our righteousness resigning.

"Praise, endless praises, to the Lamb,
Who guided us below,
Whose constant presence cheered us on,
Earth's toilsome journey through!

"And whose more radiant smile *now* bids
Us welcome to the skies,
Where spirit, kindred spirit greets,
And God our bliss supplies!

"Hosannah! now that glowing smile
Will beam a ceaseless ray;
Higher, still higher shall it blaze,
Through everlasting day!"

Who would not aspire to so great reward?

To the saint, arrived at his final home, light, indeed, must his trials appear in the retrospect. He now receives "the end of his faith, even the salvation of his soul." Blessed state of rest! Not cessation from activity; not indolent repose; but freedom from "fightings without, and fears within;" a state of "peace and assurance for ever."

Fighting Christian, be encouraged! The road you are traversing, though rough and toilsome, is, we have shown, safe. "No cross, no crown," be the motto of your banner! And raise it high!

Let it float aloft beneath the blue heavens, that as you journey on, sing-

ing beneath its graceful wavings, others may be attracted to it, rally around it, and make the resolve—"We will go with you, for we perceive that God is with you 'of a truth.'"

To those who have just entered upon the Christian warfare—the youthful soldiers of the cross—we would say—onward—onward; and would remind them that, ere they can become victorious, they must endure hardships: for, as the apostle Paul has said, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "Wherefore," he adds, "take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the

wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Thus equipped, success is certain; for this panoply is provided by the Captain of Salvation *himself*, for all those who enlist in his service. Go forth, then, in *this*, "conquering, and to conquer!" Cast off every vestige of self-righteousness, and be clothed in the garment of salvation, that robe which was woven on the cross, and dyed *there* in the life-blood of Emmanuel, so, at the end of your warfare—"in this arrayed, with joy shall you lift up your head"—a crown shall the righteous Judge give to you in that day; and you shall cast it at His feet, with the multitude of the redeemed around the throne, exclaiming, "Not unto us, not unto us, O Lord, but unto thy name be the glory." "To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

S. S. S.

THE DUTY OF BRITISH CHRISTIANS AT THE PRESENT SEASON, TO IMPORE THE SPIRITUAL ADVANTAGE OF THE FOREIGNERS WHO MAY VISIT THE METROPOLIS.

It is not for us, indeed, to know the times or the seasons which the Father hath put in his own power—to assume an acquaintance with secret purposes and a prophetic knowledge; yet is it our duty to observe "the *signs* of the times," and to seize every opportunity of doing good. The present influx of foreigners, from so many parts of the world, into our metropolis, has excited thousands to form schemes of usefulness, and will, doubtless, lead to continued and vigorous exertion. Conversations will be held, kindness will be shown, sermons preached, tracts distributed; and effort, in a thousand forms, will be made to bring the

stranger and foreigner to be a fellow-citizen with the saints, and of the household of God. We trust, also, that these labours will, in most cases, be performed in that spirit of love, of courtesy, and of forbearance, which the gospel breathes; for on few occasions will there be more need of taking heed to our spirit, of speaking the truth in love.

Let it, however, be deeply impressed on our minds, that the most evangelical efforts will be made, and in the most wise and kind ways, and no lasting good attained, if they be not vivified and rendered the power of God unto salvation by the Holy Spirit.

One purpose of the brief history given

by inspiration of the acts of the apostles is, that we may learn how we ought to act, and what we may expect, in circumstances in any respect similar to those which are there recorded: and we think that the meeting of so many foreigners with so many of our own countrymen, during the summer of the present year, will place us in something of the relation, and call upon us to cherish some hopes of the disciples, when they awaited, at the *Feast of Pentecost*, the descent of the Holy Ghost.

In the second chapter and fifth verse of the Acts it is said, "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." *Kaloukouvres*, the word which is rendered "*dwelling*," means, in the first place, those who were constant residents in the Holy City; a number of persons from the most distant countries, increased by the general expectation, at that time, that the Messiah would make his appearance at Jerusalem. The word also means "*sojourners*," or "*lodgers*." Of this sort of persons, large numbers would be assembled at the Feast of Weeks, or of *Pentecost*.

Thus it pleased Him, with whom is the residue of the Spirit, to bestow this inestimable gift of the Holy Ghost, at a season of a vast collection of the scattered family of Abraham; and to call thousands to Christian fellowship out of the multitudes assembled at a *Jewish Festival*. This great event in the history of the church, so wise in its character, and so "*prudent*" in the time of its occurrence, was eminently qualified to give publicity to the gospel, and to show how faithful and worthy of all acceptance the saying is, "*that Christ Jesus came into the world to save sinners*." Philologically considered, the Miracle of Tongues was wisely adapted both to qualify the disciples for preaching the gospel to every creature, and to secure the services of foreigners; and viewed as a demonstration, it esta-

blished the truth of Christianity beyond a question.

Without any improper indulgence of the imagination, or giving a religious character to one merely secular and international, we may view this historic fact as suggesting encouragement for us *to implore and expect the saving influence of the Holy Spirit on great assemblies of people collected out of different countries*.

This doctrine is applicable to the present season of the Great Exhibition in London, and urges upon our own nation the most solemn duty and the most delightful hopes. May all who walk after the Spirit have grace to perceive these things!

It is not improbable that from two to three millions of strangers may visit London during the period of the Exhibition. There will be seen the semi-barbaric and the refined: the African, the Asiatic, the American, and the European, from continents and from the islets of the sea: the philosophic, and the rude and illiterate idolater: the atheist, the Jew, the Turk, and the infidel: the most superstitious, the most neological: the members of the Greek and of the Roman Church—a human miscellany beyond example,—all, too, awake to the national and the individual advantage of art and science, and of community of mind.

Surely if the heart of the British Christian, on seeing this confluence of humanity "*fears*," it ought also to "*be enlarged*" with active charity, and no effort should be spared, either with God or with man, to secure on it a blessing above the reach of ingenuity and science: surely he should endeavour to exhibit to all Jesus Christ, evidently set forth, and crucified among them.

One reason for calling on our fellow-Christians to be importunate in prayer for the influences of the Holy Spirit, arises out of *the fact, that so large a number of human beings are brought together*—beings possessing the capa-

bilities, the power, and the responsibility of man.

Look at the individual. Think of the condition of his body, so soon to die, and of his soul, formed for eternity. Reflect on his awful peril as connected with the First Adam; of his salvation, as united to the Second, the Lord from heaven. Ponder over his hold on the sympathies of our nature, his social influence—a power either to curse or to bless his species. Behold him in his destiny for either condemnation or for glory! What awful interest gathers round a single man!

Multiply, then, this individual—the worth of whose soul a world does not equal—by two or three millions, and try to conceive the value of the great assembly. What archangel can estimate its worth? it is overwhelming!

Let it also not be forgotten that vast congregations of mankind are exposed to powerful temptations; and, if not graciously prevented, will as surely corrupt each others' minds as they will the air. Nor must we lose sight of the fact, that both in public and in private, the agents of infidelity and of vice, and the advocates of superstition, will most zealously exert themselves in the work of corruption. Can anything, therefore, be more desirable, than that these persons should, during their temporary sojourn, hear, in their own language, the wonderful works of God? than that they should turn aside from the *Dépôt* of Art and Science, and behold the great sight furnished by Him who "so loved the world as to give his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Oh, that all may see and admire that Exhibition which shall be the wonder of the city, the building of whose walls was of jasper, and of pure gold, like unto clear glass! Let the truth as it is in Jesus be spoken by our metropolitan ministers and Christians, and every effort made to bring the so-

journalers amongst them under its sound; and let all who love the Saviour in every place, wrestle with the God of all grace, until the Spirit be poured out from on high.

Another reason for our invoking the influences of the Holy Spirit is, that the meeting is composed of *persons from so many and such distant parts of the world*. Such was the congregation under Peter's sermon: Parthians and Medes and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians. What a fine opportunity for qualifying missionaries to preach Christian truth to all these nations! How the wisdom and prudence of God was displayed in employing such an instrumentality, at such a time, for making known to the scattered Jews, and through them, to the Gentiles, the unsearchable riches of Christ! A beautiful method of undoing the insulating evils of Babel, of the building of the church towering heavenward, a centre of union and a monument of grace!

And when the miscellaneous character of the Exhibition assembly, and the diversity of their country and language are considered, it inspires hopes that some out of the forty represented nations and people, having heard and received the gospel of salvation, will echo the sweet sound to their respective countrymen, and become the most efficient messengers of mercy. How many may, on their return home, exclaim, "Blessed is the people that know the joyful sound!"

The Exhibition will be attended by various idolaters, more or less civilized and literary: the Pantheistic Chinese and Buddhist, the Polytheistic Brahmin, and the votaries of numerous idols, with the superstitious legends and degrading notions, received by tradition,

and from the Shastras, the Vedas, and the Zendavesta. There, too, the faithful in the Koran will mingle with the student of the Talmud and Rabbinical writings, while both the rude and the philosophic sceptic will be gathered from all quarters.

Oh, Christians, how important is it, that many, that all of this heterogeneous concourse of human, responsible beings, should be under evangelical instruction! and what a duty falls upon you to earnest and believing prayer, that the Spirit of Christ may render this instruction saving! "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence!"

A third argument for importunate prayer for an especial effusion of the Holy Spirit, is, that so many in this multitude are *labouring under most destructive errors*.

It is indeed cheering to believe, that numerous persons whose minds are enlightened and purified by Divine grace will be there; and the efforts and the prayers of foreigners shall join with those of our own countrymen on this stirring occasion. Many a meeting of Christian fellowship will be held besides those of the Peace Society and the Evangelical Alliance. May the utterance of their respective sentiments, both in private and public, be made, as with tongues of Pentecostal fire! Yet charity herself must look on the many who meet as in a fearful state of spiritual delusion—as indeed "too superstitious," but still, as erecting altars to "the UNKNOWN GOD." Ignorant, alas! of "the EXCELLENCY OF THE KNOWLEDGE," amidst an unequalled display of human ingenuity—in moral darkness in a crystal house, and so brilliant as to require a veil to moderate the descent of natural light. This is a painful reflection, and should teach us to invoke the rising of the Sun of Righteousness on these sombre parts of a scene so bright with genius.

"So much the rather thou, celestial light,
Shine inward, and the mind through all her
powers
Irradiate: there plant eyes,—all mist from
thence
Purge and disperse."

The last reason for the performance of this duty which we adduce, is, that this assembly is composed of men of *mind and influence*.

All souls, indeed, are equal in individual value—the soul of the plough-boy who reads the Scriptures is equal in worth to the soul of Tyndale who translated them. When, however, you think of the comparative influence on the world of these two minds, you see how superior the one is to the other.

It was this consideration which gave ardour to St. Paul's desire to preach the gospel at Rome. His enlarged mind saw, at once, that Rome being the mistress of the world, was not only the centre of political power, but also the focus of all that was splendid in civilization, in art, in literature; as she likewise sent her sons to all civilized nations, and was constantly visited by the choicest spirits from all her allies and tributaries. Through Rome, no doubt, if he did not visit Great Britain in person, he preached to the aborigines of an island which, in its turn, was to be the *rendezvous* of the nations. And what a meeting of rank and talent, of *master-minds*, is now held in our metropolis! What a triumph over much that opposes the gospel would be achieved by a Pentecostal out-pouring of the Holy Spirit! What mutual and social power should be consecrated and pressed into the work of the church—the universal diffusion of the Word of the truth!

Let then the *importance* and the *necessity* of these holy influences, at this season, be especially considered: let it be fully believed that, without this influence, all other means of converting the heart and furthering the cause of the *salvation of the nations* will fail;

and let the thought weigh on the heart of the Christian, that unless we become a blessing to this collection of strangers and foreigners, it will be sure to be a moral injury to us, whatever benefits of a temporal kind may result from an exhibition of art and science, of peace

and industry, of wealth and dignity, such as the sun never shone on before the year of our redemption, One thousand eight hundred and fifty-one.

J. K. F.

Oheltenham.

Poetry.

A SOLEMN ADDRESS TO SINNERS.

From the Italian.

SINNERS obdurate in spirit!

Lo, your Saviour visits earth,
Pressed by woe for your demerit,
Man of sorrows from his birth:
Man of sorrows night and day,
Sinners, weep, for well you may.

Now the terrors of the garden,
Lone Gethsemane, assail;
How can you your heart thus harden,
As you hear his plaintive wail?—
While ye hear his heartstrings quake,
Sinners! weep for Jesus' sake.

"Abba, Father! if it may be,
Take this bitter cup away;
Yet thy will, *thy* will, I pray thee,
Thine, not mine, must ever sway."
Let that prayer your passions wake;
Sinners! weep for pity's sake.

Hark again!—"To save my brothers,
Welcome cross, the thorn, and nail;
Yes! I'll bear the guilt of others;
Wrath Divine and human, hail!"
Ah! if you've a heart to break,
Sinners! weep for his dear sake.

On his lips Divine, that ever
Preached of pity from above,
Lo the traitor, to disserve,
Prints his sign,—the kiss of love:
You, O sinners! traitors too,
Weep him thus betrayed for you.

Judas having basely sold him,
Now fast bound behold him go;
Yes, in crowds of foes behold him,
Struck, derided, versed in woe:
Love and grief were ne'er so great;
Sinners! weep your Saviour's fate.

Now the scourge in blows atrocious,
Draws out blood from every vein,
Till they leave not—how ferocious!—
Nerve or member free from pain:
Man of woe, and yet Divine;
Sinner! weep; the sin was thine.

Next behold this Lord of glory,
Crowned with cruel, matted thorns,
Reed in hand, his face all gory,
Whilst the robe his form adorns:
O'er insulted majesty,
Sinner! weep; he wept for thee.

With the tree upon his shoulders,
For Golgotha, lo, he's bound;
Salem's daughters, sad beholders,
With their tears bedew the ground:
Sinners! join the pious crowd;
Weep for Jesus; weep aloud.

See, at last, yon cross erected,
See him on that shameful tree!
There he pays the price expected,
And by ransom sets us free:
Sinner! weep, and glory give;
The Immortal dies that you may live.

JESUS THE SAVIOUR. BY AN INDIAN NATIVE CONVERT.

Chorus.—Come, let us go to Jesus; hasten
quick away:

Lo! Hell's dark tempest lowers—it
falls if we delay.

To save poor sinful man, from heaven to
earth He ran;
Sweet mercy moved, nor ought His eager
haste could stay.

Life-giving waters flow, from Him: then sin-
ners! go,

And, for the healing stream, with humble
patience pray.

To-day, to-morrow, lo! in darkness and
in woe

We move, nor mid the gloom, can find one
cheering ray.

He died that we might live—and who to
Jesus give
Their willing hearts in faith, triumph o'er
death's decay.

Jesus alone has power to save in life's last
hour—

What hosts to Him have fled, and oh! how
blest are they!

*From the Rev. W. Morton's
"Woman of Shunem."*

Review of Religious Publications.

POPERY AND PUSEYISM ILLUSTRATED: *A Series of Essays. With Addresses and Appeals to the Sunday-school Teachers of England.* By JOHN CAMPBELL, D.D. Crown 8vo., pp. 324.

John Snow.

It is most refreshing to observe the determined outburst of Protestant feeling which has been called forth by the insolent efforts of the Pope, urged on by Irish agitators, to map out this free country for the onslaught of his unscrupulous agents.

While we continue to adhere, with unshaken firmness, to our original conviction, that the Pope, as a Foreign Prince, had no territorial function to exercise in Great Britain, and therefore most thoroughly believe that, in his late rescript, he was guilty of a most flagrant insult on the Majesty of the British throne, we now begin to think that this impudent aggression, which the Parliament of this country has resented and substantially overthrown, will be overruled for unintended good to the Protestant cause. The noise and riot which Papists have made about the resistance of a measure which they well know would not have been allowed in any Catholic country in Europe, has afforded a most instructive illustration of the spirit which animates Romanism, even in this enlightened and free country. It is the same turbulent, bitter, scheming, anti-social, ascendant thing it ever was;—and its late doings may teach slumbering Protestants, that further concessions to such a system are incompatible with the well-being of the State, and with the religious tranquillity of our hearths and homes. We have already conceded too much to Popery, both at home and in our colonies; and, whether our liberal statesmen like the vaticination or not, we predict that all Roman Catholic endowments and grants, in Ireland and the colonies, will cease before the lapse of a few years. To this great object the current of public opinion must be vigorously directed; and all honest-hearted Protestants must not allow themselves to rest satisfied until the nation is purged of the heinous sin of upholding Antichrist, and paying its Priests, to bewilder the minds, and corrupt the morals of our fellow-countrymen.

We are much gratified to find that Dr. Campbell has felt himself impelled to enter upon the controversy of the day. We must have all strong-headed, stout-hearted men enlisted in this warfare. Our literature must teem with exposures of Popery, addressed to all ranks and classes in the community:—the hoary imposture must be laid open in its own naked deformity;—the detestable thing

must be looked out of countenance, as the devil's great scheme for deceiving the nations;—and whether it skulks in the Established Church, in the hypocritical guise of Anglo-Catholicism, or steps forth, in its own proper colours, under the ambitious leadership of Dr. Wiseman, it must be held up to the British people as the antagonist both of God and man, and shown to be such by an appeal to the sure and unerring Word of the living God, and to the facts of history.

We like Dr. Campbell's idea of addressing his very able volume to the Sunday-school Teachers of Great Britain. Should they become thoroughly well informed on the subject of Popery, they can do wonders to check its progress. The time has come, we believe, when the children of the poor must be made acquainted with the snares everywhere laid for their feet by the covert or avowed agents of Rome. Liberalism in education has greatly tended to keep the people in ignorance of Protestant truth. The spirit of Tractarianism and Romanism, in these times, must rouse all Bible Christians to do their duty,—to stand up, in all their circles, for Bible-truth, in opposition to ritualism, priestcraft, and will-worship, in all their forms and modifications.

The volume before us is fitted to do good service in the present battle with Antichristian powers. It is, indeed, well entitled to a very extensive circulation; and, when the author's promised work on "Popery, Ancient and Modern," &c., makes its appearance, it will, with its companion, be a complete handbook for young people on the subject of which it treats.

Meanwhile, there is great power for good in these *Essays on "Popery and Puseyism Illustrated."* The Dedication to Sunday-school Teachers is pregnant with valuable suggestions, which they cannot too seriously or deeply ponder. "The fact," observes Dr. Campbell, "of the juvenility of your charge is a prime element in the consideration, which shows the importance attaching to your labours. The mind is impressible, the heart tender, and the memory tenacious. This, too, is the time to establish the empire of sound moral feeling, so essential to the advancement of true religion, and the best interests of the nation. The celebrated apothegm of our great countryman, Chillingworth, 'The Bible, and the Bible alone, is the Religion of Protestants,' is a fit inscription for the door-posts and the lintels of the British Sunday-school. The apothegm is gloriously true; and hence the Bible is, of all objects on earth, the most offensive to the

Popish Priesthood. They are the subjects of the strongest possible conviction, that the result would be as that of the junction of fire and stubble;—that, to throw the Sacred Scriptures, faithfully translated, into the midst of the Popedom, would be to envelope it in flames, and utterly to destroy the mighty fabric of wood, hay, and stubble, beyond the possibility of rescue or restoration. This view of the matter serves at once powerfully to demonstrate and strikingly to impress the value of your labours. Who can calculate the extent to which you are filling the minds of the rising race with the words which are 'spirit and life'? Is not this the reason why you are held in such dread and detestation by the Vatican, by the Papal Priesthood, and all the emissaries of Rome? There is no power in Britain they so much fear as that of the English Sunday-school: they mock the Established Clergy; they laugh at the Bishops, and they defy the Legislature; but they survey the British Sunday-school with solemn hate, and depressing apprehension! Now, this hate, and that apprehension, bespeak a great truth; they show wherein consists the weakness of Popery, and the strength of Protestantism. The fact, moreover, involves a great practical principle, which deserves to be seriously pondered till deeply felt, and till all concerned be led with vigour to act upon it. It shows the infinite importance of the Protestant churches pouring out their strength in this direction; since no species of labour is so full of hope for Protestantism, and so fraught with peril to the Papacy."

We should have had great satisfaction in furnishing ample quotations from each of the Essays in this volume. But our space forbids; and we must content ourselves by presenting to our readers some faint conception of the plan pursued by the author in treating a great subject.

He commences with the "Rule of Faith and the Test of Truth;" in which he shows that Popery and Puseyism are equally wide of truth, and equally repudiate the sufficiency and supremacy of Holy Scripture. He shows that "from Adam to Moses,"—"from Moses to Christ,"—"from the commencement of Christ's ministry to his ascension,"—"from the ascension of Christ to the death of all the apostles," nothing but the "living, Divine oracle," was sanctioned or tolerated by High Heaven. Dr. Campbell then grapples with Popish and Puseyite objections to this view of "the rule of faith and test of truth;" and then charges "the system of Tradition with misrepresentation as to the Apostles and the Fathers,"—"with impiously derogating from the perfection of Divine Wisdom,"—"with heaping dishonour upon the Divine Spirit,"—"and with the subversion of the authority of Christ."

The Second Essay is devoted to "the Doctrines of Popery," and contains a summary view of the system; in which it is shown that it contains no scriptural exhibition of the radical depravity of human nature,—of the nature of true repentance,—of faith in the Lord Jesus as the only means of the sinner's salvation,—of justification,—of the work of the Holy Spirit,—and of the real position of the Word of God. Then "the Romish Catechism" is examined with a searching severity, and its dogmas and follies thoroughly exploded. This is a valuable section of the volume, extending over thirty pages, and furnishing famous weapons for the use of Sunday-school Teachers, in combating the errors of the Church of Rome. We should be glad to see Dr. Wiseman attempt an answer to Dr. Campbell, and get these two Doctors pitted against each other.

The Third Essay is on "Confirmation, Papal and Puseyite," in which there is much suggestive matter for the consideration of all those who practise this *human* rite. Then, IV., we have "Papal and Puseyite Apostolical Succession," which is handled with great intelligence and becoming severity, and shown to be "wholly unsupported by Scripture, by fact," and to involve "a palpable absurdity." "The true Doctrine of the Apostolic Succession" is then finely stated. The Fifth and last Essay is entitled, "Christian Salvation considered in its relation to Popery and Puseyism." This is a chapter of solemn warning, in which it is shown that the Popish and Puseyite doctrine deeply derogates from the glory of the Father, from the glory of Christ, from the glory of the Holy Ghost; that "it lures the souls of men to destruction; that instead of curing, it aggravates the worst disease of human nature—pride."

We hope that these Essays will find their way into every Sunday-school throughout the kingdom.

SERMONS FOR THE TIMES. *By the Rev. RICHARD BURGESS, B.D., Rector of Upper Chelsea, and Prebendary of St. Paul's Seeleys.*

FROM his long residence in Rome, and the opportunities he enjoyed when there and in other parts of Italy, of investigating the real character of the Papacy, as practically exhibited at head quarters, Mr. Burgess is well qualified to grapple with its corrupt opinions and deadly practices. He has very reasonably, therefore, made his contribution to the general stock of Protestant truth and argument now issuing from the British press, and which we would fain hope will do much, by God's blessing, to stem the torrent of Anti-Christian folly and delusion which now threatens to deluge our beloved country.

The Discourses were all written and deli-

vered to the Author's Congregation, as he informs us, "at a period of comparative tranquillity, and when the present storm only loomed in the distance. They are now published in the hope of preserving some from error, and confirming many in the truth, if the Lord vouchsafe his blessing."

From the calm and temperate spirit which pervades the several discourses contained in this volume, we have reason to believe that it will be found highly adapted to a large class of persons, particularly in the Establishment, who are not prepared to examine works of a more determined and controversial tone. There are many, at the present moment, whose faith in the leading tenets of Protestantism has been considerably shaken by listening to certain teachers of the Tractarian School, but who have not yet found their way to Rome; and to such we cannot help thinking that Mr. Burgess's mode of handling Protestant truth will be very useful. Not that he writes hesitatingly, or that he shrinks from the essential verities for which the Reformers contended;—but that he feels his way quietly and dignifiedly through the labyrinth of Popish presumption and superstition, and brings out the truth in a way calculated to breed conviction in minds which have been sinfully tampered with, by men whose ordination vows bound them to uphold the doctrines of the Reformation; but who have done more to spread Popery in England, during the last twenty years, than all the avowed agents of Rome combined.

Mr. Burgess's first Discourse is on "THE CHURCH"; and is intended to destroy the figment that any individual community of professed Christians has a right to assume this all-comprehensive and definite title. Of course the Romish assumption is rebuked and refuted.

The second Discourse is entitled "DIVINE SERVICE"; and here the line is well drawn between the scriptural notion of worship rendered to God, exclusively through the Divine Mediator, and the gorgeous and idolatrous follies of Romanism,—its invocation of saints,—its image-worship,—indulgences, &c.

In his third Discourse, Mr. Burgess admirably handles the great question of "SCRIPTURE AND TRADITION," and shows the nakedness of the pretension that would supplant the true sayings of God by the uncertain and contradictory statements attributed to inspired men.

The next Discourse is devoted to the cardinal point, the "FORGIVENESS OF SINS, AND PLENARY INDULGENCE." Here the Author has taken firm and definite standing against the "Mother of Harlots and Abominations," and has shown that Popery is nothing short of an actual antagonist to the Divine method of forgiveness revealed in the gospel.

The fifth Discourse is on "THE MEDIATION AND INVOCATION OF SAINTS," and is a very keen and cutting, but at the same time argumentative, exposure of the abominable idolatries which spread like a moral pestilence over the face of every Roman Catholic country, and essentially identify Rome with "the Man of Sin," and with that system of "lying wonders," which the Apostle Paul so fearfully depicts.

The last Discourse, on "TRANSUBSTANTIATION," is one of the best in the volume, full of historical reference, and forcible scriptural appeal.

We have read this series of Discourses with great satisfaction; and, though we would not be understood as approving of every expression, or even of every opinion which they contain, we do most cordially and earnestly recommend them to the careful perusal of all who wish to understand the merits of the Popish controversy.

NINEVEH: ITS RISE AND RUIN; AS ILLUSTRATED BY ANCIENT SCRIPTURES AND MODERN DISCOVERIES: *A Course of Lectures, delivered at Claremont Chapel, London. With Additions and Supplementary Notes. By the Rev. JOHN BLACKBURN, Pastor.* Crown 8vo., pp. 244.

Partridge and Oakley.

So admirable a use has been made by Mr. Blackburn of the antiquities of Assyria which have recently been brought to light, and many of which have been deposited in the British Museum, in the illustration of Holy Scripture, and particularly of the history of God's ancient people, that we cannot but deeply regret that his Lectures on Nineveh have not had the advantage of an earlier notice. The delay has been accidental; and if any reference of ours shall have the effect of giving a fresh impulse to the sale of a work which ought to be in the library of every private family, every Sunday-school, and every Christian congregation, Church and Dissent, we shall, indeed, exceedingly rejoice.

As the work is not an ephemeral, but a well-digested series of Essays on a topic of thrilling interest, still under the deep consideration of learned and critical inquirers, we are the less concerned that our critique appears somewhat later than we had intended.

The particular merits of Mr. Blackburn's labours is this, that he has given a distinct bird's-eye view of all that is most surely known of Assyrian history, from ancient and modern sources; and that he has, with much patient and discriminating research, applied the whole to the successful illustration of various portions of the Word of God. He has, in fact, produced a most instructive and exciting little volume, which is well entitled, from the care which has been taken in pre-

paring it, to become a standard work on the all-engrossing subject to which it refers.

The Lectures, which are six in number, are remarkably well designated, as well as discussed. I. The Foundation of Nineveh, and the earlier notices of the Old Assyrian Monarchy. Text, Isa. xxiii. 7. II. Nineveh in the days of the Prophet Jonah: its Extent, Wickedness, and Humiliation. Text, Jonah i. 2. III. The Invasion of Israel by the Assyrians, and the Captivity of the Tribes. Text, 2 Kings xvii. 23. IV. The Siege of Libnah by the Assyrian army, and its signal overthrow. Text, 2 Kings, xix. 6, 7. V. The Prophecies of Ezekiel, in connexion with the Sculptures in Nineveh. Text, Ezek. i. 1. VI. The Doom of Nineveh, as predicted by the Jewish Prophets, and its terrible accomplishment. Text, Zeph. ii. 13—15.

Though we have had the opportunity of reading all the recent works on Nineveh, of course including Dr. Layard's, we are free to confess that the perusal of these Lectures greatly increased our feeling of interest in the researches of modern antiquarians. They have supplied an excellent text, and Mr. Blackburn has furnished an instructive commentary. We must say that the lights he has thrown on Scripture are very delightful, and that the whole tendency of his course of Lectures is to enhance our conviction of the truth of Bible History, and of the faithful predictions of the inspired prophets. A more improving volume to put into the hands of intelligent young people has scarcely issued from the modern press.

1. **THE PALACE OF GLASS and the GATHERING of the PEOPLE: A Book for the Exhibition.**

2. **THE ROYAL EXCHANGE and the PALACE of INDUSTRY; or, The Possible Future of Europe and the World.** In Three Parts.

London: W. Jones.

THESE volumes we have read with especial interest, both on account of the subject to which they are devoted, and from the fact that, although published anonymously, their authorship is known to us,—the first being from the pen of the Rev. John Stoughton, and the second from that of the Rev. Thomas Binney. Each author has handled the subject in his own way, and, as was to be expected, has done it well. The one has been prompted to his task solely by the Exhibition, and has thrown over the pages of his book bright pictures of fancy, rich historic associations, and the fruits of ample reading, all bearing directly on the splendid temple of industry and its magnificent contents; the other has been stimulated chiefly by a text or inscription, and has enriched his pages with the exposition and enforcement of great principles and their results, all bearing on the

existence of God, the nature of religion, and the effects of its universal adoption. The first book could not have been written without the Exhibition, and consequently "The Palace of Glass" cannot fail to float perpetually before the mind of the reader; the second almost ignores its existence throughout two-thirds of its extent, and consequently the reader, whilst delighted with the able discussion of great principles, is as likely to forget the "Palace of Industry" as in perusing the "Pure Reason" of Kant, or the "Principles" of Newton. Mr. Stoughton has taken for his text the actual Crystal Palace, and has throughout kept his eye upon it, whilst his memory, his fancy, and his intellect, have been busy in the work of comparing, describing, and philosophising; and we very much mistake if his book do not throughout fix the admiring attention of its readers on the great subject he has so ably discussed. Mr. Binney has chosen for his text the Twenty-fourth Psalm, or rather the whole extent of revelation; and on that he has mainly fixed his eye, whilst his intellect has been busy in dealing with the philosophy of religion; and we cannot doubt that to this subject, and not to that indicated by the title of his book, the attention of his readers will be chiefly directed. Mr. Stoughton divides his book into four parts—the Poet's Dream; Contrasts between the Past and Present; Voices of Hope and Warning; Associations, secular and sacred; Beneficial Results, probable and possible; Lessons, pertinent and practical. Mr. Binney divides his book into three parts—the first embracing the following subdivisions: Historical Introduction; the Divine Existence and Personality; Creation; Providence—the second, Worship; Character; Christ—the third, Universal Theism; Universality of Christian Worship; the Scriptures will purify and restore the Church.

But if Mr. Binney has not said a great deal about the Exhibition, he may well be forgiven when we reflect on the noble and useful trains of thought which he has so forcibly presented to the public mind, and urged home to the heart in his own effective manner.

We very heartily commend these two volumes to our readers, assured that they cannot fail to dispel all fears, and to give birth to the brightest hopes in reference to the political, moral, and spiritual results of the Great Exhibition.

THE WOMAN OF SHUNEM, and other Original Poems; together with Metrical Translations from the Oriental and Western Languages. By W. MORTON, late Missionary in Bengal. 12mo., pp. 218.

John Snow.

MR. MORTON has been known as a Mis-

sionary, as a considerable Oriental scholar, and an individual well versed in many of the languages of Modern Europe, but he has not crossed our path before in the garb of a poet. He is one of the few, however, whom we are glad to welcome into the little circle of more than common versifiers. He has evidently a deep love of nature, and a power of presenting objects in those lights which strike the fancy, call forth the imaginative faculty, and awaken the thrilling emotions of the heart. "The Woman of Shunem" is a fine subject for poetic delineation; and it is handled with great truthfulness to the sacred narrative, and with an energy of picturesque description highly creditable to the taste and discrimination of Mr. Norton. "The Five Enemies of Man," too, founded upon a Mahomedan allegory, is an acute and vivid picture of real life. But the most interesting portions, perhaps, of this volume will be found to consist in the numerous metrical translations which it contains from the French, Italian, Greek, Latin, Spanish, Hebrew, Sanscrit, Bengali—the last in particular. Some of the Indian Native Hymns are beautiful, and will serve to enrich our collections for Christian worship. We have quoted one in the poetical department, and shall furnish our readers with others as opportunity offers.

We have much satisfaction in commending this volume to the attention of our more tasteful readers, who take pleasure in such compositions, and derive benefit and gratification from their perusal.

—
THE BIBLE, the GREATEST WONDER in the EXHIBITION: A May-day Lecture. By the Rev. JOHN KENNEDY, M.A., Stepney.
London: James Nisbet and Co.

THIS is the One Hundred and Seventy-eighth May-day Lecture to the Young, preached at Stepney; and, whatever may have been the excellence or adaptedness of its predecessors, it is worthy of a place among them. Mr. Kennedy, with great propriety and effect, weaves his address around the Exhibition, or rather around the Bible, as the most valuable object among the countless and splendid contents of the Crystal Palace. This he does in a way that must have fixed and interested the minds of his youthful audience, when the discourse was spoken from the pulpit; and now that it is given to the public from the press, it cannot fail permanently to benefit multitudes of the young, beyond those who were privileged to hear it. We cannot but feel that all parents and teachers would bestow a great boon on their children and scholars, and would prepare them for deriving lasting moral benefits from a visit to the Exhibition, by putting a copy of this Lecture into their hands.

PAUL THE APOSTLE; or, Sketches from his Life. By the Rev. HENRY J. GAMBLE.
Crown 8vo., pp. 264.

John Snow.

AFTER all that has been written on the life, and labours, and spirit of the great apostle of the Gentiles, the theme is yet unexhausted. This wonderful man stands forth to the view of ages a monument of Divine grace, a proof of the truth of Christianity, an example of sleepless energy in the cause of Jesus of Nazareth. The amiable and gifted Author of these sketches has succeeded, by a simple and beautiful arrangement of topics, in bringing out to full and advantageous observation the most prominent features of Paul's history and character, and in thereby furnishing a vivid portrait of the early triumphs of the Christian faith, with which the career of Paul was so strikingly associated.

Under the natural distribution of thought—"the Martyrdom of Stephen,—the Journey to Damascus,—Paul's Rapture and Thorn in the Flesh,—the Jail at Philippi,—Mars' Hill at Athens,—the Prisoner and the Judge,—the Shipwreck,—Paul at Rome, his Imprisonment,—Paul at Rome, his Martyrdom,—and Review of Paul's Character,"—we have presented to our contemplation, in a most edifying form, all that is most remarkable in the history of him who "was once a blasphemer, and a persecutor, and injurious;" but who, by the grace of God, could at last say, that he was "not behind the very chief of the apostles."

Mr. Gamble has a very happy gift in the delineation of character. Some of the sketches in this volume are exceedingly touching; and they are all so natural, that we can rarely charge upon the Author anything like exaggeration or overwrought statement. He trusts to his theme; and only employs the imagination in determining where to place the gems which he finds in his path, so as to make the setting at once attractive and truthful.

This is a volume much calculated to throw an instructive light over a large portion of the apostolic history, and cannot fail to be profitable to Christians in their daily readings of the New Testament Scriptures. It is a fine, mellow book for the closet, and will improve and elevate the taste, while it ministers to the religion of the heart, and draws the Christian disciple into communion with his Saviour and his God. How forcible and true are the author's concluding remarks!—

"If the ministers of the present generation will take Paul the apostle as their exemplar, they will not labour in vain. Success may not attend their efforts to so large an extent as they may desire; but they will sow that good seed, which will rise and ripen, and be gathered in when the harvest comes; they

will open those springs from whence living water will flow, to fertilize the barren soil of many an unregenerate heart; and they will plant some of those 'trees of life,' beneath whose shadow weary multitudes shall sit, partaking of their fruit, and experiencing the healing virtue of their leaves."

If this volume succeeds as it deserves, it will obtain a wide circulation, and a lasting reputation.

THE USEFUL ARTS: their Birth and Development. Edited for the Young Men's Christian Association. By the Rev. SAMUEL MARTIN, Westminster. Crown 8vo., pp. 442.

James Nisbet and Co.

The object of this interesting volume, as intimated by the Editor, is to "render the Exhibition interesting and useful, especially to young men—by which they might be helped to look upon the treasures of the Crystal Palace with an intelligent eye and a pure heart—and which would be a hand-book, when the season of the Exhibition was over, for the objects it involves."

The Authors of the work, consisting of Ten Chapters, are the Editor, the Rev. S. Martin; the Rev. Robert Bickersteth; C—, Graduate of Trinity College, Cambridge; the Rev. Dr. James Hamilton; the Rev. John Howard Henton; J. T. S., one of the writers in the National Industry Department of the "Pictorial History of England," and of the "Penny Cyclopædia;" the Rev. William L. Thornton; and the Rev. Charles Williams.

The table of contents will sufficiently indicate the character of the work.—I. The Great Exhibition. II. The Origin of the Useful Arts and their earliest History. III. The Useful Arts of the Greeks and Romans. IV. Illustrations of the State of the Useful Arts in other Nations and Times. V. The Useful Arts in Britain at different periods of her History compared. VI. British Industry from the Reign of George III., and the Inventions of greatest influence in the present Century. VII. On the Elements supplied by the Holy Scriptures for the Formation of an Industrial Character, Individual and National. VIII. Examples of Industry in the Useful Arts presented as Stimuli and as Models. IX. The Cosmopolite Spirit of Christianity considered in its bearing on the spread of the Useful Arts. X. The Wisdom and Goodness of God, as displayed in the Progress of the Useful Arts.

The book is well written, and indicates considerable diligence in the collection and arrangement of facts illustrative of the rise and progress, and present and prospective condition, of the useful arts of life in this and other lands.

Mr. Martin's essay on "the Great Exhibition" is an article well fitted to expound its

object, and to perpetuate its fame. The tribute he has paid to Prince Albert is not more just and well-timed than it is delicate, and becoming the high rank of the illustrious individual to whom it refers.

AUNT JANE'S VERSES, FOR CHILDREN. By T. D. CREWDSON. Illustrated. Crown 8vo., pp. 180.

Charles Gilpin.

THIS is a charming little volume, of excellent moral and religious tendency, and eminently fitted to call forth the mental energy of young people, and to direct it to a wise and profitable result. The pictorial illustrations are exquisitely beautiful.

LEAVES OF THE TREE OF LIFE: A Manual for the Intervals between the Hours of Divine Service on each Sabbath of the Year. By Rev. ROBERT W. FRASER, M.A., Minister of the Parish of St. John's, Edinburgh.

Hamilton, Adams, and Co.

THE idea of this work is a happy one; and the Author has carried it out in a manner truly admirable and useful. It will aid the more effectual sanctification of the Christian Sabbath.

NINEVEH AND PERSEPOLIS: An Historical Sketch of Ancient Assyria and Persia, with an Account of the recent Researches in those Countries. By W. S. W. VAUX, M.A., Assistant in the Department of Antiquities, British Museum. Third edition, revised and enlarged. 8vo., pp. 504.

Arthur Hall, Virtue, and Co.

WE are happy to find that this invaluable critical work on Assyrian Antiquities has reached a Third Edition. Since we noticed the first edition, the Author has recast the entire work, and extended it considerably, especially in reference to Major Rowlinson's Interpretations of Assyrian Inscriptions. It is now a *Hand Book* of all that is most surely known on the subject of Nineveh and Persepolis.

NOTES, EXPLANATORY AND PRACTICAL, ON THE GOSPELS: Designed for Sabbath School Teachers and Bible Classes. By Rev. ALBERT BARNES. Carefully revised by Rev. SAMUEL GREEN, Author of the "Biblical and Theological Dictionary." Small 8vo., pp. 858.

B. L. Green.

THIS edition of Barnes's Notes on the Gospels is a surprising triumph of the modern press. Though nearly the cheapest book of its size that has seen the light, it is printed in a large and beautiful type, on well-coloured and substantial paper, and with an accuracy which does the Editor the greatest credit. His Notes, too, which point out certain devia-

tions, on the part of Mr. Barnes, from modern Calvinism, are, in our judgment, valuable, so far as we have examined them.

RAGGED SCHOOL RHYMES. *Dedicated to the Rev. THOMAS GUTHRIE, D.D. By ALEXANDER MACLAGAN. With Twenty-one Illustrations by eminent Artists.* 12mo., pp. 180.

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"FEED MY LAMBS:" A Discourse delivered at the Anniversary of the Stockport Sunday-schools. *By the Rev. O. T. DOHRN, LL.D.*

HERE is a sermon for the Stockport Sunday-schools, as full of animation as the young troop whose cause it pleads, and so highly imaginative, that it suits them far more than us grey-headed reviewers. But our readers will say that is a recommendation rather than an objection to it; for it was not preached to the sensors of the press, to teach them to criticise, but to the friends of youth, to animate them to educate. "Feed my Lambs" is the title as well as the text; and the divisions, natural but not common-place, may be seen to comprise all that is most important to youth and age:—That a life of active duty is alone acceptable to our Lord. That benevolent effort for the soul is the most acceptable form of social duty. That special concern for the young is demanded at once by the interests of society and the commands of Christ.

There is so much sound mental philosophy and scriptural theology to give sterling value to the sentiments, and so much impassioned eloquence in the style to interest youthful readers, that we are glad to see Hull College appended to the Author's name.

THE PYE SMITH TESTIMONIAL. *Proceedings at a Public Breakfast in the London Tavern, Bishopsgate-street, Jan. 8, 1851: on the Presentation of a Testimonial to the Rev. John Pye Smith, D.D., F.R.S., F.G.S., &c. &c. To which is added a List of the Contributors.*

Snow, London.

THIS Pamphlet is now invested with a special and melancholy interest. The great and good man whom the proceedings it records were intended to honour, has passed away, and is now numbered with the great company of the dead. Doubtless all the friends and admirers of Dr. Smith will desire to preserve in this collected and valuable form the documents and speeches connected with the presentation of the Testimonial intended to do him honour. The Pamphlet contains a beautiful letter from J. Montgomery; the Address to Dr. Smith, and his Reply; and, moreover, is enriched with a complete List of the Contributors to the Testimonial.

NEW PUBLICATIONS.

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2. The Convict Ship, and England's Exiles. By Collin Arrott Browning, M.D., Royal Navy. Fifth edition. Containing an Account of the Convict Ship "Haskemy," long detained at Motherbank by Cholera; and Notices of Prisoners by former Ships. 12mo., pp. 384. Hamilton, Adams, and Co.
3. The North British Review. No. XXIX. 8vo. Hamilton, Adams, and Co. This is an excellent number, especially the two articles, entitled "Forms of Infidelity in the Nineteenth Century,"—and "Royal Supremacy in the Church of England, and the Papal Aggression."
4. The British Quarterly Review. No. XXVI. May. 8vo. Jackson and Walford. The articles headed "European Difficulty—German Protestantism—Jerusalem as it is—and Dr. Brown's Biblical Expositions"—are invaluable contributions to the current and popular literature of the day.
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10. The Epistle of Paul to the Philippians, and the General Epistle of James, practically and historically explained. By Dr. Augustus Neander. To which is added, a Discourse on the Coming of the Lord, and its Signs. By the Same Author. Translated from the German by the Rev. Alexander Napier, M.A., Vicar of Holkham, Norfolk.
11. The Race for Riches, and some of the Pits into which the Runners fall: Six Lectures, applying the Word of God to the Traffic of Men. By William Arnot, Minister of Free St. Peter's, Glasgow. Johnstone and Hunter.

Obituary.

Mrs. J——F——.

By Dr. Urwick.

(To the Editor of the Evangelical Magazine.)

MY DEAR SIR,—Your "Obituary" is one of the best portions of your Magazine, not as giving opportunity for canonizing our deceased friends, but as placing before your readers a store of precious materials, which, through

the Divine blessing, may be applied with great effect in promoting personal vital godliness. And whatever affords help to the heart in the closet, must be numbered among our best gifts.

Mrs. J——F—— was one of the excellent of the earth, and for a series of years, up to the time when God took her to himself, was

a much loved and highly useful member of the church under my care. I will not attempt giving a biographical sketch; my wish is merely to put on record some statements from her own pen, the perusal of which will, I think, conduce to the important purpose above named.

Though she had the advantages of Christian instruction from her childhood, her heart remained uninfluenced by the gospel till about the year 1824. In that year she began to keep written memoranda of her own personal history. A few extracts, therefore, will, I expect, at once interest and edify the reader.

1. *Her Conversion.*—"1825, Jan. 27th. This day I have completed my twenty-first year. Each succeeding anniversary naturally leads to the inquiry, What improvement have I made during the past year? What account can I give of the use made of the talents committed to my trust? For one-and-twenty years I have enjoyed the use of the means of grace; have been blessed with religious instruction, and the tenderest warning and most precious example from those who are followers of Jesus. To whom much is given, of them will much be required. And yet how many years has the Lord of the vineyard come seeking fruit, and finding none? But though Justice might have said, 'Cut this barren tree down; why cumbereth it the ground?' Mercy has withheld the blow; and I am spared yet another year. Oh, what a monument of grace am I! For nearly twenty years did I live wholly unto myself. My affections were set on this vain world; and although the education I received, or, rather the unseen and unacknowledged mercy of God, kept me from falling into any gross violation of his law, yet the sins of my heart, which are known to God alone, were such as to deserve everlasting punishment. I well recollect that, even before I was led to know the saving love of Christ, it was always the chief desire of my heart to be one day made acquainted with that change of heart without which I knew it was impossible to see God. But this desire arose rather from fear of the punishment that unconverted sinners will be doomed to, than from a wish to partake of the blessings of the righteous. In fact, I imagined that those who were followers of Christ as dear children, certainly spent very gloomy lives, and my wish would have been to unite the pleasures of the world with such a serving of God as would insure to me eternal life. Praised for ever be the name of the Lord, that he has, I trust, opened my eyes to see my danger and my remedy! Now I can say:—

'Far from my thoughts, vain world, be gone,' &c.

This is my happiness; here is a source of

joy, which shall endure when time shall be no more,—

'When I can say, my God is mine,' &c.

Gracious Father, I entreat thee to grant that the past time of my life may suffice to have wrought the will of the flesh! May I henceforth devote myself to thy honour and glory! May I no longer live unto myself, but unto Him who died for me, and rose again! So that, while months and years are hastening on, and the time shall soon come when I shall say, 'I have no pleasure in them,' I may be ripening for glory, keeping myself in readiness for the coming of our Lord; yea, that I may be led to exclaim:—

'Fly swifter round, ye wheels of time,
And bring the welcome day.'"

2. *Her Reasons for keeping a Diary.*—"1827, May 22nd. Nothing should be undertaken without our proposing some motive; and I would now wish seriously to ask myself this question:—"For what purpose do I keep a sort of occasional diary?" I appeal to the Searcher of all hearts when I answer, that it is in the hope of keeping alive that spark of grace which, I trust, has been implanted in my proud heart, that I thus from time to time note down my feelings. A work of grace once begun, will, I am convinced, be carried on till it shall be perfected in glory. But who that knows anything of the strivings of the Spirit, has not to mourn over seasons of spiritual darkness—too often over awful declension—and consequently anguish of soul? A memorial of my religious experience I find an excellent plan for rousing me from that spiritual torpor, so much to be dreaded by the Christian. By looking back at what *was* my state months ago, I see which way has been my motion. Progressive or retrograde, I know, must have been my course. If I can hope the *former*, what matter of thankfulness;—if I must fear the *latter*, with all haste, I trust, I can flee to my Saviour, whose look, which causes tears of penitence to flow, is expressive of willingness to receive us, his wandering children. Noble examples are before my eyes for the observance of this plan. Few books have proved more profitable to me than the 'Memoirs of H. Martyn,' which consist almost entirely of *Diary*. To emulate any act or frame of mind of that devoted servant of Christ, would, indeed, be presumptuous, were we not disciples of the same Master, candidates for the same kingdom, and children of the same fallen parents. In him was everything to be admired which could form the agreeable man, the accomplished scholar, or the humble Christian; and yet what humility—what sorrow for sin—what mourning over unfruitfulness—are conspicuous in his writings! If such a saint of the Lord had reason thus to

speak of himself, in what terms of debasement shall I represent my unholy life?"

3. *Her Anxiety to save Others.*—Under same date, she writes, "Who made me to differ? Till within the last four years of my life, how completely did I live without God in the world! Who at length led me into the path of peace? Who caused me to stop and think, before I plunged into irremediable misery? It was that Saviour whom I had slighted, upon whose covenant of grace I had trampled, and to whose blessed Spirit I had done despite! It was that Saviour, whose laws, since professing to love him, I have so grievously broken, whose glory I have so little promoted, from whose fold I have so often strayed, and whom my sins have so often pierced! Yes; it was that Saviour who watched for my soul, who, I trust, has redeemed it to himself by his precious blood, and who, having redeemed and justified it, will eventually sanctify, and finally glorify it. Blessings innumerable he has given me here; but I desire not to take up my rest in these. Oh! 'I would not live away,' though all the glittering toys of this world were laid at my feet. What were all without the presence of *Jesus*! Here he at times vouchsafes to grant me a glimpse of his presence; but in heaven I shall see him 'without a veil between.' And what have I that I have not received? For blessings so bountifully bestowed upon me, an account must be rendered. If I have been taught the way of life, am I to conceal it, while all around me are perishing for lack of knowledge? The awful declaration to unfaithful shepherds, will, I fear, be denounced against me: 'Their blood will I require at thy hands.' I see poor sinners hastening to their eternal doom without scarcely an effort to save them! Oh, will not many stand up in the judgment-day, and reproach me with not showing them the way of salvation? The thought is too distracting. I *will* plead with these distracted souls around me. I *will*, Divine grace assisting me, tell how willing Christ is to receive them; I *will* pray more earnestly for them. And, Oh, may the Lord add his blessing, and bring many of these simple ones home to himself! When I look around me, and see their whole souls turned to this world, sorrow fills my heart, and it ascends to Him who is often 'soured of them that sought him not;' but the remembrance of the few opportunities I take of warning them to flee from the wrath to come, weighs heavy on my conscience. The Almighty can, I know, accomplish his own work without the use of instruments; but he usually employs means, and blessed us, I know, so mercifully here in this place. Full as has been my cup with the favours of my heavenly Father, must I not suppose that he has something for me to do here? Show me, O blessed

Lord, the way in which I should go. Teach me, that I may teach others. Forbid it that any should be lost through my neglect. Give me a mouth and wisdom which shall bring many unto *Jesus*."

4. *Her Marriage.* — "1829. Feb. 7th. What an important time! What an eventful season! What a train of providential circumstances has guided me to this moment! Oh, what shall I render to the Lord for all his benefits towards me? May I not trust that he has been my guide in the events which have lately transpired? May I not hope that in every change and in every condition of life, He will be my protector? In the prospect of entering upon so new and important a sphere as that of the married state, I feel how especially I need the direction of my heavenly Father, and how entirely my future happiness depends on his gracious smiles. I trust I have, as well as the dear friend to whom I am shortly to give my hand, sought Divine direction in this important event. 'The Lord is round about them that fear him, to do them good.' Surely then we may expect his blessing. I trust we have long, both of us, made his Word our guide, his commandments our rule of conduct. His favour, I believe, we prize above all things; his frown we would dread as our worst evil. Seeking, then, as I trust we do, one object as the end of our lives, having the same hope in a crucified Saviour, the same trust in his righteousness, looking up to the same throne of grace, and regarding heaven as our mutual home, may we not, in being united in the closest and dearest of all earthly ties, expect that our hearts, our hopes, our aims, will be one? and that, enjoying the smiles of our heavenly Father, we shall together happily run our Christian race on earth, and finally spend our eternity in mutual love and mutual praise? Oh, how gracious is the Lord! May I never be unmindful of his mercies. May I consider the increased responsibility I am taking upon myself, and be zealous to adorn in all things the profession of the gospel."

5. *Her Entrance upon Church Fellowship.* — "1830. Feb. 5th. At length the wish of my heart is accomplished, and we are this evening to be proposed as members of the church. What are my views on this occasion? Can I with sincerity say, Lord, thou hast my whole heart? Search, gracious God, and see. I trust it is my desire to yield myself, body, soul, and spirit, to the service of my Redeemer. This is saying much, and surely my life does not testify such a dedication. Lord, accept the desire to serve thee. 'Thou knowest our frame; thou rememberest we are but dust.' 'Quicken me, O Lord, according to thy word.' It is an important act, to be joined to the Lord's people. May we

have grace granted unto us that the ordinance of the Lord's Supper may be the means of rousing us to greater spirituality, to more holiness of life, to stronger faith in Him whose death we commemorate, to a greater hatred of sin, and more continual cleaving unto the Lord. Look, O my Saviour, upon both thy servants, and give unto them an assurance of thy love. May they have the witness in themselves that they are born of God, and know what it is to say, 'I am my Beloved's and my Beloved is mine.' Thou only canst make the ordinance a feast to the soul. Lord, send us not empty away, but fill us with the riches of thy grace. Give unto us a spirit of prayer; and when we pray, do thou hear and answer, for thy name's sake. Amen."—

"March 5th. This day I have been recognized as a member of the church assembling in York-street. May a Divine blessing attend this new era of my life. What a privilege! to be permitted to unite with my beloved husband, and many of God's dear people, in celebrating his own ordinance. I trust we shall enjoy many, very many, times of refreshing from the presence of the Lord. I have long been waiting, hoping, and praying for this enjoyment, and the Lord has heard the voice of my supplication, and has abundantly granted the request of his handmaid. Oh, may we ever meet him at his table; may we feed upon his love, and drink deep into his spirit. May our faith be strengthened by every opportunity of waiting upon him, and may we receive out of his fulness, and grace for grace."

6. *Her Reflections in a Time of Pestilence.*—
 "1832. April 26. This is a time of awful visitation. The Almighty seems speaking to us by severe judgments. That awful malady, cholera, has entered our city, and is making most fearful ravages. Would to God it might prove a means of humbling the inhabitants, and of leading them to inquire how matters stand as to eternity! So rapid is this disease in its effects, that the body is no sooner smitten than the spirit seems required to surrender herself to God. There is no time then for making peace; no time for repentance. Happy they whose whole dependence is on the finished work of Christ, who have been reconciled to him, have been crucified to the world, and are found waiting for the coming of the Lord. It is not a death to be *chosen* even by the Christian; but if it should please our Heavenly Father *thus* to call any of us away, the passage, though painful, is very short; the stream is unpleasant to cross, but soon we shall reach the shore. There Jesus waits to receive us; then all our troubles cease; in that land of rest we shall fear no disease, but shall live and reign with Christ for ever and for evermore. And is this *my* hope? Surely, then, I need fear no evil.

Though the pestilence walketh in darkness, and though destruction wasteth at noonday, if I am dwelling in the secret place of the Most High, I need fear no evil. Yea, though I walk through the valley of the shadow of death, his rod and his staff shall comfort me. Oh, there is a *passing sweetness* to be able, in this time of trouble, when death is stalking with rapid strides through our country, to feel the blessing of a superintending Providence. It is his arm which directs the arrow; and we know that if it pierce the heart of a believer, it will be but a summons to everlasting bliss. To his gracious care I desire to commend myself, my beloved partner, and all my dear relations and friends. If it be his merciful will, I would pray that they all may be preserved from this awful disease. May his gracious care keep our families in health and comfort in the midst of general calamity; but, above all, I would pray that we may be prepared for every event—whether called to surrender our beloved friends, or to give up our own spirits, may we be enabled to say, 'It is the Lord, let him do what seemeth him good.'

'If we are found in Jesus' hands,
 Our souls can ne'er be lost.'

Oh, for faith to trust ourselves more and more to Him. The minds of the people seem much alarmed. May the spirit of grace turn this calamity to a national blessing. Lord, deal with us in mercy; have respect unto thy covenant; hear the prayers of thy own people, and turn away thy wrath from us. Thou hast still a few praying souls. Oh, let their cries come into thine ears, and answer, and forgive, and send the angel of mercy amongst us, and stay the plague. Sanctify thy rod, O blessed Lord, and let it be the means of bringing many to thee. Into thy hands, O God, I commend my spirit: thou, I trust, hast redeemed me: thou art my trust: be with me through life, in death, and to all eternity. Amen."

7. *Her Maternal Solicitude.*—"1836. January 1st. The last time I recorded the goodness of God in this book, I had only the *prospect* of being a parent. Now I am such! Now a beloved infant calls me mother! What a thought! The interests of almost the dearest object in existence are, in a great measure, committed to my care. Oh, for grace to bring up this dear child for God! She is blessed with an apparently healthy constitution, and the use of all her faculties, and I would bless the Lord for *these* mercies. God grant that she may become a lamb in the fold of Christ, a *young* disciple, choosing the better part which shall never be taken from her. The past year has been fraught with mercies, though sorrows have at times been mingled therewith."

"1843. January 27th.—What innumerable

mercies surround me! a most affectionate husband, beloved children, an affectionate circle of pious friends. What could I wish for more? This day I complete thirty-nine years of my existence. How far has it been spent to the glory of God? Thanks to his holy name, I think it is increasingly my desire to live to the praise and glory of his grace, and to bring up my beloved children in the nurture and admonition of the Lord. The Almighty has graciously removed from them all delicacy. After a season of trying illness, they are now *all* in robust health. I would most unfeignedly, too, thank him for my own improved health: our present residence in the country has greatly contributed to this. Oh, that all may be consecrated to His service from whom all these gifts proceed. Stamp thine image, gracious God, upon the heart of each of our beloved offspring. It is the fondest wish of my heart that they may be *thine* for time and for eternity. What a blessing to be permitted to bring them up in the ways of the Lord. It is my daily, almost hourly prayer, that they may be led to give their hearts to God. Oh, thou Divine Spirit, who alone must teach to profit, do thou shine into their hearts, and give them to feel the blessedness of loving and serving the Lord. I stand now in a prominent and highly-important situation as the head of a somewhat large family. May grace be afforded me to walk before them according to the abundant light I have received, not only to point them to the way to glory, but myself to lead in it. My earnest prayer and effort is that we may all be found pressing forwards in the path to heaven, and at last, as one *undivided* family, surround the throne of God above."

To the above extracts might be given many others on the same, and additional topics; for example, her Conflicts with Indwelling Sin, her Concern for the Souls of Relatives, her Enjoyment and Profit under the Ministry of

the Word, &c.; but to introduce them would unduly extend this notice. If the foregoing specimens in any case quicken from neglect to vigilance, inattention to closet religion, and engage to more earnest aspirations and more fixed resolves in the piety of the gospel, my object will have been attained.

It must not be supposed that our dear departed friend's faith, and hope, and love, expended themselves in private meditation and desire. Her journal seems but to lay open the hidden spring of a spirit thoroughly practical—a character uniformly consistent—an activity always forward to fulfil her duties in the family, to minister to the good of those about her, and to co-operate in every good work. She was a sincere friend to the poor, and a succourer of many in trouble. The interest of the church she belonged to lay near her heart. Her habit of walking with God was felt by all who knew her. Her beloved partner mourns his own loss, while rejoicing in her everlasting gain. It is hoped that her children will rise up to call her blessed. Her companions in our mutual associations, her fellow-members in the church, and Christian acquaintances beyond its pale, cherish her memory with gratitude to God and advantage to themselves.

Death came to her without any marked signs of his approach. Under an indisposition, not supposed by her medical attendant or her friends to be at all serious, her constitution, greatly enfeebled by a protracted, severe illness some time before, suddenly gave way. She at once lost her consciousness to surrounding objects, and in a few hours had gone to be with her God and Saviour.

O happy world, where the spirits of the just perfected dwell in light and love divine! O glorious grace, that brings us sinners to it through the blood of the Cross!

Yours, my dear Sir, most truly,
Dublin. W. U.

Home Chronicle.

DIORAMA OF JERUSALEM AND THE HOLY LAND. ST. GEORGE'S PLACE, HYDE PARK CORNER.

It is seldom that we call the attention of our readers to the public Exhibitions of the metropolis; not because we are indifferent to their effect upon the taste and advancement of the age: but simply because they do not in general belong to the particular walk in literature which we have chosen for ourselves. This, however, is by no means the case with Mr. Beverly's Diorama of Jerusalem and the

Holy Land. We feel it to be strictly within the province of the EVANGELICAL MAGAZINE to descant upon all such public Exhibitions as may tend to illustrate and render impressive the lands of the Bible, and especially that land in which the INCARNATE ONE was manifested as the Light and Life of our guilty race,—where he was born, where he grew up, where he taught, where he performed his mighty works, where he prayed, was tempted, suffered, and died, and from which he rose to his native heavens.

All the associations connected with this land are of the most hallowed character; and it is most gratifying to find that modern travel and research, combined with modern art, have greatly increased our acquaintance with the Promised Land, and with the countries adjacent.

To Mr. Bartlett we have long since expressed our deep sense of obligation for his truthful and beautiful Sketches of Palestine. Upon those Sketches, which probably will never be surpassed, the realizing paintings of Mr. Beverly's Diorama are founded. Most thrilling and delightful is the effect produced upon the mind and heart by this unique and tasteful exhibition. We could visit it, without weariness, from day to day, did our engagements permit. The different scenes in the Desert, on the Red Sea, in Edom, in Palestine, and along the coast of the Mediterranean, are most forcibly portrayed. The impression produced is, perhaps, little short of that which an actual sojourn amidst the scenes represented would create. We are the more confirmed in this feeling by the fact, that some who have just returned from the Holy Land accord this high praise to Mr. Beverly's Diorama. Mr. Freeman expresses himself in the strongest terms as to the truth and effectiveness of the Pictures, and the taste and discrimination with which they are displayed. We earnestly advise all lovers of the Bible who live in London, or who may visit our great city in this eventful year, to repair to the Diorama of Jerusalem and the Holy Land. A more rational and instructive hour they cannot spend; and if they can retire from the affecting spectacle without shedding tears, as they gaze upon "the Jews' place of wailing," they will be made of sterner stuff than we can boast.

UNION CHAPEL, BRIXTON HILL.

THE recognition of the Rev. John Hall to the pastorate of the church assembling at Union Chapel, Brixton-hill, took place on Thursday, June 5th, 1851. In the morning, the Rev. Mr. Kent, of Norwood, opened the services with reading and prayer; the Rev. J. Hill, of Clapham, delivered a most lucid and convincing discourse upon the nature of a New Testament Church; the Rev. Dr. Thomas, of Stockwell, proposed the questions; in consequence of the absence of Mr. Dubourg, the Rev. Mr. Hill offered the recognition prayer; the Rev. Dr. Morison, of Brompton, delivered an admirable and most impressive charge to the minister; and the Rev. Mr. Hunt concluded the service with prayer.

In the evening, the Rev. Mr. Eldridge opened the service with reading and prayer; the Rev. E. Mannering, of Holywell Mount Chapel, preached to the church and congregation in his usual persuasive and convincing

manner; and the Rev. Mr. Hiram (Baptist), closed with prayer.

Between the services, several of the friends dined at the British School-rooms, which had been kindly lent for the occasion; after which, addresses were delivered by the Rev. Dr. Morison, whose presence was gladly hailed by the company; the Rev. George Smith of Poplar, the Rev. E. Mannering, the Rev. J. Hill, the Rev. R. Saunders of Latimer Chapel, Mile End, the former colleague of the minister; the Rev. Mr. Hunt, and Mr. Heptenstall. There were likewise present, the Rev. Messrs. Rose of Bermondsey, Davies of Wandsworth, Bealby, Seaborne, and others, some of whom took part in the service.

PEACE SOCIETY.

THE Annual Meeting of this Society was held on Tuesday evening, May 20th, in Finsbury Chapel. C. Hindley, Esq., M.P., took the Chair at half-past six o'clock, and made a few observations on the importance of disseminating the principles of universal peace.

The Rev. H. Richard, the Secretary, then laid before the meeting a statement of the chief points contained in the Report, which had been read at the business-meeting in the morning; making special reference to the Congress held last summer, at Frankfort-on-the-Maine, and to the next Congress to be held in London, in the approaching July. Allusion was also made to the lamented death of the Rev. Dr. J. Pye Smith, whose place, as Vice-President of the Society, had been supplied by the Rev. Dr. Harris.

Mr. Elihu Burritt moved the first resolution, in a very comprehensive and striking speech. G. W. Alexander, Esq., seconded the resolution, which was supported by the Rev. J. Steinitz.

The meeting was likewise well addressed by Mr. J. Sturge, Signor Ferretti, Rev. Mr. Garnett (New York), J. S. Buckingham, Esq., Rev. M. Dobie, and Rev. J. Sibree.

A vote of thanks to the Chairman concluded the business of the evening.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

A SOIREE, in connexion with this Society, was held on Monday evening, May 19th, in Freemasons' Hall.

There was a large and highly respectable assemblage of the friends of freedom present, amongst whom were several persons of colour.

At six o'clock, tea and coffee were handed round, and at seven, G. W. Alexander, Esq., was called to the Chair, and delivered a very suitable introductory speech.

The Rev. J. H. Hinton then addressed the company, and spoke powerfully in favour of the Anti-slavery cause.

The Rev. H. H. Garnett—whose narrative

as an escaped slave is well known—followed, and made some very touching remarks.

S. M. Peto, Esq., M.P., said, he was glad to have that opportunity of expressing his cordial sympathy with the object of the meeting, and called upon Christians of every denomination to unite in saying that they hated slavery, and in endeavouring entirely to destroy it.

The meeting was also addressed by the Rev. A. Crummell, the Hon. Horace Grealey (Editor of the "New York Tribune"), Rev. T. Binney, Elihu Burritt, Rev. J. Henson (formerly a slave), and Rev. W. Owen.

Other speakers had been appointed, but the proceedings having been protracted until after ten o'clock, the assembly dispersed.

RAGGED SCHOOL UNION.

THE Annual Meeting of this Institution was held on Tuesday morning, May 20th, in Exeter Hall, when Lord Robert Grosvenor presided.

After the Chairman had delivered a few introductory remarks, the Hon. Secretary read the Report, which alluded to the rapid increase of the Society since 1845. In that year there were twenty schools, two hundred teachers, and two thousand pupils; and the amount collected was £51.

During the last year, there had been 95 schools, 1392 voluntary and 167 paid teachers, and 10,900 children; the sum collected being £2658.

During the year, three girls and eighty boys had been enabled to emigrate, by the united efforts of the Union and local schools; fifty-three having gone to Australia, and thirty-one to America.

The various resolutions were submitted to the meeting by Lord Kinnaird, Rev. W. Cadman, Mr. Slaney, Rev. J. Burnet, Rev. Dr. Cumming, Rev. J. Branch, Rev. W. W. Champneys, Rev. S. Martin, J. Maxwell, Esq., and Mr. Rees.

The evening meeting was held at the same place, when the hall was crowded.

Lord Ashley, M.P., occupied the Chair. R. Baxter, Esq., Rev. G. Smith, Rev. Mr. White, J. Payne, Esq., and Rev. Dr. Archer, advocated the claims of this useful and important Institution.

TOWN MISSIONARY AND SCRIPTURE READERS SOCIETY.

THE Fourteenth Annual Meeting of this Society was held at the Music Hall, Store Street, on Tuesday evening, May 20th; the Marquis of Cholmondeley presiding.

After the Chairman's opening Address, the Secretary, Mr. Geldart, was called upon to read the Report, which urged the importance

of all Evangelical Christians uniting, upon unsectarian principles, to give the simple truths of the gospel to the masses of the people. The operations of the Society during the past year had been extensive, and crowned with encouraging success. The Missionaries had held numerous meetings in cottages, school-rooms, and barns; besides Bible-classes, and adult evening classes. 134,880 Tracts had been distributed, and 2398 Bibles and Testaments sold.

The Report also announced the following gratifying results of the Society's usefulness:—Instances of hopeful conversion, 301; those who have joined Christian churches, 152; children sent to day-schools, 501; children sent to Sunday-schools, 813; persons induced to attend public worship, 775.

The receipts from ordinary sources had amounted to £3652 5s. 4d., being an increase of £368 beyond those of the former year.

The claims of the Society were strongly impressed upon the meeting by the Revs. E. Pizey, W. Brock, J. Branch, D. Dibdin, J. D. Paul, Esq., Capt. Young, H. Owen, Esq., and J. H. Wright, Esq.

IRISH CHURCH MISSION.

ON Friday, May 2nd, this Society held its Annual Meeting, at Exeter Hall. The Chair was occupied by the Earl of Harrowby. The Report showed that the receipts for the past year amounted to £6284 5s. 4d., exceeding those of the former year by £1609 8s. 8d. The expenditure for the same period was £6703 0s. 8d.

There were thirty schools, containing 2932 children, all of whom were the children of Roman Catholics, or of converts. There were 141 agents, and 83 Scripture readers employed, who instructed nearly 4000 Romanists in reading the Irish Scriptures.

The noble Chairman addressed the meeting, and was followed by several clergymen, who ably advocated the claims of this useful Society.

NAVAL AND MILITARY BIBLE SOCIETY.

THE Seventy-first Annual Meeting of this Society took place on Wednesday, April 30th, at the Hanover-square Rooms; when the Chair was taken, at twelve o'clock, by the Marquis of Cholmondeley.

After a short devotional service, the noble chairman, who had just recovered from severe indisposition, offered a few remarks on the important nature of the Institution whose Anniversary they had met to celebrate.

The Secretary then read the Report, which stated that, during the past year, more than 17,500 copies of the Bible and Testament had been distributed, through the different

channels to which the Society directed its attention.

From the Treasurer's account it appeared that the receipts amounted to £2080 9s. 7d., and the payments to £2153 18s. 5d.

Appropriate allusion was made to the death of two of the Vice-Presidents of the Society, Lord Bexley and Lieut.-General Orde.

The meeting was well addressed by Capt. Walker, Rev. C. Gribble, Rev. J. Stratten, Lieut. R. C. Nantes, Rev. W. M. Wright, Major Montague, Rev. C. Hume, and Major Little.

The Doxology was then sung, and a liberal collection made.

CONGREGATIONAL BOARD OF EDUCATION.

THE Seventh Annual Meeting of the Congregational Board of Education was held on Friday evening, May 16th, at Crosby Hall, Bishopsgate Street.

Samuel Morley, Esq., took the Chair, at six o'clock.

The Rev. J. C. Harrison offered prayer; after which the Chairman introduced the business of the evening, with some very striking remarks on the importance of giving a superior education to those who were to instruct the rising generation.

The Rev. T. James read the Report, which stated that the great work of the Board was to train up pious young persons, of both sexes, for the office of teachers. The Presidents of the male and female departments, who continue to occupy their responsible posts, were spoken of in the highest terms.

During the past year twenty-seven teachers had satisfactorily passed their examinations, and had been appointed to schools in different places.

The proposed junction of the Board with the Voluntary School Association had been declined.

The Report concluded with a touching reference to the loss which had been sustained in the death of the Rev. Algernon Wells.

The cash account was submitted by the Treasurer, from which it appeared that £2672 17s. 3d. had been received, and £2251 9s. 3d. expended.

The meeting was ably addressed by the Rev. J. Corbin, Rev. J. S. Pearall, Rev. J. Kelly, J. Buchanan, Esq., Rev. G. Smith, E. Baines, Esq., and Rev. G. Rose.

A cordial vote of thanks was presented to the Chairman, to whom the Congregational Board of Education is under the deepest obligations, for the warm and liberal interest he has so long manifested in all their proceedings.

A brief reply from the Chair closed the meeting.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Annual Meeting of this Society was held at the Institution, Lincoln's-inn-fields, on Tuesday afternoon, May 6th. The Lord Bishop of London presided, and briefly opened the business of the meeting.

The Secretary, the Rev. T. B. Murray, read the Report, which stated that arrangements had been made for opening a Depository at Knightsbridge, during the Great Exhibition.

A larger number than usual of the Society's publications had been sold during the year.

The expenditure of the year, however, had exceeded the income.

His Royal Highness the Duke of Cambridge was elected a member of the Society; and the Tract Committee for the ensuing year was appointed.

The Bishop of St. Asaph, the Bishop of Nova Scotia, the Rev. Dr. Russell, Sir T. Phillips, &c., expressed their firm attachment to the Society, whose publications they considered exceedingly useful, especially in the present day.

FEMALE EDUCATION IN THE EAST.

THE Fourteenth Annual Meeting of the friends of this Society was held on Friday, May 2nd, in the Music Hall, Store Street, Russell Square. The hall was crowded on the occasion. Thomas Fowell Buxton, Esq., presided; and opened the business of the evening with setting forth the claims of a Society, which, in his opinion, was doing an important work, in a quiet and unostentatious way. He considered that the females of the East were almost entirely cut off from every means of education, except that which the Society afforded.

The Secretary read an interesting Report, which fully proved the usefulness of the Institution, and the claims it had to enlarged support.

The Treasurer submitted his accounts; from which it appeared that the Income for the year was £2000.

The meeting was well addressed by the Revs. T. Nolan, Dr. Adamson (of the Cape), P. B. Power, Archdeacon Bell, and Dr. Cumming.

Thanks were voted to the Chairman, and the proceedings were closed with singing and prayer.

HOME AND COLONIAL SCHOOL SOCIETY.

THIS Society held its Fifteenth Anniversary on Monday morning, May 5th, at the Institution, Gray's Inn Road; the Earl of Chichester in the chair.

The Secretary read the Report, which referred, at some length, to the inspection of the Society's operations, by the Rev. F. C. Cook, one of Her Majesty's Inspectors, and to

the favourable opinion he had expressed at the system of teaching and discipline adopted. A large number of teachers had been carefully prepared to occupy situations, where they were usefully employed. Many teachers were still in training—particularly with a view to become nursery governesses, and conductors of infant schools.

The financial statement showed the income for the year to be £6759, and the expenditure, £5703; leaving a large balance in favour of the Society.

The Report was read, and adopted; and resolutions in furtherance of the Society's objects having been unanimously agreed to, the meeting separated.

THE WEEKLY TRACT SOCIETY.

THIS Society held its Third Annual Meeting in the lower room, Exeter Hall, on Thursday evening, April 24th.

Charles Jones, Esq., was called to preside.

After singing and prayer, the Chairman opened the proceedings of the evening with a few appropriate remarks.

The Rev. W. H. Elliott, the Secretary, then read the Report, which set forth the unsectarian character of the Society, and the advantages of a *weekly* issue of religious tracts, to counteract the influence of the impure publications sent forth from the press.

During the past year, 138,250 tracts had been published by the Society, and circulated in various parts of the kingdom, especially amongst our soldiers, many of whom received them gladly. The Committee, anxious to avail themselves of the facilities thus afforded, to diffuse the knowledge of Divine truth among the multitudes who would visit the Crystal Palace, in addition to their ordinary operations, had published a series of eight-paged tracts in the English, and various continental languages, for gratuitous distribution among the visitors.

From the Treasurer's account, it appeared that the funds of the Society exhibited an increase, as compared with the previous year.

The Revs. G. W. Fishbourne, E. F. Woodman, J. Aldis, and Mr. Murphy, addressed the meeting, and urged the claims of this young but important Society.

STRATFORD, ESSEX.

THE Rev. Thomas E. Stallybrass, B.A., late of Market Drayton, Salop, was publicly recognized as pastor of the Independent church at Brickfield Chapel, Stratford, on Tuesday, the 22nd of April. The services of the day were opened by the Rev. J. Curwen, of Plaistow.

The Rev. R. S. Bayley, F.A.S., of Ratcliff, gave a striking exposition of the principles and constitution of a New Testament church.

The usual questions were asked by the

Rev. I. Vale Mummery, of Hackney, and answered by Mr. Loudon, on the part of the church, and by the recognized pastor. Prayer was offered by the Rev. E. Stallybrass, the minister's father. An affectionate and powerful charge was addressed to the pastor, by the Rev. W. Forster, of Kentish Town.

After the morning's service, a large number of Christian friends dined together, in the school-room adjoining the chapel, which had just been considerably enlarged.

In the evening, the Rev. G. Smith, of Poplar, addressed the people with great appropriateness and energy.

The Revs. J. Legg, W. Ward, and S. Hinckley, of Stratford; S. Davis, and G. W. Fishbourne, of Bow; G. L. Smith, of Zion Chapel; J. Woodard, of Ilford; R. Machray, M.A., of Walthamstow; G. Corney, of Barking; J. Stallybrass, W. Tyler, and S. Saunders attended, most of whom took part in the interesting services of the day.

TESTIMONIAL TO THE REV. A. FLETCHER, D.D.

ON Tuesday evening, April 15th, a very numerous meeting was held in Finsbury Chapel, to witness the presentation of a splendid silver ewer and candelabra to the Rev. A. Fletcher, D.D., from the friends of Sabbath-schools, as an expression of gratitude for the deep interest the Doctor has manifested in the spiritual welfare of the rising generation. Henry Althans, Esq., who presided, bore testimony to the steady and persevering efforts of the Rev. Dr. Fletcher, for the benefit of the young, during the last forty years.

Mr. John Cross then read an appropriate Address, and presented the candelabra to the Doctor.

Dr. Fletcher replied in a very pathetic speech, in which he was repeatedly interrupted by the plaudits of the company. The meeting was subsequently addressed by the Revs. Dr. Hewlett, H. S. Seaborn (who had been pupils in Dr. Fletcher's school), and by Messrs. Howitt, Hartley, Harrison, Nashbrook, and others. The Doxology having been sung, and the benediction pronounced, the meeting broke up at a quarter before ten o'clock.

CONGREGATIONAL UNION OF SCOTLAND.

THE Thirty-ninth Annual Meeting of this valuable Union was held at Dundee, on Wednesday and Thursday, the 16th and 17th of April. Devotional Exercises were held, at early hours, preparatory to the several meetings for the transaction of business. The Wednesday sitting of the Union, at eleven o'clock, was devoted to the consideration of questions respecting the "Congregational Magazine," the better support of Pastors, the increased interest and efficiency of the meet-

ings of the Union, the management of the Chapel Board, and the place of meeting (viz. Glasgow) for the Union in 1852. On Thursday, at six o'clock, the general assembly of the Union was held at Ward Chapel, when the Rev. Dr. Wardlaw presided. After prayer, by the Rev. Mr. Russell, of Stirling, Dr. Wardlaw delivered a very interesting and eloquent address, and called on the Secretary to read such portions of the Report as might tend to acquaint the meeting with the proceedings of the Union, especially in reference to those churches which received partial aid from its funds. In the absence of the Treasurer, the Secretary read an abstract of accounts, from which it appeared that, in addition to the regular income of the Union, by Contributions, Collections, &c., and about £300 arising from Legacies, the Treasurer had been obliged to draw from the reserved fund £200, to enable him to meet the claims of the year.

The Chairman, then, with his usual courtesy and gentlemanly bearing, introduced Dr. Halley, the Delegate of the Congregational Union of England and Wales, who, after acknowledging the kind and fraternal manner in which the Chairman had introduced him to the meeting, delivered a most impressive address, assuring the friends of the Union of the deep fraternal feeling entertained towards Scottish Congregationalists by their brethren in England.

It was then resolved to carry on, with all the vigour possible, itinerant and Missionary operations, and to do all the Union could effect to strengthen the hands of weak churches. Thanks having been voted to Dr. Halley, the meeting, long to be remembered, closed with appropriate exercises of prayer and praise.

	£	s.	d.
The amount of grants from the Union to Churches in the Lowlands has been	587	0	0
Do. for Lowland Itinerancies.....	480	0	0
Do. to Churches in the Highlands and Islands	300	0	0
Do. for Itinerancies in the Highlands and Islands	500	11	5½

These are delightful items, which must rejoice the hearts of all sincere Christians, and which prove the vast importance of the Scottish Congregational Union.

MR. CONDER'S REVISED EDITION OF DR. WATTS' PSALMS AND HYMNS.

We believe there is a growing conviction, in nonconforming and other circles, that a revised Edition of Watts' incomparable Psalms and Hymns is a desideratum. We profess ourselves to belong to that class who would not consent, on any terms, to supersede Dr.

Watts' by other collections, only including a limited number of his unrivalled compositions. But with all this strong feeling, which we believe to be extensively cherished, and well founded, we have always been friendly, under certain conditions, to a revision both of the Psalms and Hymns of the venerable poet of the sanctuary. We could trust very few with this delicate and difficult task; but, from the taste and Christian feeling of Mr. Conder, we can look to him with confidence, that he will do the thing that is needed, and will be acceptable to the churches of our Denomination. We shall let him speak for himself; and only entreat that he will take care of his *Index*, for we do not absolutely know of a good one.

"In the present Edition, the Psalms are given in their order; omitting a few unsuited to Christian worship, many duplicate versions of Psalms not often used, and the bracketed portion of others. By this means, the whole is reduced in bulk nearly one-half. Of 339 Psalms, 230 are retained, either wholly or in part, which will be found more than twice as many as are comprised in any mixed collection.

"The Hymns contained in the Three Books are arranged in One Book, in the following order:—Adoration of the Divine Perfection—Praise to the Redeemer—To the Holy Spirit—Doxologies—Morning and Evening, Lord's Day—Lord's Supper—Baptism—Funereal—Close and Beginning of the Year—Old Testament Subjects—New Testament Subjects. The arrangement will be found especially convenient to those who conduct our public worship. Of the 365 Hymns, 245 are retained, a larger proportion than is found in any collection, and none are omitted that are adapted for congregational use.

"The verbal corrections which have been made, are such only as it is believed the venerable author, were he living, would approve of; as he is stated by his biographer to have been not unwilling to meet the objections raised by contemporary Divines against the phraseology of some of his Hymns, upon doctrinal grounds; and his own language in the preface to his Hymns is,—'Blessed be God! we are not confined to the words of any man in our public solemnities.' Many of the corrections are so unobtrusive, that they will escape notice; others are so obviously necessary, that they will obtain immediate assent; while few, it is hoped, will be deemed either superfluous or questionable improvements. They have, at least, been made with a reverential regard for the Author's memory, and under a paramount sense of what is required to perpetuate the use of his works among our churches.

"In this abridged and corrected form, Dr. Watts' Psalms and Hymns will admit of con-

venient incorporation with the existing supplement, in a single volume, without sacrificing the distinct identity and substantive character of a book, which has exerted so salutary an influence upon our psalmody and which has heretofore, as the Hymn Book of our congregations, been a bond and symbol of our unity. Whatever convenience may attach to the substitution of a single collection for two distinct books, would be, it is submitted, too dearly purchased, by merging the Psalms of Dr. Watts in an ill-arranged mass of Hymns of all descriptions, to the manifest danger of deteriorating our devotional standard."

KINGSTON, SURREY.

THE ordination of the Rev. L. H. Byrnes, B.A., late of Cheshunt College, as pastor of the Congregational Church, Kingston-on-Thames, took place on Thursday, 22nd May. The morning service was opened by the Rev. G. Wood, B.A., of Bristol; the introductory discourse was delivered by the Rev. W. H. Stowell, D.D., President of Cheshunt College; the questions were proposed to the church and pastor by the Rev. T. W. Aveling, of Kingsland Chapel, London; the ordination prayer was offered by the Rev. Thomas Archer, D.D., of Oxendon Chapel, London, who kindly undertook this part of the service in the absence, through illness, of the Rev. W. Holmes of Wisbech; and the charge to the minister was delivered by the Rev. J. Harris, D.D., now President of New College, London, but under whom the newly elected minister studied at Cheshunt. In the evening, a very telling sermon was preached by the Rev. Dr. Archer to a full congregation. The Rev. W. Collings, minister of the Baptist Church, Kingston; Rev. J. Morris, of Leatherhead, Rev. E. Davies, of Richmond, Rev. J. Hall, of Brixton, Rev. G. P. Davies, B.A., of Wandsworth, and several other ministers from the neighbouring churches, took part in the services of the day. Upwards of a hundred persons sat down to dinner in the Town Hall, which was kindly granted by the mayor for the occasion; Apsley Pellatt, Esq., of Staines, in the Chair. The whole proceedings of the day were deeply interesting, well sustained, and much enjoyed. The day was remarkably fine, the attendance large, and the occasion, we are assured, will be long remembered for good.

The circumstances by which Mr. Byrnes was led, ultimately, to enter upon the ministry of the gospel, were singularly providential, and just at the present time, peculiarly interesting, as the following extract from the answers to the usual questions will show:—

"It is now some years since my parents were requested by the Roman Catholic priest of the chapel, situated almost on the very spot where the late minister of this place is now

labouring,—for it was but a mile or so from Hanley in Staffordshire,—to give me up as an acolyte. The acolytes in the Roman Catholic church, I should perhaps say, are the boys elected to wait upon the priest at the altar, to light and extinguish the candles on the altar, and to utter the responses. To my great grief then, but now to my inexpressible joy, no sooner had my parents given their consent, than they were suddenly removed from the locality, and afterwards settled at Wisbech, in Cambridgeshire. Here there was no Roman Catholic Chapel, and my parents, having a great dislike to the Established Church, thought of attending the Independent Chapel, as they conceived the Independents were least bigoted towards their religion. I believe it was almost the first time that my mother attended. That hymn of Watts' was unfortunately sung, in which occurs the couplet—

'Then let our souls in Zion dwell,
Nor fear the wrath of Rome or hell.'

"This gave great offence; but, as I had taken to the Sunday school, I was permitted to remain. To yourself, sir (Rev. T. Aveling), and to Rev. G. Wilkinson, also present this morning, as well as to other friends then connected with that school, I can never return thanks that will express my sense of your kindness. To Mr. Wilkinson, especially, I owe the enkindling within me of the Missionary flame. * * * I was afterwards occasionally engaged in village-preaching, and my services proving acceptable to neighbouring churches, and to our own, I was urged to apply for admission to Cheshunt College, where I had the privilege of sitting at the feet of Dr. Harris, present with us to-day; whose great kindness to me, as well as that of the other tutors, I would take this opportunity of gratefully acknowledging."

CROYDON.

A DEEPLY interesting service was held on Thursday morning, the 22nd May, for the public recognition of the Rev. Joseph Steer, late of Plymouth, as pastor of the Independent Church and Congregation worshipping in George-street Chapel, Croydon.

The Rev. George Smith, of Poplar, delivered the introductory discourse; the Rev. John Adey, of London, asked the usual questions; the Rev. Samuel Steer, of Castle Hedingham, Essex, offered up the designation prayer; and the Rev. E. Mannering, of London, delivered the charge to the minister. The service throughout was of a highly instructive character.

In the evening, the Rev. Eliezer Jones, of Plymouth, preached an impressive discourse to the people. The Revs. John Bunter (a former pastor of the Church), Thomas Ken-

nerley, of Mitcham; David Thomas, of Stockwell; Samuel Elridge, of Brixton; John Elrick, A.M., of Thame; John Bright of Dorking; Thomas Nicholas, of Stroud, &c., took part in the engagements of the day.

Croydon, as a rapidly increasing suburban town, presents a sphere of considerable importance, and Mr. Steer enters upon his labours with encouraging prospects of comfort and usefulness.

BEULAH AND LLANFAIR.

THE Rev. Philip G. Thomas, of Glandwr, Pembrokeshire, was ordained pastor of the churches meeting at Beulah and Llanfair, near Menai Bridge, on Easter Monday, 21st April, 1851.

Beulah, 10 o'clock, Mr. W. Hughes, of Carnarvon, opened the service with reading and prayer; the Rev. Rees P. Griffith, Pwllheli, delivered the discourse, on the nature of a Christian church; the Rev. W. Thomas, Beaumaris, proposed the usual questions; and Mr. Timmins offered the ordination prayer. The Rev. T. Edwards, Ebenezer, delivered the charge to the minister, and the Rev. D. James, of Rhosymeirch, delivered an appropriate sermon to the people. At two o'clock, sermons were delivered by Mr. W. Hughes and the Rev. W. Thomas, and, at six, by the Revs. T. Edwards and W. Griffith, Holyhead. On the same evening, the Revs. Rees P. Griffith and D. James delivered sermons at Llanfair. At ten o'clock on the following day, Mr. Joseph Owen, Nazareth, and the Rev. W. Griffith, Holyhead, preached. At two, the Rev. D. Davies, Rbaiadr, and W. Thomas; and at six, Mr. W. Hughes and the Rev. Rees P. Griffith, delivered sermons. The devotional parts of the services were conducted by Messrs. W. Williams, Llanfechell; A. Timmins, Beulah; and W. Hughes. Sermons were delivered on the previous Sabbath, at Beulah, by Mr. W. Hughes, and Revs. Thos. Jones, Glanrafron; and Rees P. Griffiths. The services throughout were attended by deeply attentive congregations.

ASHTON-UNDER-LYNE.

ON Good Friday, April 18th, the Rev. William Thomas, of Rotherham College, was ordained to the pastorate of the Congregational Church, Ryecroft, Ashton-under-Lyne. For more commodious accommodation, the services were conducted in Albion-street Chapel, which was kindly lent for the occasion by the minister and deacons. The Rev. John Raven, of Salford, Manchester, read the Scriptures, and led the devotions in prayer; the Rev. David Jones, of Booth, near Halifax (Mr. Thomas's late pastor), delivered the introductory discourse; Mr. Ogden, the senior deacon, then briefly

stated the way in which the church had been led to invite the young minister; the Rev. R. Calvert, of Hyde, asked the usual questions; the Rev. J. Sutcliffe, F.S.A., of Ashton-under-Lyne, offered the ordination prayer; the charge to the minister was given by the Rev. W. H. Stowell, D.D., President of Cheshunt College, and formerly Mr. Thomas's tutor at Rotherham; and the Rev. Dr. Clunie, of Manchester, closed the solemn service by prayer. In the evening, the Rev. R. Roberts, of Staley Bridge, read the Scriptures and offered prayer; and the Rev. J. Glendenning, of Huddersfield, preached the sermon to the people. The Revs. R. G. Milne, M.A., of Tintwistle; S. Dyson, of Upper Mill; T. G. Potter, of Marple Bridge; J. Buckley, of Penistone; R. Moffat, of Sowerby Bridge; and G. Shaw of Rotherham College, took part in the services of the day. Between the morning and evening services, upwards of two hundred ministers and friends dined together in the preaching-room, Ryecroft.

The origin of the infant cause at Ryecroft is a pleasing instance of the way in which Congregational Churches ought to be multiplied in populous districts. The people worshipping here originated from the Independent interest at Albion-street, the east end of the town. In taking their departure from that place, the object they had in view may be said to have been of a two-fold nature; first, to disseminate more widely the principles of Congregationalism at this, the west end of the town; and, secondly, by thus leaving the parent place, to provide more accommodation for parties who had long been pressing for sittings, but who could not be accommodated for want of room. For these reasons, on the 7th of May, 1848, an amicable separation took place, when eighty-six members of the church, together with a goodly number of the congregation, resolved to commence this new interest. Accordingly, on the evening of that day, the Rev. J. Sutcliffe, F.S.A., pastor of the parent place, opened the upper part of the Ryecroft British School as a preaching-room, by holding a prayer meeting, and giving an appropriate address—hoarseness and a sore throat preventing him from preaching; and from that time regular service has been conducted in the morning and evening of every Lord's-day. The church was formed, Jan. 14th, 1849, when the Rev. J. Sutcliffe again officiated. Seventy-nine members were present on that occasion; four were sick, and three were absent. Since then, they have been supplied from the two colleges at Manchester and Rotherham, together with neighbouring ministers occasionally, until the commencement of the present year, when Mr. Thomas began his settled ministrations with very encouraging prospects of success; and so far his labours have been blessed even beyond

expectation. The church now numbers 112 members. The congregation, also, has so increased, that the preaching-room, which will seat 510 adults, is getting nearly full; and the scholars in the Sunday-school amount to 640.

WHITFORD, FLINTSHIRE.

On Tuesday, April the 22nd, a meeting was held at Zion Chapel, Whitford, near Holywell, Flintshire, when the Rev. John Jones, of North Wales Academy, was publicly ordained pastor of the church and congregation assembling at the above chapel. On the previous evening Mr. John Edwards, of North Wales Academy, commenced the service with reading and prayer, and sermons were delivered by Revs. Thomas Pierce, of Liverpool; and David Price, of Denbigh. On Tuesday, the morning service was commenced by the Rev. Thomas Ridge, of Jerusalem Chapel, near Mold, who read appropriate portions of Scripture, and offered a fervent prayer for the Divine blessing on the solemn occasion. The principles of congregational dissent were stated and maintained in a discourse founded on Ephesians, chap. v., verse 24, "The church is subject unto Christ," by the Rev. Matthew Lewis, of Holywell. The Rev. Michael Jones, of Bala, tutor of the North Wales Academy, asked the usual questions, and received most concise and satisfactory replies from the young pastor. The prayer was offered by the Rev. David Price; and the Rev. Hugh Pugh, of Mostyn, gave a most affectionate and appropriate charge to the young minister. The hymns were announced by the Rev. Owen Owens, of Rhesycae, who concluded the service with prayer. In the afternoon, the Rev. Rowland Williams, of Bagilet, read and prayed; the Rev. William Roberts, of Penyboutfawr, ably pointed out the various duties of a Christian church; and the Rev. Michael Jones, in a very solemn and impressive discourse, addressed the congregation. Sermons were delivered in the evening by Messrs. Roberts and Pierce.

ASHTON KEYNES, WILTS.

THE farewell services, occasioned by the regretted resignation of the Rev. John Jones of his pastorate over the Independent Church in this place, were held on Wednesday, 16th April. The Rev. Robert White, of Chalford, preached in the afternoon. In the evening, the Rev. John Jones, and some neighbouring ministers, addressed the congregation on topics relating to the spiritual prosperity of a Christian community. The services were unusually solemn and affecting. One of the designs of the services was to afford the friends in the vicinity an opportunity to aid the congregation

in providing a valedictory testimonial to the late pastor, previously to his departure from the scene of labour which he has occupied for fourteen years; during which he erected a neat and commodious chapel, which he leaves disencumbered of all debt; and also gathered a church, which, after deaths and removals, consists of twenty-three members. This village presents a pleasing scene of labour to a minister having pecuniary resources of his own.

SUNDERLAND, NEW CONGREGATIONAL CHAPEL.

THE foundation-stone of a new chapel for the congregation under the ministry of the Rev. R. W. McAll, was laid by the Rev. Dr. Vaughan, of Manchester, on Monday, April 9. The church was formed in February, by a secession from that in Bethel Chapel, in consequence of Mr. McAll's resignation, after three years' pastorate, and numbers 240 members. The new building is most advantageously placed in the centre of the town. It will have two handsome fronts of stone, in the Italian style, and the interior will be ornamented by slender columns and graceful arches, carrying the roof, having the ceiling coved between them. The chapel will comfortably accommodate about 1100 persons, with lecture and school rooms behind, for about 400.

The services connected with the laying of the stone were of a truly delightful character. Dr. Vaughan preached two impressive sermons in the Athenæum the day previous; and a great concourse was gathered to listen to his spirit-stirring address, in connection with the ceremony. On Wednesday evening a tea-meeting was also held, at which many ministers and friends testified their warm interest in the cause, and their kind feeling towards pastor and people. In the various services the Revs. A. Jack, of North Shields; S. Goodall, of Durham; S. Watkinson, of Monkwearmouth; C. Pedley, of Chester-le-street; M. Henderson, of North Shields; J. Parker, of Sunderland; and P. R. Williams, of Halifax, took part.

As the town of Sunderland is populous and rapidly increasing, and congregational principles are but commencing to win their way in the extreme north of England, the pastor and people trust their efforts will commend itself to the prayers of the churches, as one fitted (under the Divine blessing) to advance the glory of Christ.

PUBLIC TEA-MEETING, TO CELEBRATE THE EXTINCTION OF CHAPEL AND SCHOOL DEBTS AT ROCHDALE.

On Good Friday evening, 1851, a public

Tea-meeting was held in the large school-room connected with the Independent Chapel, Rochdale, to celebrate the liquidation of all debts upon the chapel and school buildings, amounting to the sum of £1357; several friends of other denominations were present. The following ministers and gentlemen addressed the meeting:—The Rev. Dr. Brown, of Cheltenham; Rev. J. G. Miall, Bradford; R. Robinson, Hallford; J. Harrison, Heywood; J. Saul, a Wesleyan Association Minister; and William Littlewood, Esq., Baptist.

The tables were gratuitously supplied by the ladies. After tea, Henry Staley, Esq., the senior deacon, and who had been connected with the place from the commencement of the Independent interest in Rochdale, was called to the Chair. He gave an exceedingly interesting statement of the rise and progress of Independency in Rochdale and its neighbourhood, from the beginning of the Rev. John Ely's pastorate, in the year 1814, to the present time. That worthy man, Mr. Ely, laboured there nineteen years with very considerable success. He commenced his labours with twelve members; now they number upwards of two hundred. The Sabbath-school was begun with a few children, under the east gallery in the chapel; now they number eight hundred and sixteen, besides a daily infant-school. The teachers were about six; now they are eighty-four, most of them attending twice every Sabbath. Four Sabbath-schools have been opened, under the auspices of the church and congregation, and churches formed both at Small Bridge and Calderbrook.

Since the formation of the church at Rochdale, no less than two hundred and eleven persons have been added to the church from the Sabbath-schools, some of them teachers, but the greater number monitors and scholars, and the good work is still going on. A new building was erected a short time ago, for educational purposes; one room is capable of holding nearly eight hundred children, another room two hundred infants, with school-vestry for Bible classes and prayer-meetings, &c., all fitted up with chandeliers, warming apparatus, &c., also moveable tables and tea-services for eight hundred persons.

The meeting was one of great interest; all present were highly gratified, not only by the successful termination of the debts, but by the excellent speeches delivered on the occasion.

TESTIMONIAL TO THE REV. JAMES SCOTT,
OF CLECKHEATON.

Cleckheaton, May 17, 1851.

DEAR SIR,—It is with heartfelt respect we address you on the present occasion, assuring

you that we are not unmindful of the valuable services you have rendered to the church and congregation, amongst which, by a kind Providence, you have been so long spared to labour with so much ability, zeal, and faithfulness, and which have now come to an honourable close.

Dear and honoured sir, you have, as pastor, been permitted to perform your active duties with uninterrupted peace and satisfaction to your congregation, for a longer period than has been allotted to any of your contemporaries; you being now, we believe, the oldest Independent minister in Yorkshire, and have also outlived nearly the whole of the members of the church, who were living when you commenced your labours at Cleckheaton.

We had hoped you would have, by a kind Providence, been permitted for many years longer to have occupied your important post; and we deeply regret that your declining health has compelled you to retire from your official labours.

We, however, cannot permit you to enter into the calm repose of private life, without manifesting a deep sense of the gratitude we owe to you and your beloved partner, in some form.

We, therefore, the members of that flock over which you have presided for thirty-seven years, have willingly subscribed our mite to purchase for you a silver inkstand, and for your dear wife a gold watch and chain, as a small token of our love and esteem, which we beg you will accept, and pray that you may be long continued together to use them, and that your health, now so precarious, may be fully restored.

Permit us again to repeat the assurance of our love and esteem, and that our sympathies, our affections, and, above all, our prayers, will follow you into your retirement.

And we trust that, as your past life has been spent in the service of your God, so your declining years may be comforted by his presence and favour, and that you may have bright and cheering hopes of your final reward.

Signed on behalf of the Subscribers.

To the Rev. James Scott.

—
WISBECH.

THE Rev. Henry Trigg, late of Thirfield, Herts, has received and accepted a unanimous invitation from the Independent church and congregation assembling in Castle-square Chapel, to the co-pastorate, in conjunction with the Rev. W. Holmes, who has, during 33 years, been the beloved pastor of the church in that town.

REMOVAL.

HUNGERFORD.—The Rev. James Alsop, late of Thorseby, Gloucestershire, has accepted an invitation to succeed the late Rev. R. Frost, as pastor of the Congregational Church in this town, and entered upon his labours, May 18th, amidst very encouraging prospects of usefulness.

TEIGNMOUTH, DEVON.

THE Rev. William Martin, late of Totness, has accepted the cordial and unanimous invitation of the church assembling in Zion Chapel, East Teignmouth, to be their pastor. He commences his stated labours the first Sabbath in June, with prospects of much usefulness.

PEACE CONGRESS.

WE have only just time, before going to press, to announce that a Peace Congress will be held in London on the 22nd, 23rd, and 24th of July, to which all the Friends of Peace, throughout the kingdom, are invited to send Delegates.

Ministers of Religion, or Members of

Christian Societies, who may be nominated by the Churches with which they stand connected, will be peculiarly eligible.

Also, Officers or Members of Auxiliary Peace Societies; Delegates elected at Public Meetings held for this purpose; Representatives of Religious, Philanthropic, or Literary Associations; and Members of the British Legislature, or of Civic or Municipal Bodies, provided the parties agree in the fundamental principle of the Congress.

Every Delegate will be expected to hold and maintain the following fundamental principle of the Congress, and any election where this principle is not recognized and admitted will be considered void:—

"That an appeal to arms for the purpose of effecting the settlement of differences between nations, is a custom condemned alike by religion, reason, justice, humanity, and the interest of peoples; and that it is, therefore, the duty of the civilized world to adopt measures calculated to bring about the entire abolition of war."

We wish well to this great cause, and believe that its triumph would be an unspeakable blessing to human kind.

General Chronicle.

EVANGELICAL CONTINENTAL SOCIETY.

(To the Editor of the Evangelical Magazine.)

DEAR SIR,—Dr. Merle D'Aubigné placed in my hands, a few days ago, on leaving for the Continent, a number of copies of the following paper, with the request that I would use them for the purpose specified therein. Will you kindly insert it in the EVANGELICAL MAGAZINE? This movement of the Catholics is another proof that they dread the Bible. The Papacy is unchanged.

I shall be most happy to forward any contributions for these objects that may be intrusted to me to Geneva.

Yours, very faithfully,
EVAN DAVIES, Sec.

7, Blomfield-street,
13th June, 1851.

"AN APPEAL TO SAVE PROTESTANT CHILDREN FROM NUNNERY SCHOOLS IN FRANCE."

"London, June, 1851."

"The Evangelical Society of Geneva has placed a schoolmaster in each of the stations occupied by it in France. This master teaches both boys and girls, who are separated as much as possible. The Roman Catholic party

are now endeavouring to remove the girls from under their influence, by making a bad use of an otherwise good law. This law forbids girls to go to boys' schools in those communes where girls' schools exist. The latter are now being established generally under the auspices of nuns, and an effort is made to force Protestant girls into them, who will be obliged either to go to them, or to remain uneducated.

"The Rev. Mons. Charpiot, of Sornay, thus writes—'It is time to ward off the blow which this unhappy affair will give to our work. If our girls were hindered from going to school, their parents must necessarily be discouraged, and the faith of new converts might perhaps be shaken.' * * * 'Our people,' he adds, 'are very poor, but they would give their time and their labour, and they would carry materials for building under the direction of a master mason.'

"It becomes therefore absolutely necessary to build schools, and to employ Protestant mistresses. The expense will be considerable. For Mons. Charpiot's School, at Sornay, alone, he calculates that 5000 francs (£200) will be required, and this is but one station out of many. The Rev. Dr. Merle D'Aubigné, now in London, will thankfully receive contributions for this special object,

which he was requested earnestly to commend to the benevolence of British Christians. As his stay in England will not be prolonged beyond a few days, an early response to this appeal will be much valued.

"Contributions may be sent to the care of the Honourable Arthur Kinnaird, 35, Hyde Park-gardens, or 1, Pall Mall, East; also for the general purposes of the Geneva Evangelical Society, which is considerably in want of aid, as will be seen by the subjoined statement:—

"Geneva Evangelical Society.

"At the close of the last financial year, 31st March, there was a deficit of at least 5000 francs (£200). During the last few years the contributions sent by British Christians to Geneva have diminished instead of increasing. The claims of the Society for support are grounded, not only on the work of evangelisation which it performs, but very especially on the Theological College which it sustains."

THE MALAGASY REFUGEES.

(To the Editor of the *Evangelical Magazine*.)

DEAR SIR,—I beg to enclose you a copy of a letter, received by the last overland mail, from one of the Malagasy refugees residing at Mohilla, one of the Islands of the Johanna, for publication in the next number of your Magazine. It contains particulars of the fierce and fiery persecutions to which the professing Christians at Madagascar are exposed, while it exhibits a power and constancy of faith in those who have been called to seal their testimony with their blood, equal to anything we read of in the early history of the Christian Church.

The publication of this letter cannot fail calling forth deep sympathy on behalf of this little portion of Christ's flock in the midst of the wilderness, exposed to the fury of the enemy, without a shepherd or any human aid; nor will the appeal for the prayers of God's people on their behalf be in vain. That the great Shepherd of the sheep would be pleased to open a wide and effectual door for their rescue, and that the Directors of the Missionary Society may soon be enabled to resume their occupation of that deeply interesting field of labour, so long trampled under foot of man, is my fervent prayer; and I am, dear Sir, yours very truly,

A. STEEDMAN.

"43, Finchley-road, St. John's-wood,
16th May, 1851.

"*Mohilla, August, 29th, 1851.*

"To our dear Pastor in the Lord,—

"We are still here, as we cannot go to Ambongo and Hose-be, owing to their unsettled state. Believers and unbelievers, in Madagascar, are still labouring under great sufferings,

arising from the vindictive spirit of Raimcharo (the queen's prime minister), and the increasing of the feudal service, so as to cause many of the Hovas (inhabitants of Imana) to fly and disperse into the Sakalave countries (enemies' country). A few of them have reached Mohilla. They are those who were captured in approaching the Sakalave at Ambongo (large village on the western side of Madagascar), and were sold as slaves to the Arabs, who brought them here. They have since been ransomed by the sovereign of this place, daughter of Ramaneteka, who was cousin to the late King Radama, and they are people of Tananareivo (capital of Madagascar), and the villages Alasoia, Tinoario, Ambokianbrims, and Tikaona. It is now four months since they fled. The following is the latest news brought by them from Madagascar:—Rakotosahema (young prince, heir to the throne) had ordered his male followers to go in search of the Ampamosary (sorcerers or malefactors). Rakatosahalaky, one of the lower class, having disobeyed, was beaten by Ramaka, which raised in him a spirit of revenge. In consequence of which, he seized an opportunity when Ramaka and his friends were worshipping in a remote place, to inform against them, and they were all detected in the very act of praying in the house they had erected for that purpose. The crowd that accompanied the Isialingia (constable of high grade), seeing the great number of the Christians, were struck with surprise, as in this meeting there were two thousand. The constable then set to work in seeking for the ringleaders and the builders of the chapel, and also to trace out those who had been already warned by the sovereign against embracing the gospel, from those who had lately become Christians. Their trial soon ensued, in the presence of the whole population, assembled for that purpose; and the queen herself imposed the form of oath to be taken by those who were willing to accuse themselves, and repent of their misdeeds by saying,—‘If ever I again pray, I shall take Ravanabona for wife,’ the oath generally taken by the Malagasys, in order to be saved, and at all times dictated by the sovereign herself. Ramonjo, the nephew of the queen, was encouraged by the young prince, his cousin, to refuse the oath, in these words,—‘Do not accuse yourself, or repent, or take the oath, for he that will put an end to your life will put an end to mine also.’ Therefore, when called upon he refused, which brought the whole of his relatives (which are also those of the queen) around him, to entreat him to obey, by pointing out to him the great danger he would run by a refusal, and that he was seeking his own destruction, and would be separated from his family, or be banished to a distant land. But all was in vain; he still persisted in his refusal. Then they retired, and told

the sovereign he had complied by swearing in the strongest terms that he would never again pray. However, he was reduced to the rank of a private soldier. Four nobles, who were Christians, were burned to death, Andriantsianoa of Tanjonibato, Ramitaka, nephew of Andriantsialia, Andriampamy and his wife. Fourteen were killed by being thrown down a fearful precipice, called Ampamarinana. A great number being securely bound were let down this precipice a certain distance, to frighten them, so as to induce them to take the oath; all who did so were saved, but those who persisted were dashed to pieces. Ramabonana astonished the spectators,—on being placed at the edge of the precipice, he entreated a little time to pray; as on that account, said he, 'I am to be killed.' It being granted, he prayed most fervently; after which he addressed his executioners, and spoke in the strongest terms. 'My body,' said, he, 'you will cast down this precipice, but my soul you cannot, as it will go up to heaven unto God. Therefore, it is gratifying to me to die in the service of my Maker.' Thus are the servants of the Lord destroyed!

"Rajarakiananzany, uncle of Josia Andrianilana, had been raised to the rank of the eighth honour, and sent as governor to Ambohitriana, to the south of Fanjavariho, bordering the west of Madagascar. He was numbered with those who were sentenced to be burned, but was pardoned, owing to his absence prior to the detection of the Christians. The sovereign said, 'Let him be, since he is not here; he has purchased his life by his timely appointment; but if he does not fulfil his duties properly, he shall be ordered to the capital,—there he will be obliged to acknowledge his guilt before me.' The accusation against Rafaralaniananzany, prior to his appointment, was his interfering with a master while administering the Tangena to his slave, a female, who was far advanced in a state of pregnancy, and her sufferings were great, owing to her not vomiting the poison. He entreated the master in the following words,—'Do not give her any more poison, as she may die; but allow me to purchase her, which will give you money, and I will not suffer her to remain here, but will send her to a distant habitation.' The man, after making some objections, consented, and the nobleman sent her to his slaves in the forest, with strict orders that she was to be well attended to, for she was almost dead. The following persons, who had obtained eleventh honours, were degraded on account of their attachment to the gospel,—Ramongo, Rainhova, Andrian-toivry, Andriantsialia, and Ratsitambaky.

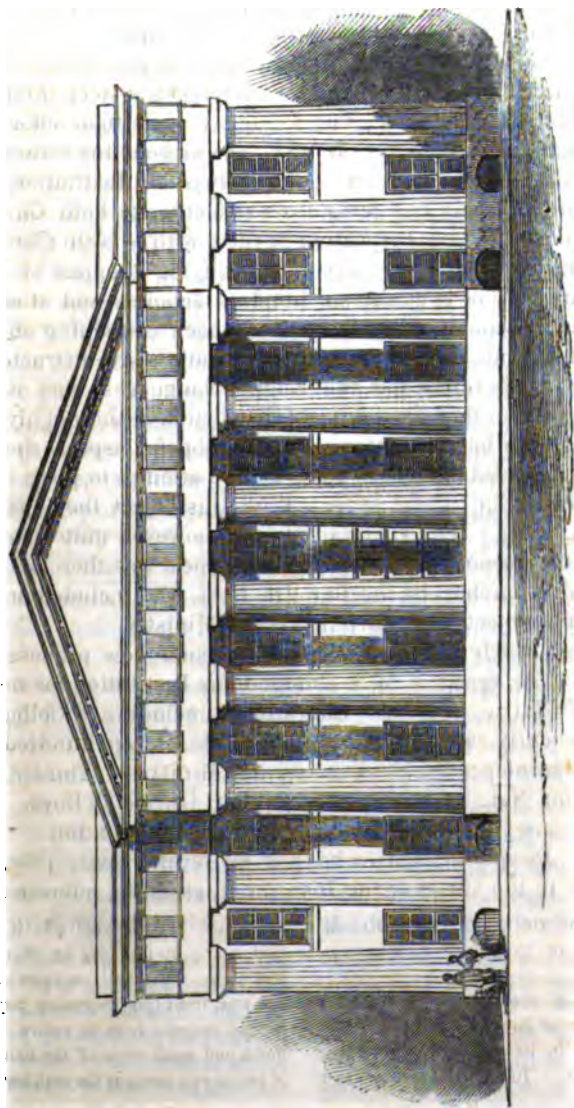
Andriantsialia, of the tenth honours of the black race, saved his life by the most abject submission. The queen said, 'It is well you have done this, or I should have killed you. Future honours you will have none, and I will make you carry the musket.' Four of the Christians were then imprisoned for life. Ratsimavanidy and his brother are of the Christian people, and have twice been detected, with three other slaves, by misfortune, not by birth. The queen said to them, 'Do you not find your slavery burthensome enough, without seeking to add to it by praying? you shall never be free.' The young prince was angry with the man who had betrayed the Christians, and said, 'When I am king he shall be richly rewarded.' The rest of the Christians were not put to death, but were forced to pay the usual Hasina money, presented to the sovereign in token of submission and respect. With regard to Mohilla, the pupils are few, arising from the fear of the Mahomedan law. Two young men only appear desirous of learning. They regularly attend the meeting, which is composed of a chief from Cape Ambre, and a colonel, both Malagasy refugees, together with a few others who read tolerably well; but the Spirit has not as yet entered their hearts, and it is the Lord only who can enable them to know the truth, in order that they may be saved. Andrianhana is tolerably well at present, considering that he does not enjoy the best of health. As for me, I continue to be in good health, and have been so ever since you last heard from me. Salutation to Mr. Le Brun, and to our beloved friends of the whole congregation. We shall never cease to pray for you all, that the Almighty may bless them and your works of faith, and increase your strength. In our turn we ask of you not to forget us in your humble prayers. Also, we beg of you to entreat the blessing of the Lord upon the few Malagasy who have arrived here, and upon our persecuted friends in Madagascar, that He would fortify them with his Holy Spirit, that they may support the loss of their honours by the continued love of Christ Jehovah, the kind Redeemer, who is always at hand to console in the day of suffering. We are waiting your orders; if there are pupils, and you should want us at the Mauritius, let us know, and we will obey. As for ourselves, we give this place the preference to live in, which is better for us, as we are advancing in years.

"That blessings may attend you continually, is the ardent wish of

"JOSEFA RASOANIALKA.

"JOSIA ANDRIANTILAINA."

THE
Missionary Magazine
AND
CHRONICLE.



EDUCATIONAL INSTITUTION AT HOWANIPORE, CALCUTTA.

INDIA.

EDUCATIONAL INSTITUTION AT BHOWANIPORE,
CALCUTTA.

It is with feelings of no ordinary satisfaction that we have now to present to our friends, and more especially to those of them who so liberally responded to the appeal of the Rev. Dr. Boaz on behalf of this Institution, a detailed account of the highly interesting circumstances connected with laying the Foundation Stone of the projected new range of buildings, which auspicious event took place on the 8th of April.

Our Missionaries in Calcutta, in addition to the preaching of the Gospel among Hindoos and Christians, have ever taken a deep interest in the subject of Native Education; but for many years their efforts were restricted to vernacular schools. In 1837, the present Institution was commenced, under the designation of the "Christian Institution, Bhowanipore," comprising male and female departments for both Christian and Heathen children. The Institution opened with sixteen Christian boys and six Hindoos. After a steady and gratifying progress of more than thirteen years, it now contains six hundred scholars and students; and has two branch schools connected with it, each containing one hundred more, making in all eight hundred. The pupils are instructed through the medium of the vernacular and English languages; and it is almost superfluous to add, that the course of instruction is thoroughly Christian.

The Institution having presented a very hopeful aspect, the friends of the Mission resolved, about six years ago, to attempt to place it on a still more permanent and useful basis. With this object they opened a subscription in India. The sum raised was, however, quite inadequate to accomplish the purpose proposed, and the appeal was therefore presented to the British Churches, by the Rev. Dr. Boaz, who included in the plan the important subject of a Native Christian Ministry.

The objects which the friends of the Mission now propose to secure are:—First, The erection of a commodious Institution for the General Purposes of Native Christian Education,—including a College department,—sufficiently capacious to accommodate eleven hundred scholars. Secondly, A residence for Students for the Ministry. Thirdly, A Boarding School for Native Christian and Orphan Girls and Boys. Fourthly, A House for one of the Missionaries resident at the Station.

The Rev. Joseph Mullens, who has for several years past taken an effective part in the affairs of the Institution, gives the following

DESCRIPTION OF THE PLAN AND ARRANGEMENT OF THE INTENDED NEW BUILDINGS.

"The plan of the New Institution is formed on that of large native houses, and is very simple in its details, though large and commodious. Its length will be east

and west. On the west side it has a large hall, nearly 90 feet long by 38 wide, and 35 feet high. This hall occupies the whole of the west front (see *Engraving, page 157*); the portico projects from its centre. From the north and south ends of the hall, two ranges of rooms run towards the east, having an open

court between them, for light and air to the centre of the building. The hall will of course rise from the lower story to the roof; but the rest of the building will be two-storied, the rooms above answering to those below. Of the rooms above, two will be used as a Library; two as Lecture-rooms; and the remainder, above and below, will be used as Class-rooms. The larger rooms will contain two classes each; the smaller ones, one class; and six classes can be taught together in the hall, without interfering with one another. A gallery will be erected in the hall, for teaching the younger lads, on the infant-school system. This arrangement of the building will obviate the great inconvenience under which we have hitherto laboured, of having all our scholars in one room: in their ordinary daily instruction, they will all be separated; while, when occasion requires, we can summon them all together. The building will contain comfortable accommodation for 28 classes, and 1100 scholars.

"The outward appearance of the Institution is as noble as its internal arrangement is convenient. It will stand on the site of the present house, and be the most prominent and commanding object at the Mission Station. In width it will occupy nearly one-third of our high-road frontage (being 95 feet); while in length it will run nearly across the premises (being 180 feet long, with the portico). From the ground to the parapet its height will be 43 feet. The building will be in the pure Doric style, which, in addition to its exceeding beauty, has the recommendation of being well adapted to this part of India, where we

get no stone. The cost of the building, including internal fittings, is to be 38,000 rupees. The sum I mention cannot but be regarded as very small for so large a building.

"The Dwelling-house will be built in the south-east corner of the premises, close to the Christian village. Its outside measurements will be 68 by 56 feet, the longer side being from north to south; in this way it will not shut out the air from the south side of the Institution. It is to consist of a centre hall and side rooms, with a verandah across the south side. It will be two-storied. Accommodation will be secured in it for one or two class-rooms for the native girls' school, should it ever be brought near the house.

"The ground on the south side of the Institution will be appropriated to the garden, kitchens, &c., of the house; that to the north of it, together with the open court of the Institution, will furnish ample play-ground for the boys, out of school-hours. Along the north boundary (on the side of the cross road) will be built the students' rooms.

"Having determined these arrangements, we resolved to lay the foundation-stone of the Institution on Tuesday, April 8th. Dr. Boaz was unanimously chosen, as the most suitable representative of yourselves and of our Committee, to lay the stone. We agreed, also, to have sermons preached on the previous Sabbath, and to hold a little Missionary Meeting the same day. The actual proceedings on the happy occasion, you will find so fully recorded in the *Calcutta Christian Advocate*, that I need not add another word on the subject."

LAYING THE FOUNDATION STONE.

The following account of the order of the services and proceedings in connexion with this interesting event, is abridged from the report of the local journals, and re-published, with some additional statements, in the *Calcutta Christian Advocate* for April 12th.

"On Sabbath, the 6th April, two sermons were preached at Union Chapel; in the morning by Dr. Boaz, in the evening by the Rev. A. F. Lacroix; and in the evening of the same day, a discourse was also delivered, by the Rev. G. Mundy, at Cooly Bazar," with special reference to the forthcoming and highly-significant ceremonial.

[Want of space compels us to limit our extracts to the concluding passages of Mr. Lacroix's discourse (taken from Prov. ii. 10, 11), which have a more special and immediate bearing upon the object.]

"My Christian friends, let me urge you to activity in spreading Divine truth among those who are unacquainted with it. And where

could you possibly be placed more advantageously for this purpose than where you are—residing as you do in a land of idolatry and superstition, and among a people who may emphatically be said to be *without God and without hope in the world?*

“But it is not my intention on the present occasion to advert to the idolatrous inhabitants of this country in general. I shall confine myself to *that* class of them whose interests are at the present moment occupying our attention in a more special manner. I allude to the *Hindoo rising generation*.

“It may be advisable, for the information of those among you who are unacquainted with the history and details of Missionary work in this country, to state the reasons which have drawn more particularly the attention of the Missionaries of this and other Societies to that interesting part of the population.

“When the first Missionaries arrived in Bengal,—acting up to our Lord’s command to preach the gospel, they devoted nearly the whole of their time and energies to the proclamation of the glad tidings of salvation to the adults, through means of the vernacular language. And truly, a more scriptural and excellent mode of proceeding could not have been adopted.

“With all this, experience showed that it was not as comprehensive as could have been desired, owing to certain local circumstances and peculiarities in the native feelings and habits, which rendered its use, to a certain degree, of limited application. The fact is, that comparatively few only of the most respectable and influential classes attended the preaching of the gospel in bazars and other places of public resort, because they objected to mixing in a promiscuous assembly with persons of the lowest ranks and castes. Hence the Missionaries had often to lament the absence, on these occasions, of the very individuals whom, from their position in society, it was of high importance they should influence. Again, it was found that preaching to fluctuating assemblies,—though the best, and in fact the only means of reaching the generality of the population, did not always allow to the Missionary sufficient time and opportunity to declare the *whole counsel of God* to his hearers, or to instruct them *thoroughly* in the doctrines of Christianity.

“The Missionaries deplored these adverse circumstances, and asked God for his guidance and interference;—nor were these withheld. Almost suddenly, a door of usefulness was opened which promised to be the most effective auxiliary to preaching, inasmuch as it, in a great measure, supplied the advantages which the former did not afford to the extent wished for. An almost universal desire to become acquainted with the English language and Western literature had existed among the young men belonging to the most respectable families in the land: of this, the Missionaries, among whom Dr. Duff was foremost, availed themselves to establish schools, where not merely a secular education of a superior kind should be given, but where in a special manner the saving truths of Christianity should be taught and inculcated.

“This succeeded beyond all expectation. Hundreds and thousands of young men, many of them appertaining to the influential classes, flocked to these schools, and continued in them long enough to go through a regular course of Christian education, including a close study of the Bible, its doctrines, precepts, and the evidences on which it is received as the Word of God. Numbers of the pupils acquired such a proficiency in this knowledge, as to equal, if not, in some instances, to surpass, the attainments of many young men brought up carefully even in Christian Europe. Thousands of these have already gone forth into the busy scenes of life, carrying with them such an acquaintance of the way of salvation, and such improved principles, as furnish the best hope, that when once their understandings are more matured by age, the restraints under which they at present labour shall be removed, and when the Holy Spirit shall be poured out upon the land, they will act up to their convictions, and embrace the truth as it is in Jesus, and cause a moral revolution to take place which must shake Hindooism to its foundations, and bring about a change so astounding and so general, that it will prove the fulfilment of that prophecy—*‘that a nation shall be born in a day.’* Indeed, limited as the results of Missionary educational institutions have hitherto necessarily been, they have already done much towards the spread of a knowledge of our holy religion, far and wide in the country, and tended much

also to disarm the enmity formerly felt against its teachers;—as, to my heart-felt gratification, I have had an opportunity of observing during my late tour in the country, and on other occasions.

“But that is not all. Several of these pupils of the Missionary Institutions, in consequence of the training there received, eventually became so convinced of the truth of Christianity, that they have openly embraced it, and for its sake, gladly sacrificed caste, wealth, comfort, and even the most endearing family ties. And it is with feelings of deep satisfaction and gratitude, that I can say, that not a few of these young neophytes are walking in a manner worthy of their high vocation, and adorning the doctrine of God our Saviour by a moral and consistent walk.

“Among these, some have gone even farther, and have devoted themselves to the work of making the gospel known to their idolatrous countrymen, and are actually engaged with acceptance in this great and good undertaking;—and thus a commencement has been made, through the means of Missionary Institutions, in regard to that most important object—the introduction of a Native Ministry into this country.

“These have been some of the fruits of Missionary Educational Institutions. Now, my dear hearers, the Institution which we are about to erect at Bhowanipore, is intended to carry on with greater efficiency than heretofore this particular branch of Missionary labour, which I have just described, and which has already produced such pleasing effects. Could there be, I ask you, a purpose more truly excellent,—more likely to advance the glory of God, and better calculated to promote the temporal and eternal welfare of thousands and tens of thousands of our fellow-creatures, than this plan which, with the Lord's assistance, we are about to carry into effect, and on behalf of which we solicit your aid, sympathy, and prayers?”

On Monday morning, the 7th instant, a special Prayer Meeting was held at the Union Chapel, to entreat the Divine blessing to rest upon the New Institution. Suitable portions of Scripture having been read, the Rev. Messrs. Parker, Paterson, Hill, and Dr. Boaz offered prayer. The Meeting was

solemn and deeply interesting, and all present could say: “It was good to be there.”

“On Tuesday, the 8th, at half-past five in the evening, the Foundation Stone of the New Building was laid at Bhowanipore.

“The ceremony was performed by the Rev. Dr. Boaz. It was an eminently interesting and heart-cheering spectacle, and was witnessed by a large concourse of ladies and gentlemen interested in the subject of Native Christian Education. Among these we noticed some unconnected with any of the Missionary Institutions, but who have interested themselves in this great undertaking. Some time before the appointed hour, notwithstanding the threatening aspect of the sky, the place was crowded, and a deep interest appeared to be felt by all assembled: the effect was not a little heightened by the appearance of several native youths, who thronged around, eager to witness a ceremony in which they were themselves so deeply interested. The greatest quiet and decorum was observed.

“The business of the evening commenced by the Rev. Dr. Boaz reading the 126th and 132nd Psalms; when he gave an outline of the earlier history of the Institution, and of the signal success that had crowned his efforts while in England, in obtaining contributions towards the new erections.

“‘Towards the accomplishment of the object,’ observed Dr. Boaz, ‘the following sums have been raised. In England—including the Society's handsome donation of £1000—£4974 6s. 5d. In India—Rs. 7025 6s. 8p.: of this sum about 3000 Co.'s Rs. have been expended in the purchase of books and apparatus, leaving an available balance, for carrying out our project, of 54,000 Co.'s Rs. The total cost of the buildings will be 68,000 Co.'s Rs., so that we need about *fourteen thousand* Rupees to complete the whole. Towards this the members of my congregation contributed last Sabbath 1100 Rupees: other donations we have, amounting to 900 Co.'s Rs., making 2000 Co.'s Rs. towards the fourteen.’

“Dr. Boaz, assisted by Mr. Vos, the architect, then proceeded to lay the foundation-stone.

“On the Stone was inscribed the following:—

THIS FOUNDATION STONE
OF THE
LONDON MISSIONARY SOCIETY'S
INSTITUTION

At Bhowanipore, Calcutta,
For the Promotion of Christian Education,
and the

Raising of a Native Ministry,
Was laid on Tuesday, April 8th,
1851,

BY THE REV. THOS. BOAZ, LL.D.

"The stone having been deposited in its proper place, Dr. Boaz said:—'We lay this foundation-stone in the name of the true God, *Jehovah*—in the name of Jesus Christ, the Saviour and Redeemer of men—in the name of the Holy Spirit, the Converter and Sanctifier of mankind:—in the name of the Triune *Jehovah*. Amen.'

"An appropriate prayer was then offered, and the interesting ceremony was brought to a close.

"After the ceremony the party adjourned to the compound of the Mission House adjoining, where there was a good deal of agreeable promenading and interchange of friend-

ship. The scene was enlivening, and there was an impress of sincerity and good feeling hardly ever to be met with in such large assemblies. Tea and refreshments were afterwards served in the school-room, which was gracefully laid out, and ornamented with a profusion of tasteful bouquets and flowers. The rustic appearance of the shed, which is a commodious thatched bungalow, imparted a peculiarly interesting effect; reminding one, by its Oriental character, of the people whose interests were involved in the business of the evening. The company was considerably greater than was anticipated, but there was room for all. Some ten or twelve Missionaries were present; all wore cheerful and smiling faces.

"The Rev. Mr. Lacroix was called to the chair, and addressed the company in a very earnest and interesting address."

The following gentlemen:—Dr. Poor, of the American Mission in Ceylon; Messrs. Storrow, Russell, Anderson, and Dr. Boaz, also spoke in succession, and enlarged with great animation and effect on the interesting topics suggested by the occasion.

CONVERTS TO CHRISTIANITY AT BHOWANIPORE, CALCUTTA.

In connexion with the events recorded in the preceding article, it cannot but impress our readers with feelings of sacred delight, to learn that, contemporaneously with these events, the Spirit of God had been working on the minds of several of the students in the Institution, of Brahminical caste, exciting them to earnest inquiry, and inspiring them with the moral intrepidity to make an open avowal of their faith in Christ. Two of these interesting youths have received the rite of baptism; and though three of their companions, who were equally decided in their sentiments, have, through the artifices of their heathen connexions, been withdrawn, for the time, from the influence of the Missionaries, it may be hoped that the seed thus sown on a genial soil, will in due season produce its appropriate and blessed fruits.

The details of this remarkable movement are given in the following article from the *Calcutta Christian Advocate*, of the 19th April:—

"A NARRATIVE OF EVENTS CONNECTED WITH FIVE INQUIRERS IN CONNEXION WITH THE LONDON MISSIONARY SOCIETY'S INSTITUTION, BHOWANIPORE.

"We last week gave a full account of the

ceremony of laying the foundation-stone of the Institution, Bhowanipore. Since that time the Institution has been the centre of considerable excitement and interest. For some months past a number of the more

advanced pupils have, it appears, been making serious inquiry into the truth of the Christian faith, and the evidences on which it rests. Until recently the teachers, Messrs. Mullens and Storrow, were not cognizant of this movement amongst the pupils. At length the subject was seriously brought before them by five inquirers. Messrs. Mullens and Storrow, together with another of the Missionary body, examined the young men, and were perfectly satisfied with their intelligence and the sincerity of their intentions: after placing before them the losses they must inevitably sustain, both in reference to status and property,—for they were all Brahmins, two of them Kulins, and two proprietors or Haldars of the temple at Kali Ghaut—and telling them they had nothing to expect by embracing Christianity, save that which would flow from their own efforts, and keeping them for some time in an inquiring state, they resolved, at the earnest request of the pupils, to baptize them. On Saturday last they sought refuge in the house of the Rev. E. Storrow, in the Circular-road. The Rev. J. Mullens, of the Bhowanipore Institution, immediately wrote to their relatives, informing them of the intention of the young men, and of the place of their residence. During the whole of Saturday and on Sunday morning their relatives were allowed to see them, and both parties were told that the Missionaries had no wish to retain the inquirers if they wished to depart; and their relatives were further told, that they might use all reasonable measures to persuade them to do so. One of the youths was a minor, and the Missionaries told him from the first, that they could not sanction the step he was about to take, and further told him they could not allow him to go with the others. He, however, insisted on accompanying his companions. On being visited by his relatives, the minor, after they had employed every argument calculated to work upon his youthful affections, stated, in the presence of his relatives and many respectable witnesses, that he had not only come of his own free will, but that he had forced himself on the Missionaries. He said he would go and see his mother, who, he was told, was dying, expressing his wish, however, to return on Monday;—one of his friends, an old pupil of the Institution, promising and pledg-

ing his faith to the truth of his statement, that if the lad wished to return on Monday he should come. We need scarcely say that he has not returned, nor did the Missionaries expect it, nor did they wish him to remain; for being a minor, they had no desire beyond giving him an opportunity of stating his views and expressing his desire on the subject, to give him even temporary protection. It may perhaps not be out of place to afford our readers an opportunity of judging of the kind of arguments employed to induce this boy to return to his home. He was promised money, they would give him wine to drink, and sweetmeats to eat. His mother would die if he did not return; one of his relatives, formerly a pupil in the Institution, stating and appealing to his teacher for the truth of his assertion—'I am a Christian in my heart, and you know it. I do not wish to influence him, but I wish him to see his mother once more.'

"In all this it will be seen there was no attempt to convince his judgment, or to speak with him on religious subjects. All the means employed were addressed to his affections as a son, and to his sensual appetites. There was no effort made to convince him that Hindooism was right or Christianity wrong; nay, in this whole business, it was curious to observe how many of the friends acknowledged the superiority of Christianity, and expressed their conviction, that sooner or later all must become Christians. The main point urged by all was, the great dishonour which would fall on their families should these young men become Christians; some of them going so far as to say, that baptism and eating food with Christians would not be in the way of their restoration.

"It may be here observed, that it was with great difficulty the Missionaries could induce the other four to have interviews with their relatives. They said, 'We have made up our minds, and do not wish to see them; we have counted the cost, and wish to be baptized and become Christians.' This can be testified to by many witnesses, and, amongst the rest, by one of the European inspectors of police, and a native Jemadar, who were called in to preserve the peace, and saw the young men both on Saturday and on the Sabbath. These officials were requested to ask them any ques-

tions they pleased, which they did, and were perfectly satisfied.

"On Sabbath morning the friends of two of the young men sought for another interview, which they obtained. They urged on them once more to come and see their female relatives.

"They were told by the Missionaries, in the presence of the police authorities, that there was no wish to influence them, and that they were quite at liberty to go if they wished. They said they would go and see their mothers once again, saying, 'We will return on Monday; who can prevent us? We are of age, and are capable of returning if we wish.' One of them had been in durance for a week, and had escaped only on Saturday. The relatives of these two young men pledged themselves that they should return that evening or the following morning. We need not say that they have never returned. One of them we have good reason to believe is held in confinement by his father. A petition was presented before the magistrate of the Twenty-four-Pergunnahs, asking him to inquire after the lad, which he promised to do; but of the issue of this application we are at present not cognizant. The other young man has not been yet heard of.

"On Saturday, the two remaining young men saw several of their relatives many times, and refused—though repeatedly urged to do so by the Missionaries—to see them on the Sabbath, stating, 'We have made up our minds, and why subject us to these trials? We love them very much, but we must follow the dictates of conscience and serve God. We do not wish to love them less, but more, and when we are baptized we will see them as often as they please.'

"It was determined to baptize these two young men on Sabbath evening, at the Union Chapel. Previous to their taking this step, two of the European police of the district saw them, and asked them what was their intention, and if they were taking the step they were about to do of their own free will. To which they replied, that they were. They were accompanied to the Union Chapel by the Inspector of Police. Both these gentlemen are prepared to confirm this statement if required, and one of them attended at the Magistrates' Court, at Allipore, on Tuesday,

to give his testimony, had it been needed, but it was not, the case having utterly failed on its own merits. These two young men were baptized on Sabbath evening last, in the presence of a large and respectable audience, by the Rev. E. Storrow. On Tuesday, Mr. Storrow was served with a writ, charging him with the abduction of a minor, and on Wednesday, with a second writ, charging him with the same grave offence in another case, and desiring him to produce the bodies of the young men in the Magistrates' Court at Allipore, which he of course did not fail to do. To support this grave charge of abduction, not a tittle of evidence was produced, for this good reason, that the offence never had been committed; and if evidence had been adduced, the Missionaries were prepared with such a mass of veritable evidence to the contrary—leaving the testimony of the young men out of the question—that the case must inevitably have failed, and covered the parties with disgrace, and subjected them to an indictment for perjury. This was not attempted; in fact, the father of one of the young men voluntarily gave up all claim to his son, and said he had been uninformed as to the feelings and intentions of his child, stating that he had been told that he was detained, and was crying, and wished to come to him. The other case was soon disposed of. The prosecutor was a little boy about twelve years of age, who was held up in the court: he had evidently been instructed what to say. He was a fine little fellow, and we pitied the cause which required him to be in, and the friends who had induced him to occupy such a position. Not a vestige of evidence was adduced to support the case; the Mooktiar himself, who certainly did not help either case, being *non est* before the case was closed. To use the language of the Magistrate to him, 'It was all what he had heard, and the pleasure of the Hujoor,' but no evidence. In support of the charge that the young men were minors, two papers (horoscopes) were put in, asserting that the one, who is at least nineteen, was fourteen and a half, and the other, who is seventeen, was fifteen years and nine months: on receiving which, the Magistrate observed, from their freshness, that they certainly looked very well after so many years' service, which appeared

to settle their truthfulness in his mind, and in the minds of all but the parties presenting them. The Magistrate having examined the eldest lad, did not seem to agree with the horoscope in reference to age. To the other young man, after his examination, he said, 'You can go where you please, sir.' There appeared to be no doubt on the mind of any one who saw and heard the young men, that they were not only of age, but also fully competent to judge and act for themselves. Acting on this conviction, the Magistrate, at their own request, handed them over to the Missionaries, under whose protection they left the court."

"BAPTISM OF TARAPRASAD CHATTARGI, AGED NINETEEN, AND CHONDRONATH BANARGI,* AGED SEVENTEEN.

"On Sabbath evening, the 13th of April, the two young men who had stood firm were publicly baptized at the Union Chapel, in the presence of a large and deeply-interested audience. The service was opened by the Rev. Dr. Boaz, by reading the 15th chapter of Luke's Gospel, and the offering up of prayer; after which the Rev. E. Storrow gave a lucid account of the steps by which the young men had been led to adopt the Christian faith, appealing to them at different stages of his discourse for the truth of his statements. After the address, the following questions were put to them by Mr. Storrow, to which they rendered the accompanying replies:—

"Have you come here of your own free-will and choice? or have you in any way been forced by the Missionaries to come?"

"No one forced us to come here; we came because we wish to be Christians."

"Have any inducements of a worldly or pecuniary kind been held out to lead you to become Christians?"

"O no."

"Why do you wish to relinquish Hindooism and embrace Christianity?"

"Because there is no salvation in Hindooism—it is false, and Christianity is true."

"Have you thought of becoming Christians some time, or have you lately considered it?"

* Both of these youths are Brahmins, the latter a Kulin Brahmin, and his mother is proprietress of ten days' offerings annually at Kalighat Temple.

"We have thought about it five or six months."

"Has anything at home led you to come to us? have not your friends been kind to you?"

"No; we have come for salvation—our friends have been very kind, and love us."

"What is there in Christianity which leads you to choose it in preference to all other religions?"

"Christianity is the true religion; and it is a religion of love and light: we cannot get salvation in any other."

"Do you look for salvation to a mere profession of Christianity, or to baptism, or to your own works, or to Christ alone?"

"Only to Jesus Christ; the others are outward things, and cannot save us."

"But Christianity is a holy religion, and forbids all those sins which Hindooism and our wicked hearts permit. Are you then prepared to give up sin?"

"O yes, we wish to leave it."

"Are you willing to do whatever Jesus Christ has commanded in the Bible?"

"Yes."

"Can you do this in your own strength?"

"No."

"In whose strength, then, do you hope to glorify the Saviour?"

"In that of God and Jesus Christ."

"Do you wish to be baptized now?"

"O yes."

"Then you repudiate the Vedas, and the Puranas, and Idol-worship?"

"Yes, we give them up; idols are only wood and mud, and some are straw."

"And can you bear to leave your father, and mother, and all your friends?"

"Yes, we have left them."

"But do you love them very much?"

"O yes; but they are not our friends, because they do not wish us to embrace the true salvation."

"And are you willing to break your caste?"

"Yes, we have done it."

"Then will you deliver to me these potas, the marks and signs of your Brahminhood?"

"Yes; they are here." (They here gave up their potas.)

"The examination being completed, Mr.

Storrow baptized them in the name of the Father, the Son, and the Holy Spirit. The Rev. Dr. Boaz then addressed the congregation, pointing out the severe trial to which the young men had been exposed, commending them and their relatives, and the young

men who had gone to their parents, to the prayers of the congregation. The benediction having been pronounced, this most interesting ceremony was brought to a close. May the good Lord follow it with his effectual blessing to all concerned!"

BELGAUM.

In the dispensations of His grace, God is no respecter of persons. For the high and the low, the rich and the poor, the young and the old—for men of every clime and every colour, the gospel-feast has been prepared; and whosoever will, may slake his thirst at the living waters of salvation. But in the extent to which the gospel has been promulgated in India, the experience of the Missionaries has been the same as that of God's servants in the apostolic age—that "not many wise men after the flesh, not many mighty, not many noble, are called; but God has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty." Instances, however, are happily not wanting to prove that even among the Hindoos, neither station nor property, nor the adamant chain of caste, form *insuperable barriers* to the reception of the truth; and in the following communication we are presented with the impressive cases of three individuals, holding a respectable position in native society, all of whom have been led to surrender their dearest attachments, and their most deeply-rooted prejudices, for the sake of Christ.

Under date Belgaum, Dec. 28th, ult., the Rev. Messrs. Taylor and Beynon write:—

"It is our happiness to inform you, that we had the pleasure of baptizing four natives on the first Sabbath of this month; and it would rejoice our hearts were we privileged to tell you that the Lord was working mightily, by his Holy Spirit, in the minds of the benighted population of this land. Nevertheless, we are thankful for the day of small things, and the measure of encouragement we receive, and hope that what we witness is but the first-fruits of a more abundant harvest, an earnest of that large ingathering to the Church, when a nation shall be born in a day.

"THE HINDOO SCHOLAR TAUGHT IN THE SCHOOL OF CHRIST.

"The first case we shall mention is that of Moottoo Coomar Modeliar, a name already familiar to you on account of the peculiarly interesting circumstances connected with the baptism of his son-in-law, and daughter, last year.

Marvellous have been the Lord's dealings with him; and we cannot but discover in the whole the free and sovereign operations of Him who worketh all things according to the counsel of His own will. Moottoo is well read in books connected with the Hindoo religion, in its various forms and usages; and for years, dissatisfaction and doubts have arisen in his mind as regards its truth and Divine origin. What first produced an impression on his mind favourable to Christianity, was a remark made by a gentleman to him, 'that he was sure the time would come when he would embrace Christianity.' He was at the time teaching his own children the Word of God, and probably little aware of what the result would be to him, and several members of his family, when that blessed Word would be conveyed to their hearts in the demonstration of the Spirit and of power. Simple as the remark was, it never left him.

He was induced to read and examine the Word of God for himself, and to seek for aid and explanation where he had doubts and perplexities. And, as far as we can judge, we have every reason to believe that his investigations have resulted, not only in his conviction of the truth of Christianity, but in the saving conversion of the soul. For a long time he has relinquished all heathen worship and ceremonies, and has disallowed and prohibited them as far as possible in his house, except that he applied the ashes of cow-dung to his forehead. This he did from habit, and thinking it was a thing indifferent in itself; but when Mr. Taylor pointed it out to him, as still holding some hope to his caste-people, as a distinctive badge of the worshippers of Sheva, he discontinued it. From the members of his caste he has met with great opposition, all of which he has endured with the consistency and in the spirit of the profession he makes. Some members of his own family are much opposed to him, and the few days before his baptism were to him days of peculiar trial and anxiety. On the day of his baptism the commotion was so great in his house, that he was obliged to leave his family early in the afternoon. He sought an asylum in the open air, and we hope in communion with God. His baptism and participation in the Lord's Supper have separated him from Hindoism, and, we are sorry to say, from his wife, and several members of his family. We are not, however, without hopes that some of them will feel constrained to join him, and cast in their lot with him as the despised followers of the Lord Jesus.

"Mootoo Coomar is altogether a superior man, one of great energy of character and independent power of mind, and if the Lord gives him grace to adorn the gospel of God our Saviour, by his conduct and exertions, he may prove an eminent blessing to the cause of the Redeemer.

"A son of Mootoo, about eleven years of age, was baptized with him. He is a promising and intelligent lad, and, for his age, very forward in his education.

"THE MERCHANTMAN FINDING THE PEARL OF GREAT PRICE.

"The two other converts are Lingawunts from Shapera. One of them, named Shevalingappa, is a respectable merchant, of the

Bonajega sect, well and extensively connected: he is about twenty-seven years of age—a married man—has one child, and a little independent property. From the account he gives of himself, he has well studied the Lingaait religion, both in its more popular and philosophic forms. Many of the most popular works he has nearly committed to memory, and has apparently led a good part of his life superstitiously devoted to the Goo-roo. The austerities which he practised seem to have very materially weakened, if not injured, his constitution. But in all he did he found neither peace nor satisfaction. He first began to think favourably of Christianity about two years ago, when he heard a portion of the Gospels read and explained, and by the reading of tracts, especially one called 'In whom shall we trust?' Light shone gradually upon his mind, and it was not long ere he acquired a clear and correct knowledge of the leading doctrines of Christianity. The first time that we have reason to suppose a work of grace was commenced in his heart, was in March last, when he and several others requested us to meet them, for private instruction, twice a week, in our own house. We found, from what they said, that they had renounced idolatry, though they carried the Ling with them, and besmeared themselves with the ashes of cow-dung. They were also in the habit of meeting privately, to examine and read the Scriptures and tracts. Shevalingappa, however, soon showed his opposition to Hindoism, by openly speaking against it, and publicly proclaiming the Lord Jesus as the only Saviour, and that there was peace and happiness in none other. This excited the hostility and opposition of his caste, and he had to endure hatred and abuse, and was threatened with excommunication. What made him decide to give up all for Christ was, the daily vexations and opposition he met in his family, because he would not unite with them in their heathenish rites. He left home, and spent a day with Mootoo Coomar. And it was in his house, before a number of his relations and caste-people who had followed him, that he gave up his Ling, and thereby renounced caste. The great opposition which he has had to endure, has not yet subsided. He has given up all for Christ; and all the abuse, curses, and imprecations which have

been heaped upon him, he has patiently endured. To ourselves it has been a time of anxiety. But we are thankful to say, though there has been great commotion, and some threatening, there has been no open and violent outbreak.

**"THE JUNGUM PRIEST RENOUNCING
IDOLATRY.**

"Goorooshidappa was a Jungum priest. When a child, in consequence of a vow made by his parents, he was devoted to the service of the temple. He lived as most of the Jungums do—by begging, and administering

the rites of his religion to his followers. He has been under regular religious instruction for six or eight months. He came to a determination to renounce caste with Shevalingappa, and both are now under Mr. Beynon's protection. His time of probation has not been very long; but as we know of no sinister motive which could have induced him to act as he has, we saw no obstacle to his baptism and admission to the church. Our prayer is, that the Lord, by his grace, will enable them to keep steadfast, and hold fast their profession to the end."

POLYNESIA.

TUTUILA—SAMOAN GROUP.

THIS Island first became the residence of the Christian Missionary in the latter part of 1836. Denied even the advantage of the preparatory instruction of those useful pioneers—the Native Evangelists, the inhabitants of Tutuila were up to that time the victims of unmitigated barbarism. But through the preaching of the Word, the divinely appointed means for the healing of the nations, heathenism, with all its polluting rites, has been abandoned; a goodly number of the islanders have become genuine converts to the faith of Christ, and are now adorning their profession by the consistency and devotedness of their lives. Christian Churches, and Schools for the education of the young, are in efficient operation; and, in regard to many who have been removed by death, a cheering hope may be entertained that, having become partakers of the grace of God, they have passed from the communion of the faithful on earth to join the spirits of just men made perfect in heaven.

In reference to the loss the Mission has sustained by the death of several of its most valued and influential converts, the Rev. A. W. Murray, writing under date June 24th ult., adduces the following instructive details:—

"Among those removed by death, during this and preceding years, were some who had long exerted a decidedly beneficial influence, and whose removal has been attended with serious consequences to the interests of the island.

"Of this number the case of Apolo deserves prominent notice. He was a native of Annuu, a small island about a mile from the mainland. In his heathen days he had been a daringly wicked man, and continued unaffected, or but slightly so, by the truth, till

the 'times of refreshing' with which we were favoured in 1839 and following years. When the gospel reached his heart, he underwent a very marked change. He had previously been a conspicuous and energetic character, and now the same decision and firmness marked his course; but he had transferred his allegiance to another master; his views and feelings had undergone a radical change, and he came boldly out on the Lord's side. He was earnestly desirous of devoting the remnant of his days to the service of Him to

whom he felt he owed so much, in the way that might most effectively advance the interests of his cause. Being appointed to the office of a Christian teacher, he was thus employed for some time in Tutuila; and in 1841, in accordance with his own earnest desire, he made one of a party who were conveyed in the *Camden* to the New Hebrides and New Caledonian groups. He was placed at Resolution Bay, on the island of Tana, where teachers had been labouring for about two years before. Here he continued for perhaps two years, when he was removed to the neighbouring island of Anatom, where he continued till towards the close of 1847. He was too far advanced in life to be a really efficient teacher at the west, in as far as the direct impartation of instruction is concerned, the eastern Polynesians having great difficulty, even when they have youth and early advantages in their favour, in acquiring the languages spoken at the west. Hence, a man in Apolo's circumstances could not be expected to make much progress in learning these; but he maintained a blameless course amid the deeply trying and difficult circumstances in which he was placed, and did all in his power to promote the glory of the Redeemer, and the good of the benighted people among whom he laboured. On returning to his native land, his state of health, and time of life, were such as rendered it undesirable for him to continue a teacher; so he retired to his native isle, where he held an important situation in managing the little political affairs of the island till his death, which took place towards the close of last year, just before our return from the west. His conduct was decidedly and uniformly Christian to the last. He was a striking instance of the power of Divine grace, and to the honour of that grace I furnish you with this brief and imperfect notice. He was engaged in the last battle that was fought on this island, shortly before the introduction of the gospel; and I know not in how many other wars on this island and the Manna Group he had taken a part, before these lands, that sat in darkness, saw the great light. At Anatom and Tana he fought against his former master, and more than once his own life was placed in imminent danger, in his attempts to rescue widows and orphans from the murderous hands of the

blind votaries of a cruel superstition; in one instance at least he succeeded in saving the life of a poor woman. How touching the contrast between the fierce heathen warrior, burning with revenge and thirsting for blood, and the subdued, benevolent, Christian evangelist, making it his business and risking his life to save!

"Another of the departed who claims particular notice is Manga, the principal chief of Pago-Pago. The removal of this worthy man was a loss to Pago-Pago and the whole district, which I fear will not soon be repaired. He was the son of the old chief Manga, who received and protected us on our arrival in 1836. Upon the death of the old chief in 1838, he was succeeded by Manuma, an adopted son; this man soon proved himself unworthy of the honour that had been conferred upon him. His conduct was outrageously wicked. The people bore with him for two or three years, but at length things came to a crisis. Being found guilty of an act which was considered beyond endurance, the subordinate chiefs deprived him of his name and office, and conferred them upon the subject of this notice. Manga was a mild and peaceable man, but had not at that time afforded decisive evidence of being under the influence of Christian principle. The death of his brother Pomare, which took place at Tana, appeared to produce a deep impression on his mind. Again and again he told me, with tears, that his great desire was to follow in his footsteps, and meet him in heaven. In the beginning of 1846, he was admitted to the church, and he maintained a decidedly consistent course till March, 1849, when his life was suddenly terminated by an illness of a few days' continuance. We had left Pago-Pago some months before he died. I visited him, however, during his illness, and was pleased to find him apparently resigned to the will of God, and resting on the sure foundation. Expressions of grateful submission, admonitions to his family and friends, mingled with prayer for himself and others, were the encouraging indications that his heart was right with God. He was exercised with many heavy trials during the latter years of his life. Among others, the loss of his wife and two children; these, I trust had been sanctified to him, and had contributed to make him meet

for the inheritance of the saints in light. We felt his death much. He was one of our

earliest, stanchest, and most faithful friends. He is not lost (I trust) but gone before."

In addition to the foregoing, we have much pleasure in introducing another extract from the same letter, as it exhibits, in a striking light, the beneficial influence sometimes exercised by the Christian Missionary in his casual intercourse with abandoned foreigners; a class of men who have for the most part been among the most active emissaries of Satan, in obstructing the progress of the Gospel in these Islands.

"A cheering circumstance," proceeds Mr. Murray, "connected with the Pago-Pago district, I must not omit to mention. Shortly after Mr. Powell's arrival, I accompanied him on a tour round the remoter parts of the district. As we approached one of the most distant villages we were accosted by a foreigner, who had been waiting our approach. I recognized him as one of the gang of abandoned men who had long infested the island. The manner in which he addressed us, and especially the request he was waiting to make, surprised and delighted us. He stated that he had been wishing very much to see us, to ask if we could furnish him with a Bible. He very much wished to obtain a Bible, as the one he had was incomplete, and he wished to read the entire Scriptures. We were of course led to inquire as to how his attention had been directed to the subject. He referred to a conversation I had had with him some eighteen or twenty months before, during which I had urged upon his attention the claims of religion, and strongly advised him to try and learn to read the Scriptures. At that time he knew little more than the letters of the alphabet. I had especially directed his attention to the *third chapter of the Gospel of John*. He had set to work in thorough earnest, and had not only learned to read, but had obtained a considerable acquaintance with the all-important truths of the Bible. The third chapter of John had especially engaged his attention and excited his interest. We gave him such counsel and assistance as he seemed to need, and left him with the promise that he should soon be furnished with a Bible. On asking the teachers about him, we found that a marked change had taken place in his character. This change had been observed from the time referred to above, when the conversation took place, which by the blessing of God led to his applying himself to

the study of the Scriptures. He had regularly attended the native services, and his entire conduct had undergone a decided change. No time was lost in forwarding the wished-for Bible, and along with it was sent a copy of 'James's Anxious Enquirer,' in the hope that that little work would render him important aid in his endeavours to understand and apply the truths of the sacred volume. I have not again had an opportunity of conversing with him, but Mr. Powell, in whose district he lives, has exchanged several letters with him; and a good deal has been learned respecting him, all tending to encourage the hope that he is indeed 'a brand plucked out of the burning.' There are two of his former companions remaining in the district; these I fear are themselves still 'dead in trespasses and sins.' They entertain, however, no doubt that the man in question is a changed character. When his companions, one of whom lent him some aid in learning to read, and still occasionally assists him in making out hard words—when they go to visit him now, he asks them to sit down and *Acce a chapter from the Bible*. It is an interesting fact, that he has learned to write a little as well as to read, since his mind was aroused to attend to his spiritual concerns. The subject of this notice, by name William Gray, is an Englishman, and about fifty years of age. He has been on this island upwards of twenty years. After the introduction of the gospel he came under restraint, but before that he was outrageously wicked—not a whit behind the heathen, among whom he chose to live. He was especially famous among the natives as a warrior. Fire-arms not being possessed by the natives before their intercourse with foreigners, it was thought a great matter; in carrying on their wars, to obtain the assistance of a foreigner who possessed a gun and could use it dexterously.

"This was Gray's case, and on this account he was held in high esteem by his own party, and dreaded by the other. He appears to feel deeply on account of his past wickedness. During the conversation we had with him, the words 'God is love' were mentioned. He caught at these words, and responded with great apparent feeling,

'That He is, or I should not have been here to day.'

"What encouragement does this case afford to the friends of *Bible* circulation! and how affectingly and forcibly does it admonish us to embrace every opportunity that offers of addressing a warning word to our perishing fellow-men!"

SAMOA.

MODERN CUSTOMS AND ANCIENT SUPERSTITIONS.

THE social and domestic manners of a people, and more especially their prevailing system of belief in relation to the invisible and spiritual world, have always exercised an extraordinary influence in the formation of national character. The Gospel of Christ is designed and admirably adapted to meet the moral condition of men of all countries and classes; and the rude Polynesian, the semi-civilized Hindoo, and the cultivated European, when made partakers of the common salvation, will readily recognise in each other those distinctive evidences of the new birth which have been wrought in them by the Spirit of grace and holiness; but it is not the province of the Gospel to root out those original peculiarities of character and temperament by which one nation is made to differ from another; and hence a South Sea Islander, for example, habituated from time immemorial to certain customs, associations, and modes of thinking, will, of necessity, even after his conversion to the faith of Christ, appear under aspects very different from what the Christian inhabitant of another country would exhibit.

In the following article, extracted from the *Samoan Reporter*, a semi-annual publication issued by our Missionary brethren in that group, we are presented with a graphic account of the domestic habits and modes of living still prevailing among the people of Samoa; and also of the singular superstitions to which, in the days of their heathenism, they were addicted, but which, happily, have been superseded by a perfect and harmonious system of faith and morals, having God for its Author, and the eternal salvation of man for its object:—

"ANIMAL AND VEGETABLE FOOD.

"Breadfruit, taro, bananas, and cocoa-nuts form the staff of life in Samoa. Yams are cultivated, but chiefly as an article of barter. Sweet-potatoes, Indian corn, melons, and pumpkins have been introduced, but are not much cared for amid the profusion of better food which generally obtains. Pine-apples, custard-apples, oranges, limes, citrons, figs, vines, and mulberries have also been introduced. Some apricot, loquat, and pomegranate plants have recently been added, and thrive.

The lagoons and reefs furnish a large supply of fish and shell-fish, of which the natives are very fond; and occasionally all, but especially persons of rank, regale themselves on pigs, fowls, and turtle. Oxen have been introduced, and are being prized by the natives.

"For about half the year, the Samoans have an abundant supply of food from the breadfruit trees. During the other half, they depend principally on their taro plantations. Bananas and cocoa-nuts are plentiful through-

out the year. While the breadfruit is in season, every family lays up a quantity in a pit lined with banana and cocoa nut leaves, and covered in with stones. It soon ferments; but they keep it in that state for years, and the older it is they relish it all the more. They bake this in the form of little cakes, when the breadfruit is out of season, and especially when there is a scarcity of taro. The odour of these cakes is offensive in the extreme to an European; but a Samoan turns from a bit of English cheese with far more disgust than we do from his fermented breadfruit.

"A crop of breadfruit is sometimes shaken off the trees by a gale, before it is ripe, and occasionally taro plantations are destroyed by drought and caterpillars; but the people have wild yams in the bush, preserved breadfruit, cocoa-nuts, and fish to fall back upon; so that there is rarely, if ever, anything like a serious famine. A scarcity of food occasioned by any of the causes just named, they were in the habit of tracing to the wrath of one of their gods, called *O le Sa* (or, the Sacred One). The sun, storms, caterpillars, and all destructive insects were said to be his *au ao*, or, 'ministers of his, that do his pleasure,' who were commissioned to go forth and eat up the plantations of those with whom he was displeased. A Samoan, in describing the ravages of caterpillars, would have said of *Le Sa*: 'He spake, and caterpillars came, and that without number, and did eat up all the herbs in our land, and devoured the fruit of our ground.' In times of plenty, as well as of scarcity, they were in the habit of assembling with offerings of food, and poured out drink-offerings of *ava* to *Le Sa*, to propitiate his favour.

"CANNIBALISM.

"It has been questioned whether this savage custom ever prevailed in Samoa. During some of their wars, a body was occasionally cooked; but they affirm that, in such a case, it was always some one of the enemy who had been notorious for provocation or cruelty, and that eating a part of his body was considered the climax of hatred and revenge, and was not occasioned by the mere relish for human flesh, such as obtains throughout the Fiji, New Hebrides, and New Caledonian groups. In more remote heathen times,

however, they may have indulged this savage appetite. To speak of roasting him, is the very worst language that can be addressed to a Samoan. If applied to a chief of importance, he may raise war to avenge the insult. Sometimes a proud chief will get up and go out of the chapel in a rage, should a *native teacher* in his sermon speak of 'hell fire.' It is the custom, on the submission of one party to another, to bow down before their conquerors, each with a piece of fire-wood, and a bundle of leaves, such as are used in dressing a pig for the oven; as much as to say: 'Kill us and cook us, if you please.' Criminals, too, are sometimes bound hand to hand and foot to foot, along on a pole put between the hands and feet, carried and laid down before the parties they have injured, like a pig about to be killed and cooked. So deeply humiliating is this act considered, that the culprit who consents to degrade himself so far, is almost sure to be forgiven. It is not improbable, therefore, that in some remote period of their history, the Samoans were more familiar with the savage custom to which we refer, than in more recent times.

"COOKING.

"The Samoans have the mode of cooking with hot stones, which has been often described as prevailing in the South Sea Islands. Fifty or sixty stones, about the size of an orange, heated by kindling a fire under them, form, with the hot ashes, an ordinary oven. The taro, breadfruit, or yams, are laid among the stones, a thick covering of breadfruit and banana leaves is laid over all, and in about an hour all is well cooked. In the same oven they bake other things: such as fish, done up in leaves, and laid side by side with the taro, or other vegetables. Little bundles of taro leaves, too, mixed with the expressed juice of the cocoa-nut kernel, and some other dishes, of which cocoa-nut is generally the chief ingredient, are baked at the same time, and used as a relish, in the absence of animal food. Salt water is frequently mixed up with these dishes, which is the only form in which they use salt. They have no salt, and are not in the habit of preserving fish or pork, otherwise than by repeated cooking. In this way they keep pork for a week, and fish for three weeks or a month. However large,

they cook the entire pig at once; then, using a piece of split bamboo as a carving knife, cut it up and divide it among the different branches of the family. The duties of cooking devolve on the men; and all, even chiefs of the highest rank, consider it no disgrace to assist in the cooking-house occasionally.

"FORBIDDEN FOOD.

"Some birds and fishes were sacred to particular deities, and certain parties abstained from eating them. A man, for example, would not eat a fish which was supposed to be under the protection and care of his household god; but he would eat, without scruple, fish sacred to the gods of other families. The dog, and some kinds of fish and birds, were sacred to the greater deities—the *dii majorem gentium* of the Samoans; and of course all the people rigidly abstained from these things. For a man to kill and eat anything he considered to be under the special protection of his god, was supposed to be followed by his displeasure, in the sickness or death of himself or some member of the family. The same idea seems to have been a check on cannibalism, as there was a fear lest the god of the deceased would be avenged on those who might cook and eat the body.

"LIQUORS.

"The young cocoa-nut contains about a tumblerful of water, something resembling water sweetened with lump sugar, and very slightly acid. This is the ordinary beverage of the Samoans. A young cocoa-nut baked in the oven yields a pleasant hot draught, which is very grateful to an invalid. They have no fermented liquors; but they make an intoxicating draught from an infusion of the chewn root of the ava plant (*piper methysticum*). A bowl of this disgustingly prepared stuff is made and served out when a party of chiefs sit down to a meal. At their ordinary meals, few partake of it but the father or other senior members of the family. It is always taken before, and not after the meal. Among a formal party of chiefs, it is handed round in cocoa-nut-shell cups, with a good deal of ceremony. When a cup is filled, the name, or title rather, of the person for whom it is intended, is called out; the cup-bearer takes it to him; he receives it, drinks

it off, and returns the cup to be filled again, as the 'portion' of another chief. The most important chiefs have the first cups, and, following the order of rank, all have a draught. The liquor is much diluted; few drink to excess; and, upon the whole, the Samoans are, perhaps, among the most temperate ava drinkers in the South Sea. The old men consider that a little of it strengthens them and prolongs life; and often they have a cup the first thing in the morning. Foreign liquors have been introduced, but there is no demand for them yet among the natives; and long may they be preserved from the curse of drunkenness!

"MEALS.

"Like the ancient Hebrews, Greeks, and Romans, the Samoans have a meal about eleven A.M., and their principal meal in the evening. At the evening meal, every family is assembled; and men, women, and children all eat together. They have no tables, but seat themselves cross-legged round the circular house on mats. Each has his portion laid down before him on a breadfruit leaf; and thus they partake, in primitive style, without knife, fork, or spoon. Should any strangers be present, due respect is shown to them, as of old, by laying before them 'a worthy portion.' After the meal, water to wash is handed round.

"Formerly, the head of the family, in taking his cup of ava at the commencement of the evening meal, would pour out a little of it on the ground, as a drink-offering to the gods, and, all being silent, he would utter aloud the following prayer:—

"Here is ava for you, O gods! Look kindly towards this family: let it prosper and increase; and let us all be kept in health. Let our plantations be productive: let fruit grow; and may there be abundance of food for us, your creatures!

"Here is ava for you, our war gods! Let there be a strong and numerous people for you in this land.

"Here is ava for you, O sailing gods!* Do not come on shore at this place; but be pleased to depart along the ocean to some other land."

"It was also very common to pray with an offering of 'flaming fire,' just before the even-

"* Gods supposed to come in Tongan canoes and foreign vessels.

ing meal. Calling upon some one to blow up the fire and make it blaze, and begging all to be silent, a senior member of the family would pray aloud as follows:—

“ This light is for you, O king,* and gods superior and inferior! this light is for you all. Be propitious to this family: give life to all; and may your presence be prosperity. Let our children be blessed and multiplied. Remove far from us fines and sicknesses. Regard our poverty; and send us food to eat, and cloth to keep us warm. Keep away from us sitting gods; lest they come and cause disease and death. Protect this family by

“ * The principal god of the family.”

your presence; and may health and long life be given to us all.”

“ Among the rubbish of Samoan superstition, there was much to prepare the heathen mind for the pure and holy doctrines which the Christian Missionary came to make known — much calculated to facilitate his labours. To give thanks before meals, to unite in prayer, and to be quiet and orderly during religious services, did not seem at all strange or unnatural. Now, the evening meal is commenced by thanking the one living and true God for his goodness, and is generally followed by family worship, in conducting which, they praise God, read the Scriptures, and unite in prayer.”

MONDAY, MAY 19TH.

SACRAMENTAL SERVICES.

TREVOR CHAPEL.

Rev. J. J. FREEMAN presided. Addresses by the Revs. J. SPENCE, W. ROBERTS, and J. MORISON.

TRINITY CHAPEL, POPLAR.

Rev. Dr. ALEXANDER presided. Addresses by the Revs. G. SMITH, W. TARBOTTON, W. P. LYON, JOHN KENNEDY, and J. E. RICHARDS.

HANOVER CHAPEL, PROGHAM.

Rev. Dr. COLLYER presided. Addresses by the Revs. G. CLAYTON, J. BURNET, H. J. GAMBLE, G. ROGERS, J. S. PEARRELL, and H. ADDISCOTT.

TOTTENHAM COURT CHAPEL.

Rev. R. FLETCHER presided. Addresses by the Revs. J. WOODWARD, T. SMITH, J. DALGLISH, E. CORNWALL, and J. W. RICHARDSON.

KINGSLAND CHAPEL.

Rev. J. PRIDIE presided. Addresses by the Revs. T. AVELING, J. JEFFERSON, and C. DUKES.

ISLINGTON CHAPEL.

Rev. J. A. JAMES presided. Addresses by the Revs. B. S. HOLLIS and H. ALLON.

SCREY CHAPEL.

Hon. and Rev. B. W. NOEL presided. Ad-

dresses by the Revs. J. SHERMAN, S. Mc ALL, J. ROWLAND, A. TYLER, J. BODINGTON, J. BRANCH, and T. DAVIS.

FALCON SQUARE CHAPEL.

Rev. T. ADKINS presided. Addresses by the Revs. E. MANNERING, S. THODEY, R. HAMILTON, and W. SPENCER.

CRAYEN CHAPEL.

Rev. T. BINNEY presided. Addresses by the Revs. J. NUNN, J. C. HARRISON, E. PROUT, and J. L. POORE.

OLD GRAVEL-PIT CHAPEL, HOMERTON.

Rev. Dr. ARCHER presided. Addresses by the Revs. J. DAVIES, W. CAMPBELL, A. BUZACOTT, E. STALLYBRASS, and G. THOMSON.

ECCLESTON CHAPEL.

Rev. Dr. HARRIS presided. Addresses by the Revs. J. DAVIS, J. KENNEDY, T. GREENFIELD, Dr. HEWLETT, and S. MARTIN.

GREENWICH ROAD CHAPEL.

Rev. E. JONES presided. Addresses by the Revs. W. LUCY, G. VERRALL, G. ROSE, G. GOGERLY, S. NOBLE, and J. STEER.

SION CHAPEL.

Rev. JOHN ALEXANDER presided.

STOCKWELL CHAPEL.

Rev. JOHN KELLY presided.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—

Mrs. Mrs. Legge's Female School, Hong-Kong. To the Maberley Juvenile Missionary Working

Party, per Mrs. Phillips—For a Case of Useful and Fancy Articles. To Mrs. McNeil and Friends, Eight—For a Box of Cottons and Useful Articles.

- For Mrs. Young, Amoy. To Mrs. Luke and Friends—For a Box of Useful and Ornamental Work: To Friends at Leth, per Miss Sturrock—For a Box of Clothing and Useful Articles. To Miss Heudebourck, Hackney—For a Box of Clothing.
- For Rev. W. Muirhead, Shanghai. To Friends at Commercial street Chapel, Northampton—For a Box of Useful and Ornamental Articles.
- For Dr. Lockhart's Medical Mission. To Mrs. Charles and other Ladies—For a Box of Useful Articles.
- For the Tretyandrum Mission. To Friends at Sherborne—For Three Pounds for a Communion Service. To the Young Ladies of the Rev. J. Hyatt's Congregation, Gloucester—For some Useful Articles.
- For Mrs. Porter, Madras. To the Young Ladies of Miss Blyth's establishment, Clarence House, Richmond—For a Parcel of Useful and Ornamental Articles. To the Great George Street Ladies' Working Society, Liverpool—For a Case of Useful and Fancy Articles.
- For Mrs. Lewis, Nagercoil. To the Ladies' Missionary Working Association, Mayer's green Chapel, West Bromwich—For a Box of Clothing, &c.
- For Mrs. Porter, Cuddapah. To Mrs. Oughton, Poplar—For a Parcel of Fancy Articles.
- For Mrs. Whitehouse, Nagercoil. For a Parcel of Clothing and Useful Articles.
- For Rev. J. S. and Mrs. Wardlaw, Bellary. To the Ladies of the Nottingham Missionary Working Party—For a Box of Useful and Fancy Articles.
- For Rev. A. Corbold, Dewan. To Friends at Wallingford—For a Box of Useful Articles.
- For Fanny Pullen, in Mrs. Add's School. To Mrs. Chick's Bible Class, Bristol—For a Box of Useful Articles.
- For Rev. James Read, Kat River. To Mrs. Mc Neil and Friends in Elgin—For a Box of Clothing. To the Working Association at Paddington Chapel—For a Box and Parcel of Clothing and Useful Articles. To a Friend at the New Tabernacle—For a Parcel of Clothing. To the Dowager Lady Buxton—For a valuable Box of Clothing and Useful Articles. To the Rev. T. Wildbore and Friends, Falmouth—For a Box of Clothing and Useful Articles. To the Surrey Chapel Ladies' Working Association—For a Box of Clothing. To Mr. Louis Henry—For a Parcel of Clothing. To the Mile End New Town Sunday School—For a Parcel of Clothing. To Mrs. Metcalfe, Roxton—For a Parcel of Clothing. To Miss Bailey and Friends, of Dr. Raffles's Congregation, Liverpool—For a Box of Useful Articles of Clothing.
- For Rev. R. Moffat, Kuruman. To the Rev. John Ross and Friends, Woodbridge—For a Box of Clothing. To Miss Pritchett's Young Ladies' School—For a Parcel of Clothing.
- For Rev. N. Smith, Graham's Town. To Miss Hislop and Pupils, Ashstead Park, Epsom—For a Box of Clothing and Useful Articles.
- For Rev. G. Barker, Pierl. To Mrs. Barnes and a few Friends at Saffron Walden—For a Box of Drapery, &c.
- For the Native Teacher, "Gasehonie Moffat," Marmas. To Mr. S. McMillan and Friends, Moffat—For a Box of Clothing, &c.
- For Rev. R. Birt, King William's Town. To the Sunday School Children in connexion with the Independent Chapel, St. Albans—For a Parcel of Clothing.
- For Rev. J. H. Hughes, Demerara. To the Ladies connected with the Welsh Congregational Churches, Liverpool—For a Box of Checks, Calicoes, and other Useful Articles.
- For Rev. E. A. Wallbridge. To the Welsh House Juvenile Missionary Society—For a Case of Clothing and Useful Articles.
- For Rev. J. Andrews, Morant Bay. To Friends at the Old Meeting, Norwich—For a Box of Useful Articles. To the Norwood Juvenile Missionary Working Association—For a Box of Clothing and Useful Articles.
- For Schools in the West Indies. To Mr. Smithies, Holloway—For 400 copies of the "Band of Hope Review." To Friends at Hershham, per Miss Beil—For a Parcel of Clothing.
- For Rev. G. Gill. To J. S. Poultry Schools—For Two Boxes of School Materials.
- For Rev. W. Gill, Harrogate. To the Argyle Chapel Missionary Dorcas Society, Bath—For a Bundle of Clothing.
- For Rev. H. and Mrs. Nisbet, Savail. To the Ladies' Missionary Society in connexion with the Presbyterian Congregation, Oakville, Canada West—For a Box of Clothing and other Useful Articles. To the Missionary Sewing Society, Belgrave Chapel, Darwen, per Mrs. Potter—For a Case of Clothing, &c.
- For Rev. Henry Royle, Aitutaki. To the Ladies of the Coventry Missionary Clothing Society—For a Box of Children's Frocks. To the Ladies of the Missionary Working Party, Grosvenor Street Chapel, Manchester—For a Box of Clothing; and to the Juvenile Missionary Working Party—For a Parcel of Clothing. To the Young People of the Missionary Working Class, Coggeshall, per Mrs. Beard—For a Box of Clothing and Useful Articles.
- For Rev. T. Powell, Pago Pago. To the Castle-Gate Sabbath School Missionary Working Party, Nottingham—For Two Boxes of Clothing and Useful Articles.
- For Rev. A. W. Murray, Tutuila. To the Park Crescent Chapel Sunday School, Clapham—For a Parcel of Clothing. To the Children of the Atherstone British Day School, per Miss Campbell—For a Box of Clothing. To the Ladies' Working Society, Surrey Chapel—For a Box of Clothing. To the Juvenile Working Party, Chatham—For a Box of Clothing and Useful Articles.
- For Rev. Wm. and Mrs. Mills, Savail. To Friends at Stranraer—For Three Boxes of Clothing, Cutlery, &c. To the Ladies of George Street Chapel, Ryde—For a Box of Clothing.
- For Rev. G. and Mrs. Turner, Upolu. To Ladies at Andover and Salsbury, per Miss Dowling—For a Box of Clothing and Useful Articles. To Mrs. Bullen and Friends—For a Box and a Bundle of Clothing, &c.
- For Rev. W. Harbutt. To Mrs. Somervell and Ladies in Kendal—For a valuable Bale of Useful Articles. To Mr. Bailiff, and Friends in Dumfries—For a Box of Useful Articles.
- For Rev. J. P. Sunderland, Upolu. To the Ladies' Working Society in connexion with Union Street Chapel, Brighton—For a Box of Clothing and Useful Articles.
- For the Native Teacher, "Benjamin." To the Long Sutton Ladies' Working Party—For a Parcel of Clothing.
- For Rev. C. Pitman, Rarotonga. To the Sunday School Children in connexion with King Street Chapel, Portsea—For a Box of Clothing, &c.
- For Rev. A. and Mrs. Bazscott, Rarotonga. To Mrs. Steiner and Friends, Dartmouth—For a Parcel of Clothing. To Mrs. Dyer and Friends, South Molton—For a Parcel of Clothing. To Mrs. Clapson and Friends, Exmouth—For a Parcel of Clothing. To Rev. Wm. Gregory and Friends, Clifton—For a Box of Useful Articles. To the Young Ladies of Clarence House, Richmond—For a Parcel of Clothing. To the Juvenile Missionary Working Society, Ramsgate—For a Box of Clothing. To the Ladies of Rev. J. Barta's Congregation, Weston-super-Mare—For a Case of Clothing. To Mrs. Crane's Working Party, Finchley—For a Parcel of Useful Articles. To the Rev. W. B. Woodman—For a Copy of the "Imperial Dictionary," and a Parcel of other valuable

Books, for the Institution at Rarotonga. To the Teachers and Children of the Sunday School, Banbury—For Two American Clocks. To Mr. Walford's School, North Newton—For Two American Clocks. To Rev. Mr. Parker's Schools, Deddington and Hempden—For Two American Clocks.

For Rev. C. Hardie, Upolu. To Mrs. Marsh and Friends, Chester—For a Box and Parcel of Useful Articles.

To Mr. Alfred Bird, Birmingham—For a "Water Purifier" for the *John Williams*. To the Committee of the British and Foreign School Society—For various Cases of School Materials. To Mrs. Watson—For a Parcel of Clothing and Books. To Mr. W. Syckelmore, Maidstone—For Two Hundred Copies of his Edition of "Todd's Teacher and Lec-

tures." To Mr. S. R. Whitty, Axminster—For a Parcel of Books and Magazines. To Mrs. Bennett, Bath; To the Committee of St. Martin's Chapel Sabbath School, Chichester; To Mrs. May, Marlborough; To Mr. J. B. Pritchett, York; To Mr. W. Bennett, Bath; To S. Potter, Esq., Kennington; To Mrs. Smith, Brixton; To Miss ———, Torrington-square; To Mrs. E. Thomson, Hammersmith; To Mr. J. Harvey; To Mr. Orchard, Chichester; To T. H.; To Miss Hall, Bromley; To Mr. E. Claxton, Hoxton; To Mrs. Crowdon, Ardwick; To Mrs. J. R. Pimm, Deptford; To J. Moore, Esq.; To Mr. and Miss Smith, Waltham, near Great Grimsby—For Volumes and Numbers of the Evangelical Magazines, Christian Witness, Christian Penny Magazines, Annual Reports, and other Publications.

DEATH OF THE REV. ROBERT THOMSON.

THE mournful intelligence has just arrived of the death of the Rev. Robert Thomson, of Tahiti. Mr. T. left that Island in a vessel bound for Melbourne, in December last, in a very impaired state of health, and is reported to have died on the passage, on the 1st of the following month; but no particulars of the solemn event have been received.

ARRIVAL OF MISSIONARIES.

THE Rev. John Dalgliesh arrived in London, from Barbice, on the 8th of May.

The Rev. George Hall arrived at Kingston, Jamaica, on the 10th of May.

MISSIONARY CONTRIBUTIONS.

Anniversary Collections.

May, 1851.

	£	s.	d.
Scotch Church, Regent-square, Rev. Dr. Hamilton	21	6	6
Surry Chapel	147	0	9
Tabernacle	23	4	9
Exeter Hall	64	9	5
Finbury Chapel	22	4	0
Poultry Chapel	10	13	6
Missionary Communion.			
Sin Chapel	12	10	3
Orange-street	12	7	1
Falcon-square	6	9	6
Surry Chapel	32	8	6
Islington Chapel	28	16	0
Old Islington Pit	11	11	4
Stockwell	13	1	6
Kingland	9	16	6
Tottenham-court	9	0	0
Hanover Chapel, Fackham	10	2	6
Trevel Chapel, Brompton	19	8	8
Greenwich	5	16	8

	£	s.	d.
Eccleston Chapel	12	0	0
Trinity Chapel, Poplar	6	17	4
Collections, 18th May.			
Abney Chapel	35	8	2
Albany-road, Comberwell	6	5	6
Albany Chapel, Regent's Park	10	0	0
Barbican	18	10	10
Bethnal-green	13	1	1
Bishopsgate	8	4	6
Brixton	8	15	0
Clapham	50	10	5
Claydon's Chapel	15	0	0
Claydon's Chapel	17	4	10
Craven Chapel, (including £5 as a Thank Offering to God on behalf of the London Missionary Society)	53	7	3
Croydon	12	12	0
Deptford	9	0	0
Enfield	20	0	0
Enfield Highway	0	16	8
Falcon-square	28	7	0

	£	s.	d.
Fetter-lane	9	14	10
Finchley	16	17	8
Finbury Chapel	24	0	4
Greenwich, Maze-hill	12	0	0
Greenwich, Tabernacle	11	4	3
Hackney, St. Thomas-square	22	0	0
Old Grace Pit	4	3	0
Pembury Grove	14	13	0
Hampden	1	13	0
Haverstock Hill	11	11	5
Hollywell Mount	23	6	0
Islington Chapel	28	14	0
Union	53	6	0
Barnsbury	23	2	2
Kensington	30	12	0
Kingland	22	12	0
Levisham	5	0	0
Mabury Chapel	31	6	0
Mark's Gate	2	5	0
Marlborough Chapel	9	0	0
Old Kent-road	9	0	0
Mill End, Brunswick	2	10	0
Deptford	9	0	0
New Town	5	0	0
Latimer Chapel	9	7	0
John-street Jubilee-street	2	3	10

	£	s.	d.
New Broad-street	12	7	9
New-court	5	3	6
New Tottenham-court	12	2	0
Orange-street	29	0	0
Oxendon-street	10	14	1
Pauling	58	10	11
Poplar	30	0	0
Platow	5	1	6
Park-street Chapel	25	0	0
Camden Town	12	12	0
Robert-street	18	12	0
Spa Fields	15	4	1
Spa Chapel	11	16	2
Stepney	17	15	6
Stratford	10	0	0
Tabernacle	19	9	2
Tottenham-court-road	18	3	10
Tottenham-court	14	16	8
Union-street	7	6	0
Walhamstead	18	0	0
Well-street	13	0	0
Weymouth	64	7	6
Whitefield Chapel	10	8	8
Wormminster	21	17	8
Woolwich	8	17	4
York-road	21	5	2
Total	£1760	14	6

DEPARTURE OF THE "JOHN WILLIAMS."

THE equipment of the Missionary Ship being now complete, arrangements have been made for her leaving the Port of London on Tuesday the 15th inst., to proceed on her third voyage to the Islands of the Pacific.



JOHN RUSSELL, ESQ., F.R.S., F.R.A.S.,
MEMBER OF PARLIAMENT.

THE EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR AUGUST, 1851.

PROTESTANT TRUTH THE GLORY OF A NATION.

THE greatest honour which the Ruler of the world can bestow upon a people, and the richest treasure He can intrust to their care, is the Gospel of His grace—His written Word, unpolluted by human tradition—Protestant truth and Christianity: and the simplicity and spirituality of His worship correspondent thereto.

Were it needful to attempt any formal establishment of such a position as this, innumerable evidences might be adduced, from the value of the boon itself, from the opinions of the most eminent of mankind, from the experience of past ages, from the state of existing nations in the present day, and from the reiterated testimony of God's own Word. These all unite to confirm it. "For what nation," asked the ancient Lawgiver of Israel, "is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous, as all this law which I set before you this day?" "He hath not dealt so," responds the pious Psalmist, "with any nation: and as for His judgments, they have not known them. Praise ye the Lord."

What constitutes the true honour of
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a community, and the greatest treasure of a kingdom, has indeed been the subject of inquiry and discussion for many ages, and the theme of many a sagacious and enlightened mind. But few, with the light of the nineteenth century around them, the experience of past times to instruct them, and the actual state of nations at the present period, will venture to dispute our assertion, or set up a rival claim. Aristotle with all his knowledge, and Plato with all his sagacity, could they have lived in our day, and seen with our light, and been taught by the history of the past as we are, would have subscribed to this. Indeed Bacon, and Newton, and Boyle, (kindred minds,) have avowed it: and the principles of their immortal writings go to prove that pure, enlightened Christianity, is the only safe basis of states, and the security of their prosperity.

To what else can it be attributed that our own highly favoured land has attained that elevation amidst the nations of the earth which she at present enjoys? But a few centuries ago, emerging from the darkness and superstition of the middle ages, unnoticed and almost unknown among the nations of Europe, she was not only numbered with the least, but apparently not very

likely to rise, or at all to equal, much less to surpass, her illustrious compeers. France was swaying the sceptre of universal fame, and was recognized as "the grand nation," in every civilized land. Spain was great in the discovery of America, in the wealth she derived, and in the homage she exacted from the new world. Portugal was laying, as she thought, the foundation of another empire in India; and the States of Holland were spreading their commerce, and their power, to the hopeful "Cape," and towards the islands of the rising sun. Whilst England, at that time, within its own contracted bounds, was torn by intestine divisions, scarcely able to maintain its own, and seemed likely to become, what it almost offered itself to be, the prey of any successful invader who should attempt its shores. Providence, however, watched over this feeble land. It was preserved for nobler deeds and better things. The light of the Reformation arose. It settled on Britain. No nation, as such, welcomed its rays more cordially, or carried its principles so far. Monarch, ministers, and people, (from various causes,) were ripe for the glorious change, hailed its arrival, and, as if predisposed by an invisible power, yielded to its future developments and consequences. Wearied with the superstitions of Rome, impoverished by its insatiable covetousness, and disgusted by its enormous vices and cruelty, it cast off, once and for ever, its despotic sway, never again, we trust, whilst the sun of creation shines on its beauteous plains, to be subject to its power, or entangled again with its "yoke of bondage."

From that period the course of Britain's prosperity began. Relieved from the mighty pressure which (as in every land where Popery reigns) weighed it down to the earth, and bound its energies as with a nether millstone, it arose with an elastic spring to assert its freedom, to employ its resources,

and put forth its enterprise, in common with other lands. Providence, which rules over all, favoured its design. One step after another prospered. Adverse winds and rising waves were all made subservient to Britain's safety and welfare. And now this little speck in ocean, this island of the northern sea, gives laws to other lands, and governs, directly or indirectly, the largest portions of civilized mankind. Its colonies encircle the globe. Its commerce is extended to every shore. Its laws are transfused into the codes of other nations. Its constitution is the admired of the whole earth. Its language is becoming known in every land: and its people are found residents and occupants in every zone. To its justice the tribes of India look for redress. To its principles of freedom the slaves of every clime look with hope. To its benevolence the wretched and destitute of all lands are accustomed to turn. We have peace within our borders; plenty in our streets; safety in our homes. We have religion in our sanctuaries; the Bible in our houses; worship on our Sabbaths; and privileges and immunities, both civil and sacred, unknown to other people. Whilst, above all, and as the crowning honour of all, from us, as from a centre and source, the gospel of the grace of God is taking its course to distant lands: the river of the water of life is flowing through other climes; and the oracles of the one living and true Jehovah are being translated and diffused in almost every human tongue.

Now what we wish to be especially observed at the present time, and pondered with the deepest attention, is, that *this unparalleled course of human prosperity is to be dated from, and identified with, the progress of Protestant truth and worship among us.* It began with it. It advanced along a parallel line, and in similar degrees. As the one rose, so did the other: and

when the one was depressed, so also was the other. Invariably, from the beginning, just in proportion to the prosperity of the one, has been the prosperity of the other. Just as the sovereign and the subject agreed to do honour to Protestant truth and worship, has been the prosperity of the British Isles. This we think is a lesson, legibly inscribed upon, and distinctly taught by, all the records of the past. And now, as the genius of history becomes cleared in its vision from the mists of prejudice and bigotry, does this truth shine out in unusual lustre. In comparison with her sister, and even with her father, was Elizabeth a Protestant princess, and in proportion did her kingdom flourish. Cromwell, though not a king, was undoubtedly a ruler, and the most Protestant one England ever saw; and in his days it is admitted England obtained a name and a greatness in Europe, unknown before. The third William, of glorious memory, whom the Prince Consort of our illustrious Queen has, on a recent occasion, justly designated "the greatest sovereign this country has to boast of," beheld the prosperity of the realm as based upon these principles which placed himself and Mary on the throne. Whilst in later days, when the three Georges reigned, and as the principles of Protestant truth and liberty prevailed, have the British Isles advanced in the ascending scale to the proud pre-eminence and just distinction which they have now attained. We are not speaking of the peculiar manner in which those principles have always been developed or advocated: nor are we called upon to justify all the modes which their manifestation has assumed: but this we affirm, and without fear of contradiction, that just in proportion as Protestant principles have been revered, in opposition to those of Popery, and just in proportion as Protestant truth and worship have been embraced and loved by both sovereign and subject,

rulers and people, so in proportion has Britain been free from those calamities which have afflicted other people, and renowned for that "righteousness" and its attendant fruits, which "exalt a nation." "Verily there is a God that judgeth in the earth." "He putteth down one, and setteth up another." He has a regard to His truth in the world. "Them that honour me I will honour," is as much the law of his government towards nations as towards individuals. Nor was there a more important truth ever enunciated than that nations, as such, are punished or rewarded in the present world: individuals hereafter.

To what other cause, or combination of causes whatever, instrumentally and under God, can be attributed that happy state of things, which in these lands we at present enjoy? A little reflection will show, that whatever other causes can be named, as tributary to this effect, they may all be fairly ascribed to the influence of the Protestant Reformation, and the continued prevalence of its truth and sentiment among us. Talk we of the greatness and renown of our statesmen, of the justice and comprehension of our laws, of the impartiality and excellence of their administration? It was the influence of Protestant principles, founded as they are on the eternal Word of God, that made them what they were, and that still gives to British legislation and its execution, all the superiority and value they display. Refer we to the extent and enterprise of British commerce and its commanding intercourse with the nations of the earth? It is to the energy and sagacity inspired by the principles of the Reformation, grafted on the native enterprise of the Anglo-Saxon character that it is to be ascribed. Or do we boast, and think with complacency, of our poets and orators, our philosophers and scholars, our historians and logicians? Where had they all been but for the light which rose upon the world when Luther

lived, and Erasmus wrote, and Calvin and Melancthon poured forth on Europe their fervid strains. "Honour to whom honour is due." Wickliffe and Latimer, Knox and Tindal, Hooper and Jewel, *et alii hujusmodi*, were the men that laid the foundation of England's fame, and made her in arts, science, and legislation, as well as religion, what she now is. Their works praise them in the gates. Their immortal principles were the seed of all our prosperity: and never, whilst the glory of England remains, will these principles be obscured. Should it decline, it will be because those principles are forgotten; because we have been recreant from them; because we have lost sight of the granite rock, on which was built the superstructure of all our social and national prosperity, and have attempted to place, in legislation, economics, and religion, wood, hay, and stubble, or "sand" in its stead.

We have not referred more at length to the enlightened and Christian theology of Britain, in whose language, and in the productions of whose sons, are treatises of divinity the most in accordance with the Word of God of any that were ever produced by the uninspired mind, or, probably, ever will be; and which, indeed, constitutes her richest treasure and glory, because this would furnish matter for a separate article, and fill a volume; and because, moreover, it is in itself, as arising out of, and identified with the Reformation, the cause and source of all the other distinctions and honours of our native land. It was the planting of the "Tree of Life" in our isle, whose "leaves are for the healing of the nations," and its growth among us, that has produced all the fruits of righteousness, peace, and abundance, which, among the kingdoms of the earth, we now enjoy. Whilst this continues to thrive and flourish, free from the rationalisms of Germany on the one hand, and from the superstitions of Rome on the other, shall

we continue to prosper. Its "saving health" will be diffused throughout our borders. "God, even our own God will bless us." And with humble gratitude may we take up the language of ancient Judah and say, "The Lord of hosts is with us: the God of Israel is our refuge."

Let the reflections which such facts as these, at which we have thus but hastily glanced, are adapted to awaken in our minds, be cherished and pursued by us, and followed by all the practical results to which they tend. They are instructive and salutary, and will prove eminently beneficial. We can never too highly value the principles of our glorious Reformation for all the subordinate benefits they have afforded. Independently of their connection with, and relation to our spiritual and eternal interests, they have scattered blessings on our path, and ministered to the welfare of our earthly lot a thousand fold. All that characterises the British isles and British homes, that distinguishes them from other lands, and endears them to all who know them, has arisen from the mercy of God, and the dispensations of his providence towards us, in the overthrow of the popish power, temporal and spiritual, within these realms. All was darkness, bondage, and deterioration before. Since then, all has been light, freedom, and progress, to the present time. Nor will that onward course be stayed, unless unhappily the dark shadow of the "man of sin" be cast over us again, and his sway be readmitted over our isle. All the evils which afflict the nations of the Continent at the present time, or have afflicted them in days that are past, may be fairly ascribed to the ascendancy of Rome and its superstitions among them. Destroy these, and they would rise, and be in health, and prosper, and wasting and destruction would be known no more within their borders. Only in preservation from them are we secure: and only as we lift up a barrier against

their progress and corruptions, will all that is dear to us as Britons and as Christians be perpetuated. "No peace with Rome," must be our watchword and our cry. Not on weapons of a carnal warfare must our chief reliance be placed, but on those which are moral, spiritual, and ethereal, and which are "mighty through God to the pulling

down of strong holds." With these in our hands, and the love of truth in our hearts, let us gird ourselves to the conflict afresh, and faint not, till the conquest be won, and the liberties, immunities, and privileges of Britain be secured to the latest generation.

M. C.

THE BEAUTY OF CHRISTIAN LOVE.

"How fair is holy love!

Love which emanates from heaven, and reflects

Its sun-like brightness. An angel's face
Beams not with light so pure and radiant,
As that which love emits."

Sacred Musings.

THE spirit of love—pure and elevated love—is peculiarly regarded and inculcated by Christianity. It is, indeed, its distinctive feature—its characteristic and prominent charm. It is unfolded in all its doctrines, and embodied in all its precepts. It is breathed in all its invitations—lives in all its encouragements, and attracts and fascinates in all "its exceedingly great and precious promises." The true, unsophisticated temper of the gospel is, assuredly, nothing but one of love—love frank, diffusive, fraternal, and constant in its manifestations. Christianity requires that there be no distance between friend and friend—no coldness—no jealousy—much more no asperity—no estrangement of feeling between one disciple of Christ and another. If they are connected with different Christian bodies, not being able to see eye to eye—*perfectly* to correspond in their religious views—they must not "fall out by the way"—not express opposition—but quietly and intelligently "agree to differ"—and not only so, but, as "heirs of the grace of life," they must "bear one another's burdens," and walk together in love. Those who are redeemed

by the blood of the Lamb, and regenerated by the grace of the Saviour, as "the elect of God, holy and beloved, are to put away all bitterness and wrath, and anger, and clamour, and evil-speaking, with all malice." They are to "be kind one to another, tender-hearted, forgiving one another, even as God, *for Christ's sake*, has forgiven them." Eph. iv. 31, 32. What can be more palpably the spirit of the Christian religion, than that which the apostle here inculcates, with so much simplicity and tenderness; and what obligation more plainly devolves on the followers of Jesus Christ, in all the sections of the Christian church to discharge, than that which Paul so sweetly recommends—"Be kindly affectioned one towards another with brotherly love, in honour preferring one another." Rom. xii. 10.

And how *truly beautiful* is Christian love when it is appropriately and uniformly exemplified! There is a beauty associated with its development which is obvious to all. There is a charm, an exquisite, an ineffable charm, invariably connected with it, which fixes the gaze, and awakens the admiration of every enlightened and devout beholder.

By *Christian* love, we specifically mean that love which the religion of the New Testament—the religion of the cross of Christ—when applied with Divine power to the heart, in every instance, induces and maintains; that love which renovates and ennobles the

entire character. We may term it the costliest robe which the disciple of the Redeemer can wear, and the brightest gem studding his crown.

How superior is it to the *love of the world*!—that love which is complimentary, selfish, uncertain, capricious, baseless, on which we can place no reliance whatever. How superior is it to that love which is *dissociated from Christianity*! in which we cannot confide, in which, though it may be interesting in its character, and ardent in its expressions, we cannot unequivocally rejoice, for little things may arise, a little contrariety of circumstances may occur, and love may not only cool down, but be most seriously affected. How often does it evaporate! it is not only extinguished, but turned into fixed and malignant hatred.

The *beauty* of Christian love consists in this:—

I. It is *enlightened* love. It is not, under any circumstances, an ignorant, a blind attachment, without light to illumine and direct; without knowledge of principles, character, or worth. It is, in all cases, where properly unfolded, the result of knowledge, the knowledge of Christ Jesus, and it is maintained and fed by that knowledge. It springs, on the one hand, from the illuminating influences of the Holy Spirit, pouring light into the mind, and teaching it to think and discriminate aright; and, on the other, from a clear and correct acquaintance with the character and excellences of those to whom it is attached and devoted. Christian love, therefore, is no ignorant emotion—no blind impulse or affection. It can always “give a reason” why it is developed, and why it is directed towards some particular object or objects. It lives in the light—it is ever surrounded by a luminous atmosphere—the light of knowledge, of truth, and of heaven always guides it, chastens it, impels it, and hence its true beauty is seen, and vividly unfolded. Christian love, as has been finely observed,

can only live and grow in the sunshine of truth.

The beauty of Christian love is apparent from this circumstance,—

II. It is *generous* love. It is not that cold and calculating emotion which weighs and nicely balances everything to answer its own sinister ends. It is very different from that selfish feeling so commonly cherished, and which only seeks its own aggrandisement and the accomplishment of its own purposes. It is not unwilling to make sacrifices, even those which are costly and important. It is not an attachment which only asks the question, “How may my love be rendered the *least troublesome or inexpensive*?” There is a fine expansiveness about it which rivets the attention, and excites the deepest interest. There is a largeness of heart, of purpose, of endeavour, marking Christian love, which is beautiful to observe, and most beneficial to contemplate. There is often a disinterestedness exhibited by it which prompts and enables it to make great sacrifices, to realise painful privations, to encounter formidable difficulties, to weather the fiercest storms, to contend against the most vigorous adversaries, if it can only benefit those who are the objects of its regard. This is how true Christian love is known—this is the way in which it is exemplified—and this is the manner in which its beauty and power are unfolded. And, we ask, can anything be more engaging than the development of so generous an affection, one prepared to discharge any duty, to bear any burden, to make any sacrifice, to endure any loss, to secure the happiness and prosperity of those in whom it takes the liveliest interest, and to whom it clings with the utmost tenacity, viewing them as the friends of the Redeemer, as valued and honoured brethren in Christ Jesus?

The beauty of Christian love consists in this:—

III. It is love which springs from

the love of Christ, and which, indeed, is accordant with it.

The love of Christ Jesus, the sinner's Friend, and the sinner's Redeemer, has induced, has begotten, this love. Without the Saviour's love to the soul, the love to which we are referring would never have been displayed, never kindled. The love of Christ at Bethlehem has inspired this love. The love of Christ at Gethsemane has increased this love. The love of Christ at Calvary has fanned this love. The love of Christ on Mount Olivet, when he ascended to glory, has augmented this love. The love of Christ in the Celestial Temple, continually pitying, remembering, and warmly interceding on behalf of his people, is continually deepening this love. And, while the love of Christ has induced this love, it is, also, correspondent with that love—not, of course, in its degree, but in its nature and properties. There is a beautiful similarity between the love of Christ to his people, and the attachment of his people towards each other; and this must be the case, if the principles and spirit of his Word are carried out, because He has enjoined it on them. "This is my commandment, that ye love one another as I have loved you." John xv. 12.

There is to be a likeness between the Saviour's regards to his people, and his people's regards to one another. It must be marked, in some degree, however faint the imitation, by similar purity, freeness, strength, elevation, generosity. It must emanate from the same principles—be distinguished by the same characteristics—regard the accomplishment of the same great ends. Is not this, in the highest sense, beautiful? Is there not the most fascinating charm connected with the development of such a temper? Is there not a hale of mild and celestial glory thrown around it?

Christian love is pre-eminently beautiful, because,

IV. It is akin to the love of heaven.

The air of that country is that of love. The anthems celebrated in that land are those of love. The society to be met with in that happy region is the society of love—love unbroken and eternal. The enjoyments realised in the paradise above are those springing from love, pure and perfected love. The engagements which occupy the mind, awaken and concentrate its powers in their beatified condition, are all identified with love—love prompting every employment, mingling with, and hallowing the performance of every duty. The beauty, the crown, the glory, of the land of immortality, the abode of the righteous—"the sunny kingdom" of "the saints in light," is love—love, nothing but love. And *what* love? How pure in its character! How benign in its aspect! How delightful in its expressions! How happy and uniform in its development! How sublime and holy in its issues! Now, we affirm, with the Word of God before us, and the spirit and employment of the heavenly country there so vividly portrayed, that the love of the real disciples of the Lord Jesus towards each other is consonant with the love of heaven. There is a resemblance; and, unquestionably, there must be; for how true it is, that

"The saints below, and those above,
But one communion make;
All join in Christ their living Head,
And of His grace partake."

We are painfully aware that the love of believers towards each other now, but faintly corresponds with the love of the glorified towards one another, and their Lord; still, there is a correspondence. It is imperfect in its character and degree—faint, defective, and broken in its manifestations. In the best of men, under the most favoured and happy circumstances, there is, frequently, by no means a pleasing development; it is marked by many variations, infirmities, and impediments; it is often

clouded, narrowed, distorted, deformed ; it frequently wants fulness, expansiveness, and elevation—still, after making every concession, and recurring to every drawback, there is a resemblance between the love of believers in Christ Jesus towards each other now, to that which they will mutually cherish in heaven, and cultivate to all eternity. In the character exemplified—in the spirit breathed—in the aims regarded, by this love, it must be the same unfolded by the church on earth, as will be for ever exhibited by the church triumphant in heaven. Hence, the peculiar beauty of Christian love where it is possessed, devoutly and habitually cultivated. Who would not have the spirit of

“ Heaven glowing within him?”

The beauty of Christian love is associated with this circumstance—

V. It is *permanent* in its exercise. It varies, necessarily, in its degree, and manifestation ; still, when it is genuine, it is *always developed*. It is not fitful or capricious, like a wayward child—soon pleased, and soon offended. It is not evanescent, like the flash of summer's lightning, illuminating the whole of the surrounding scenery, by its strong, yet momentary radiance. True love—that which Christianity induces—*endures*. It is an abiding principle. Indeed, it cannot die. It is immortal. It is love which “ many waters cannot quench”—which the fiercest fires cannot extinguish, which the greatest sufferings cannot diminish, which the most brutal persecutions cannot annihilate.

Christian love springs from principle, and principle of the noblest order ; therefore, it must be permanent.

It regards character, moral excellence, the *truly beautiful* of character, and, consequently, must endure.

It is in unison with the love of Christ, therefore, must abide. It pays supreme deference to the commands of the Son of God in the New Testament, and, on

this ground, must be constant in its exercise.

It will regard a Christian brother at all times, in all places, under all circumstances. It will aid him in poverty, rejoice with him in prosperity, visit him in health, not neglect him in sickness, succour him in weakness, comfort him in sorrow, accompany him through life, beam upon him in old age, cheer him in the dark valley, and assure him that he will have a larger, a richer blessing throughout eternity. Now, we inquire, is not this exquisitely beautiful? Does it not unfold the Divinity of the gospel? Does it not stamp a marked impress, as well as peculiar loveliness on the Christian character? Does it not recommend the religion of the New Testament? Does it not show that the opposition of infidels to Christianity is most ignorant, unjust, absurd? Does it not glorify the Author of our religion, and when developed, consistently and uniformly, by the friends of Christ, must be instrumental in extending His kingdom, and multiplying the number of his subjects?

Dear readers, *admire* the *spirit* of Christian love. There is no temper which will bear comparison with it. No disposition is so attractive—so benign, in every sense, so deserving of your high esteem ; and, indeed, of the strongest feelings of admiration.

Appreciate the *Divine excellence* of Christianity in recommending and inducing this temper. No religion, but that of Christ, has done this. It is not characteristic of man, nor of man's philosophy, to inculcate the spirit to which we have been referring. Indeed, the temper, the maxims, the morals, of men, without Christianity—without its light, its principles, its spirit—is directly the reverse. Are not those rules golden, incomparable, divine?—“ Bear ye one another's burdens, and so fulfil the law of Christ.” “ Be ye followers,” imitators, “ of God, as dear children,

and walk in love, as Christ also hath loved us." "By love serve one another."

Let us cherish the *deepest regret* that we have *so little* of the temper of Christian love displayed—so little of it unfolded by avowed disciples in the family—so little exemplified in the church—so little exhibited before the world. Nothing is more deeply, more bitterly to be lamented, than the partial, the comparatively trifling development, by numbers of professing Christians, at the present period, of the true spirit of holy love. Such love, for example, as Paul manifested, when he exclaimed: "For God is my record"—witness—"how greatly I long after you all in the bowels of Jesus Christ." Phil. i. 8. Or that temper which Peter recommends, when he exhorts: "Finally, be ye all of one mind—having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." 1 Peter iii. 8, 9. Or that fine spirit to which John persuades, when he writes: "My little children, let us not love in word, neither in tongue, but in deed and in truth." "Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love." 1 John iii. 18; iv. 7, 8.

The perpetual exhibition of such a temper as this, by all the avowed friends of the Redeemer, would *renovate* the Church, and *regenerate* the world.

In perusing, with increased pleasure, again and again, the charming biography of the estimable Samuel Pearce, by Andrew Fuller, who does not perceive that holy, ardent, seraphic love, glowed brightly in his heart—and that it was the governing, the master-princi-

ple, beautifying and regulating all his arrangements and actions. His biographer remarks of him: "It is not enough to say, of this affectionate spirit, that it formed a prominent feature in his character; it was rather the *life-blood* that animated the whole system. He seemed, as one of his friends observed, to be *baptized* in it. It was holy love, that gave the tone to his general deportment; as a son, a subject, a neighbour, a Christian, a minister, a pastor, a friend, a husband, and a father, he was manifestly governed by this principle; and this it was that produced in him that lovely uniformity of character, which constitutes the *true beauty* of holiness."

This is the Christian love we want everywhere; this is the spirit we earnestly desire to see everywhere cherished. It would chasten all—hallow all—sweeten all—regulate all—ennoble all. It would be our fairest, our richest robe—infinately more costly than the imperial purple. It would be the brightest gem in our crown, sparkling with celestial beauty—with divine lustre. Where is the avowed disciple of the Lord Jesus, who ought not to wish to be arrayed in this robe—and to wear this crown? Where is his true beauty without them? In a word, where is *his religion* without them? All religion, without this love, be it ever remembered, though decked as a living body, is but *a corpse*.

Christians, Christians!—Ministers, ministers!—Teachers of the young everywhere!—breathe more of the spirit of holy love; that will ever be your greatest recommendation, and most fascinating charm.

"Love is the golden chain that binds
The happy souls above,
And he's an heir of heaven who finds
His bosom glow with love."

T. W.

July 2.

DEAD FLIES.

ECC. x. 1.

Selected from Dr. James Hamilton's Royal Preacher.

THE people of Palestine dealt largely in aromatic oils, and it was the chief business of their apothecaries to prepare them. A little thing was enough to spoil them. Although the vase were alabaster, and although the most exquisite perfumes were dissolved in the limpid olive, a dead fly could change the whole into a pestilent odour.

And so, says the Royal Moralist, a character may be carefully confectioned. You may attend to all the rules of wisdom and self-government which I have now laid down; but if you retain a single infirmity it will ruin the whole. Like the decomposing influence of that dead fly, it will injure all the rest and destroy the reputation which you otherwise merit.

The principle is especially applicable to a Christian profession; and the best use we can make of it is to exemplify it in some of those flaws and failings which destroy the attraction and impressiveness of men truly devout and God-fearing. Our instances must be taken almost at random; for, like their Egyptian prototypes, these flies are too many to be counted.

Rudeness.—Some good men are blunt in their feelings, and rough in their manners; and they apologise for their coarseness by calling it honesty, downrightness, plainness of speech. They quote in self-defence the sharp words, and shaggy mien of Elijah and John the Baptist, and, as affectation, they sneer at the soft address and mild manners of gentler men. Now, it is very true that there is a certain strength of character, and impetuosity of feeling, and a sturdy vehemence of principle, to which it is more difficult to prescribe the rules of Christian courtesy, than to more weak and pliant natures. It is very possible that Latimer in his blunt-

ness, and Knox in his erect and iron severity, and Luther in the magnificent explosions of his far-sounding indignation, may have been nobler natures, and fuller of the grace of God, than the supple courtiers whose sensibilities they so rudely shattered. But it does not follow that men who have not got their warfare to wage are entitled to use their weapons. Nor does it even follow that their warfare would have been less successful had they wielded no such weapons. The question, however, is not between two rival graces,—between integrity on the one side, and affability on the other; but the question is, Are these two compatible? Can they co-exist? Is it possible for a man to be explicit, and open, and honest, and, withal, courteous and considerate of the feelings of others? Is it possible to add to fervour and fidelity, suavity, and urbanity, and brotherly kindness? The question has already been answered, for the actual union of these things has already been exhibited. Without referring to Nathan's interview with David, where truth and tenderness triumph together; on Paul's remonstrances to his brethren, in which a melting heart is the vehicle of each needful reproof, we need only revert to the great Example itself. In the Epistles to the Asiatic Churches, each begins with commendation, wherever there was anything that could be commended. With the magnanimity which remembers past services in the midst of present injury, and which would rather notice good than complain of evil, each message, so far as there was material for it, is ushered in by a word of eulogy, and weight is added to the subsequent admonition by the preface of kindness.* And it was the same while the Lord

* Fuller on the Apocalypse, p. 16.

Jesus was on earth. His tender love was the keen edge of his reproofs, and his unquestionable love infused solemnity into every warning. There never was one more faithful than the Son of God, but there never was one more considerate. And just as rudeness is not essential to honesty, so neither is roughness essential to strength of character. The Christian should have a strong character; he should be a man of remarkable decision; he should start back from temptation as from a bursting bomb. And he should be a man of inflexible purpose. When once he knows his Lord's will, he should go through with it, ay, through fire and water with it. But this he may do without renouncing the meekness and the gentleness which were in Christ. He may have zeal without pugnacity, determination without obstinacy. He should distinguish between the ferocity of the animal and the courage of the Christian. And whether he makes the distinction or not, the world will make it. The world looks for the same benevolence of conscious strength in a follower of the Lamb of God; and, however rude its own conduct, it expects that the Christian himself will be courteous.

Irritability.—One of the most obvious and impressive features in the Saviour's character was his meekness. In a patience which ingenious or sudden provocation could not upset; in a magnanimity which insult could not ruffle; in a gentleness from which no folly could extract an unadvised word, men saw what they could scarcely understand, but that which made men marvel. Though disciples were strangely dull, He never lost temper with them; though Judas was very dishonest, He did not bring any railing accusation against him; though Philip had been so long time with him, and had not understood Him, He did not dismiss him from his company. When Peter denied Him, it was not a frown that

withered him, but a glance of affection that melted him. And so with His enemies; it was not by lightning from heaven, but by love from His pierced heart, that He subdued them. But many Christians lack this beauty of their Master's holiness; they are affected with evil tempers, they cannot rule their spirits, or rather, they do not try. Some indulge occasional fits of anger; and others are haunted by habitual, daily, life-long fretfulness. The one sort is generally calm and pellucid as an Alpine lake, but on some special provocation is tossed up into a magnificent tempest; the other is like the Bosphorus, in a continual stir, and even when not a breath is moving, by the contrariety of its internal currents vexing itself into a ceaseless whirl and eddy. The one is Hecla—for long intervals silent as a granite peak, and suffering the snow-flakes to fall on its cold crater, till you forget that it is a burning mountain; and then, on some sudden and unlooked-for disturbance, hurling the hellow mine into the clouds, and pouring forth in one noisy night the stifled mischief of many a year. The other is Stromboli, a perpetual volcano, seldom indulging in any disastrous eruption; but muttering and quaking, steaming and hissing night and day, in a way which makes strangers nervous; and ever and anon spinning through the air a red-hot rock, or a spirt of molten metal, to remind the heedless natives of their angry neighbour. But either form, the paroxysmal fury, and the perennial fretfulness, is inconsistent with the wisdom from above, which is peaceable, gentle, easy to be entreated. Worldly men can perceive the inconsistency, but instead of ascribing it to its proper causes, they are more likely to attribute it to the insufficiency of the gospel; and even the more willing sort of worldlings, those who have some predisposition in favour of the truth, are very apt to be shocked and driven off by the unhal-

lowed ebullitions of religious men. Suppose such an individual, with his attention newly awakened to the great salvation—with his mind impressed by some scriptural delineation of regenerate character; his ear, it may be, still charmed with a glowing description of the gospel's magic power, making wolfish men so lamb-like, and leading the weaned child to play on the cockatrice den; suppose such a man in the way of business, or kindness, or spiritual inquiry, to approach a stranger of Christian renown, and accosting him in full persuasion of his Christian character, prepared for a cordial welcome, a patient hearing at the least,—but alas! coming in at some unpropitious moment, he is greeted with a shout of impatience, or annihilated by a flash from his lowering countenance,—why, it is like putting your hand into the nest of the turtle-dove, and drawing it out, with a long slimy serpent dangling in warty folds, and holding on by its fiery fangs. There is horror in the disappointment, as well as anguish in the bite; and the frightful association cannot easily be forgotten.

Akin to these infirmities of temper, are some other inconsistencies as inconvenient to their Christian brethren as they are likely to stumble a scoffing world. Some professors are so whimsical and impracticable, that it needs continual stratagem to enlist them in any labour of usefulness, and after they are once fairly engaged in it, nothing but perpetual watchfulness and the most tender management can keep them in it. In all your dealings with them, like a man walking over a galvanic pavement, you tread uneasily, wondering when the next shock is to come off, and every moment expecting some paradox to spring under your feet. In the Christian societies of which they are members, they constitute non-conformable materials of which it is difficult to dispose. They are irregular solids, for which it is not easy to

find a place in rearing the temple. They are the polyhedrons of the church, each punctilio of their own forming a several face, and making it a hard problem to fix them where they will not mar the structure. Apostolical magnanimity they deem subserviency or sinful connivance; and simultaneous movements or Christian co-operation they deem lawful only when all conform to them. Like those individuals whose bodies are non-conductors, and who can stop an electric current after it has travelled through a mile of other men, sectarian professors are so positively charged with their own peculiarities, that the influence which has been transmitted through connecting myriads, stops short as soon as it reaches them.

Selfishness.—The world respects self-denial in the Christian; and with reason, for of all men he can best afford it, and by his profession he is committed to it. You are on a journey, and because you have been distributing tracts or reading the Bible, or have made some pious observations, your fellow-travellers set you down for a Christian. By and by one of your companions makes a civil remark, but not being in a mood for talking, you turn him off with a short answer. A delicate passenger would like your side of the carriage, but you wish to see the country, or prefer the cooler side; so you make no movement, but allow your neighbour to change places with the invalid. And at last an accident occurs which will detain you an hour beyond the usual time; so you lose all patience, and fret, and scold, and talk of hiring post-chaises,—while some good-humoured or philosophic wayfarer sits quiet in the corner, or gets out, and looks leisurely on till the misfortune is mended, and then resumes his journey, having lost nothing but his time, while you have lost both your time and your temper. In such a case it would be better that you had left the tracts and

the Bible at home, for your inconsistency is likely to do more evil, than your direct efforts are likely to do good. As a worldly man you would have been entitled to indulge your own indolence, your own convenience, or your own impatience as much as you pleased; but if you really are a disciple of Christ, you owed to Him to "deny yourself."

The subject is uninviting, and time would fail did we speak of the parsimony, the indolence, the egotism, the want of intelligence, the want of taste, by which many excellent characters are marred, and by which the glory of the gospel is often compromised. We would not be accusers of the brethren. We only suggest a subject for self-examination, and we indicate an object to which the Church's energy might be advantageously directed. We fear that we have failed to cultivate the things honest, lovely, and of good report, and that we have sometimes allowed ourselves to be excelled by worldly men in those beauties of character which, although subordinate, are not insignificant. Attention to the wants of others, care for their welfare, and consideration of their feelings, are scriptural graces for which all Christians ought to be conspicuous. Christianity allows us to forget our own wants, but it does not permit us to forget the necessities of our brethren. It requires us to be careless of our own ease, but it forbids us to overlook the comfort and convenience of other people. Of this the Lord Jesus was Himself the pattern. He was sometimes an hungered, but in that case he wrought no miracle. But when the multitude had long fasted, He created bread to supply them, rather than send them away fainting. And though his great errand was to save his people from their sins, none ever saved so many from their sorrows. And in this his disciples should resemble Him. Although they know that the soul is better worth than the body, and the interests of eternity more precious than those of

time, they also know that it is after these things that the Gentiles seek; and, therefore, if they would win the Gentiles, they must attend to their personal wants, and temporal comforts. Nay, more, as a system of universal amelioration, Christianity demands our efforts for the outward weal of our worldly neighbours, and our delicate attention to the minutest comfort of our Christian brethren. It was on this principle that, seeking the salvation of his peasant-parishioners, Oberlin felt that he was not going out of his way as an evangelist, when he opened a school for children, wild as their own rock-goats; when he taught the older people many humble but useful arts hitherto unknown in the Ban-de-la-Roche; when he set them to the planting of trees, and clearing roads; when he established an agricultural society, and published a calendar, divested of the astrological falsehoods with which their almanacs were wont to abound. Oberlin's Christianity would have prompted these humane and beneficial actions, even though no ulterior good had accrued from them; but first in the love of those villagers, and then in their conversion to God, he had his abundant reward. And it was on the same principle that the apostolic Williams, brimfull of sense and kindness, came down like a *cornucopia* on his South-Sea Islanders, and startling them with the prodigies of civilization, and enriching them with its inventions, at once conveyed an idea of the beautiful spirit of the Gospel, and conciliated their affection to its messengers. And it was on the same principle that the benignant Wilberforce,—himself the best "practical view of Christianity,"—was so studious of the feelings, and so accommodating to the wishes of his worldly friends,—so abounded in those considerate attentions to the humble acquaintance, which only a delicate mind could imagine, and a dexterous skill could execute,—and could subject himself to all sorts of

inconvenience in order to "carry a ray of gladness from the social circle into the sick man's cottage;" or to temper with his own diffusive gladness the bitterness of some humble disciple. No disciple can resemble his Lord, who does not maintain this benignant bearing to all around him. Grace was infused into the lips of Jesus. None in the guise of humanity was ever conscious of such power within; none ever gave outlet to inherent power in milder exhortations. His gentleness made him great; and so engaging was his aspect, so compassionate his mien, that frail mortality could lay its head securely on his bosom, though a *Shekinah* slept within. Believers should in this resemble Jesus. They should be

mild and accessible, and, like the Sun of Righteousness, they should carry such healing in their wings, as to make their very presence the harbinger of joy. It was said of Charles of Balz, that it was a good sermon to look at him. And so much of the Master's mind should reside in each disciple as to make that true of him, which the old elegy says of one of England's finest worthies:—

"A sweet attractive kind of grace,
A full assurance given by looks,
Continual comfort in a face,
The lineaments of Gospel-books;
For sure that countenance cannot lie,
Where thoughts are written in the
eye."

February 16, 1851.

THE BISHOP OF EXETER'S SYNOD.

THIS Body, *without a particle of legal power*, has sat for three days; and, under the acute generalship of its Leader, has taken care, we suppose, to do nothing which can be construed into a violation of law. The declarations of this mock Synod are just so much waste paper, as they can neither bind its own members, nor any clergyman beyond its precincts. It has pronounced upon various matters, such as Baptismal Regeneration, Schism, Church Education, &c. &c.; but the matters pronounced upon remain just where they were, as there is not an atom of authority in the tribunal, known to the law of the land. A presentation of a living by the Lord Chancellor, to some clergyman of Evangelical principles would bring the whole matter to the test; and would show that the declaration of the Synod on Baptism is not worth a single farthing.

But assuredly the Church of England, as it respects her Discipline, is in an exceedingly confused and unsatisfactory state. The would-be Synod is strictly

an act of defiance, in retaliation upon the decision obtained in the Gorham Case. It is a strange state of things that enables a Bishop to vent his spite in such a form. We are on the eve of a mighty struggle. With the Romanizing spirit of many of the clergy, it will be unsafe, on the part of the British Parliament, to grant them a particle more power. If they choose to relinquish their status and their livings, LET THEM;—but all friends of liberty must see to it that, while they hold their position in the Establishment, no power of persecuting their godly brethren shall be put into their hands. A REAL SYNOD, with a CONVOCATION appended to it, in these times, would bring us back, in twelve short months, to scenes of turmoil, and strife, and arbitrary power, which would involve Great Britain and her colonies in the most disastrous consequences. Englishmen are too well acquainted with the history of the Convocation to venture on its resuscitation in any form. As the

Puseyite party are ill at ease with the control which the state puts upon their popish doings, they will struggle hard to shake themselves rid of its control, and at the same time to retain all their interest in the church property. We say, "No,—the voice of the country says emphatically, no. Leave the Establishment, if you think fit, and then have as many voluntary Synods and Convocations as you please; but while you remain in the pay of the State, the nation is interested in your having no separate powers of legislation for checking the civil and religious freedom of this advancing age."

But a grand question yet remains to be solved. What is to reach the growing Popery of the Church of England? It has yet had no effectual check. There seems no existing power to reach it. The Evangelicals contend well for their freedom and for certain points of Christian doctrine; but the wrong teaching goes on in the Establishment; Dr. Pusey is in his place; and Oxford is still a nursery for Rome. Would that some man of power were raised up to work deliverance for our country. We believe that our stealthy Popery is an abomination in the sight of the Lord.

CONGREGATIONAL BOARD OF EDUCATION.

A PUBLIC Meeting and Conference were held, on the 26th and 27th of June, at the London Tavern, and at the Congregational Library, Blomfield-street, with a view to promote and consolidate the Educational plans undertaken by the Board. Samuel Morley, Esq., presided at the first meeting; and Charles Robertson, Esq., of Liverpool, at the second. The first Meeting was numerously attended; and the Chairman well expounded the principles adopted and acted upon by the Congregational Board. "*The basis,*" he said, "*upon which we stand is, that education, to be worth anything, must be religious, and that, as such, we can be no parties to any interference by or help from the government, with a view to the promotion of such education.*" He added: "Most of us are prepared to go farther even than this, and to say that, even if it were possible to separate schools from religious education, still that it would be the wisdom of the people of this country to refuse Government aid, and oppose any interference with, or meddling whatever with the mind of the people; that the cause of liberty, no less than of religion, is involved in keeping

the Government to its proper work." "As a Nonconformist he objected entirely to any attempt by the State to force religion upon the people. He believed that all such attempts by law to make men religious was, to adopt the words of a man well known to most of them, and much respected—to lose more souls than it saved. By that he meant to say, that it tended to make men hypocrites rather than religious men; and he believed and maintained the opinion most distinctly, that the Established Church of this country was an organization upheld by force." We believe, in our circumstances, though abstractly we are not able to go all lengths with the respected Chairman, it will be the duty and interest of Congregational Dissenters, to content themselves with doing what they can to educate the people in their own way, leaving others to pursue the same course; but to resist steadfastly all government methods of Education which would throw the teaching of the people into the hands of those, who have either neglected it, or done it badly and inefficiently.

Dr. Massie opened the meeting with

prayer. Mr. Robertson, of Liverpool, read an able paper, showing that any system of education based on general or local taxation, would lead to communism, and was in every way injurious. Mr. Miall, with whom we do not always agree, read a paper of considerable power and excellence, which we hope soon to notice, when it issues from the press.

Mr. Baines, in rising to propose the *first* resolution, delivered one of his forcible appeals, on the principle of *Voluntary Religious Education*, which he has always advocated; and carried the feelings of the meeting strongly with him. We cannot but think that he fairly stated the effect of the plans adopted by the Government in their Minutes of Council. They had proposed to *aid* the voluntary principle, and the effect had been to *supersede* it. The plan "had this radical and essential vice,—that the position then taken by the Government was,—as it had since proved itself to be,—an untenable position; inasmuch as, that the moment the Government undertook obviously and avowedly to do all for the people in the way of education, and to do this by a system of compulsory grants, the natural tendency of that system was to demand more and more power, until they got the whole authority of supporting education into their own hands. Now, he appealed to facts of the present day, to show that what he had then anticipated had not been carried out." L. Heyworth, Esq., M.P., seconded Mr. Baines's motion.

Mr. Alexander Campbell moved an amendment, that the word "voluntary" be left out of the resolution, mainly on the ground that what our representatives in Parliament did was *voluntary*—a somewhat new doctrine. Mr. Alfred Elliott seconded his amendment; but only *three* hands were held up for it.

Thanks were then proposed by Dr. Brown, of Cheltenham, and seconded by

Dr. Massie, to Mr. Robertson and Mr. Miall, for their elaborate essays on the all-engrossing subject of the meeting.

The Conference, on the 27th, was more select, but in most respects an interesting meeting. The attendance of Ministers and Laymen was respectable and encouraging. The Rev. H. Townley opened the Meeting with prayer. Charles Robertson, Esq., of Liverpool, presided, and delivered an animated and enlightened opening address. The chief speakers were S. Morley, Esq.; W. Tice, Esq., (who read a paper, on "the Interests of the Churches and Sunday-schools intimately related to the Maintenance and vigorous Extension of a Voluntary System of Popular Education;") the Rev. Geo. Smith, of Poplar; Dr. Leifchild; Edward Baines, Esq.; the Rev. Henry Townley; Dr. Morton Brown, of Cheltenham; Mr. Unwin; the Rev. G. W. Conder, of Leeds; Dr. Massie; Lawrence Heyworth, Esq., M.P.; the Rev. W. Glendenning; the Rev. Joseph Fletcher, of Christchurch; Mr. Charles Reed; Mr. Palmer; John Crossley, Esq., of Halifax; the Rev. J. Hayden, of High Wycombe; Henry Childs, Esq.; and the Rev. Mr. Reynolds, of Leeds.

We feel that the time has come when Nonconformists must combine among themselves, and carry out their Educational plans with vigour. This will be the best security against any vicious system of Government Education with which we may be threatened. This will be the only sure method of defeating the various doubtful opponents in the field. We must merge our own minor differences to enable us to vanquish those who would disturb all our present arrangements, and tax us for a comparatively worthless thing. With the impulse Education has received, during the last twenty years, we feel persuaded that the Legislature had better let it alone. It will only mar its progress by ineffectual plans.

A VILLAGE PREACHER.

THIS excellent man was first introduced to my notice on a Monday morning. His wife came to me in great distress, saying, Will you please to speak to my husband? Your husband! What is his name? What his occupation? Where do you live? To these questions she replied. Does he get drunk?—No, sir, he has left off that. Does he swear?—No, not *now*. Does he bring home his wages?—O, yes, he is a good husband in that respect. Then, what do you wish me to speak to him about? At that she wept, and replied, O, sir, he is going out of his mind. Then you should call in Doctor —. — O, no, she added, if he is to be cured, you must do it.

Then, pray tell me, what signs has he given of going out of his mind?—Why, he was out at the preaching *three* times yesterday; and in the evening he would take our little boy with him, and the boy ought to have been in bed. Any other sign?—Yes, sir; he would make me kneel down last night, *while he prayed with me*. O, and you were frightened, I suppose?—Yes, sir, I was. Then your husband never prayed with you before, did he?—No, sir, never. Well, my good woman, I do not see anything alarming in all this. Is there any other sign?—Yes, sir, he is losing his appetite. He would not take his supper. He said he *could* not. Bless you, sir, he is very far gone! Has it long been so?—I have observed it coming on for more than a month. O, what shall I do, sir? Our house and bit of land will be sold. He will go to the asylum, and I and my children will be destitute! I said, Don't be alarmed: I think I can cure him. I thought I understood his case. He was not the first man I had met with who had lost his appetite and *his sleep too*. O, when the Almighty fastens his arrows in a sinner's guilty conscience, no wonder

if his sleep go from him; nothing can bring peace to that soul but an application of the precious blood of Christ. I knew this, and so proceeded with my questions. What followed when he would not eat his supper?—Why, he went to bed, and I thought, I'll stay up until he falls asleep; perhaps a good night's rest will restore him; but when I went up stairs he was wide awake! I did not speak to him. I went to bed and fell asleep; and about midnight he awoke me with his groans. Oh, this was dreadful! but I did not speak to him. I fell asleep again, and again he awoke me with his groans. I then said, My dear husband, what is the matter? Oh, said he, *I believe the devil will have me*. What am I to do? Do! I replied, do this, *never cross him*; if he asks you to pray with him, kneel down in a moment; if he asks you to go with him to the preaching, go; and I will venture to say you will soon be well again; but don't cross him.

I soon had an interview with him. He was glad to find one who could enter into his feelings, and sympathise with him. He was in deep distress: the Spirit of God had convinced him of his sin and danger. The weight of his guilt pressed him down; he was broken-hearted; yet his views of Christ, as an atoning Saviour, were very cloudy. Sometimes the law thundered its curses at him, and he knew not what to do. I directed and encouraged him, pointing out particularly that verse—"It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

Much of his time was now spent in weeping and praying; and the prayer-hearing God gave him such a sight of Jesus, as filled him with joy and peace. After some months he joined us at the Lord's table, and for several years I

have rejoiced in his progress as a Christian pilgrim travelling towards Zion. It was delightful to mark his constant attendance at the house of God, to see him turning over the leaves of his *new Bible*, and to witness the oft-falling tear. I remember on one occasion to have been greatly moved by his humble, fervent prayer. Often I had felt inclined to ask him about the strong language which he had used to his wife on *that night when he woke her with his groans*, and said to him, Did you actually say to your wife, that *you thought the devil would have you*!—Yes, he replied, I said so, and I thought so too. I had been a very passionate man, and often gave loose to my feelings, and swore and cursed most horribly; and when God opened my eyes to see my guilt and ruin, I thought it impossible there could be love enough in the heart of God to save me: *but it is not so now*. O no! blessed be God, I see Christ as “mighty to save,” yes, *to save even me*!

And now this trophy of the grace of God stands up at times to proclaim salvation through the blood of the Lamb; and I am told that such is the unction which attends his ministry, that his hearers are often in tears.

Reader! does not this short history afford encouragement to *preachers*?

What a mighty instrument they wield. There are often in their congregations men and women too, of violent passions, of proud hearts, of rebellious wills, who are all fighting against God, and ruining their own souls. But the glorious gospel meets their case. It is intended for sinners. Preachers ought to cherish the hope that every sermon will cause joy in the presence of the angels of God over one sinner that repenteth. Preachers have the *fire, the arrows, the hammer, the sword*! Shame on us who preach the gospel, *if we do not expect great conversions, and many of them*.

This subject is full of instruction also to *husbands and wives*. In a time of

great and powerful awakening in a congregation, where many are converted to God, it will often happen that a wife is converted, and the husband is not, or the husband is converted, and the wife is not. This may cause great alarm. The unconverted person cannot be expected to understand the subject. It is a new thing in the family. *A man praying*, who had never prayed before! This followed with loss of sleep, loss of appetite, and accompanied with sighs and tears and groans! No wonder if there is distress! Sympathy cannot be expected, and yet there may be pure love and deep anguish. “O, I shall lose my house and bit of land; my husband will go to the asylum, while I and my children will be destitute.” These were the fears and feelings of this man’s wife; but she has lived to see the blessed effects of the Word of God upon her husband’s heart. Movements in our congregations of this kind are greatly to be desired, and to be sought by prayer and effort. Anything is better than death. “Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.”

The state of this family, before the husband’s conversion, is just a picture of the fearful state of things which exists *all over England*. There are happy exceptions—but suppose that *next Sunday night*, ten thousand of the now drinking, swearing, Sabbath-breaking, God-forgetting husbands, were to say to their wives, “*I can live no longer without prayer in my house; come wife, kneel down and I will pray with you*,” would not the wives take the alarm and be afraid that their husbands were going out of their mind? It was the first time your husband ever prayed with you, was it not? I inquired. Alas! how can families live so? How can people expect a blessing, who shut God out of their houses? How can parents expect the love of their children, when they slight their Father in Heaven? O ye parents, and masters, who never pray

with your families, consider your ways, and take warning in time, lest that come upon you which is mentioned in the Bible—" *Pour out thy fury upon the heathen, and upon the families that call not upon thy name.*"

The increase of our population shows us how many parts of our country need good, zealous, *village preaching*. A reading people is growing up. Good books are plentiful, and easily obtained. But if every man could read, and every man had a Bible, still, a word from the Eternal Throne would sound in our ears, "Go ye into all the world, and preach the gospel to every creature." This is God's great ordinance. The living voice is God's chosen instrument for converting the world. We ought to have good schools, we ought to have good books, but we *must have good preaching*, or the people will perish.

Lastly. How highly favoured are those congregations which have a few

warm-hearted and faithful brethren, who are able and willing to direct their fellow creatures to Christ Jesus the Lord! Many of the parishes infested with Puseyism would be almost destitute of the knowledge of the way of salvation, were it not for the labours of such devoted men. Some of our members have experienced deep distress of soul, agonizing views of guilt, and grand views of Christ as their Saviour. These are the men who, by their deep experimental acquaintance with the gospel, can melt a congregation to tears, and, through God, "turn the world upside down." Such men ought to be sent forth. God honours them, and God will honour them. I have lived among them, and have witnessed the fruits of their labours. O that all the Lord's people were prophets! and great the company of those who publish salvation! Amen.

THE POPE'S NEW CATHEDRAL IN LONDON.

So it appears we are to have a Romish Cathedral in the heart of the Metropolis, with ceremonies, and services, and functionaries all purely Italian. Dr. Wiseman, under a title which Great Britain disavows, and pronounces to be unlawful, is to be the presiding genius over this new movement for the conversion of apostate and unhappy England.

We suspect the poor beleaguered Pope has little to do with this impudent affair; though he may be a willing instrument in the hands of his Irish advisers at the court of Rome, and of the misnamed Archbishop of Westminster. In the circumstances, and considering the excitement created by the late Papal rescript, we cannot but regard this pet Italian Church as an insult to the British nation, intended to tax the patience and forbearance of this free and magna-

nimous country. Will the promoters of this Popish scheme, who talk loudly of religious liberty when it suits their purpose, accept the challenge of Dr. Cumming and Mr. Burgess, and aid by their contributions and *influence at head-quarters*, the erection of a Protestant Church within the walls of the city of Rome? Here is a fine opportunity for Roman Catholics who have spoken so energetically on the subject of religious liberty in the House of Commons, to come forward *en masse*, and petition the Pope and his Cardinals to give their sanction to the proposed measure. If they allow the opportunity to pass without improvement, we shall regard all their homilies about religious liberty as nothing better than pure selfishness,—a plea only for that liberty for themselves which they would deny to all others.

Review of Religious Publications.

THE ROYAL PREACHER: Lectures on Ecclesiastes. By JAMES HAMILTON, D.D., F.L.S. Crown 8vo., pp. 274.

James Nisbet and Co.

How instinctive is the reverence we feel for sanctified genius! There is danger even of paying homage to great mental power when it is misdirected. We cannot, in our best moods, but weep over the abuse of faculties which might have ministered essentially to the well-being of the race; and we ought, therefore, to rejoice for the interests of humanity, when men of excursive imagination, and original cast of intellect, have felt the softening and subduing influence arising from the discipline of Divine grace, and from the fervent and Heaven-directed study of the cross of Christ. It is, indeed, a melancholy reflection that so many of the sons of genius have been as "wandering stars," bewildering rather than regulating and cheering the path of their fellow-travellers. It is human thus to err; and many, alas! of our most gifted men have been trained in circles, and exposed to influences, most unfriendly to the sanctified development of the human faculties.

It was not so with the author of these Lectures. In his venerable father's house, where social harmony and love had their sanctuary, and where the voice of prayer sweetly blended with that of the most hallowed instruction, James Hamilton drew his infant breath, and grew up amidst scenes of nature so exquisitely wild and beautiful, that, in his earliest years, he caught that love of his native mountains and lakes, and of the rural simplicity of Scottish manners, deeply imbued with the spirit of vital godliness, which never forsook him,—which followed him to the College and Divinity Hall, and which now gives an air of freshness and poetic beauty to his writings and pulpit exercises. But, with all his indulgence of fancy, and his occasional excess in the use of imagery bordering on the grotesque, we never find Dr. Hamilton tripping in his theology, or giving in to those notions of modern refinement antagonist to the letter or spirit of the gospel. In his most imaginative flights, he is a perfectly safe guide in all that pertains to the simple verities of Christian truth, and to the temper and feeling which should actuate and direct the Christian life.

We were much delighted when we heard that he had selected the Book of Ecclesiastes as the subject of pulpit lecture, and more especially, when we learnt that he intended to lay the result of his investigations before the Christian public. There is much in the character of this inspired book which adapts

it to the peculiar taste of the respected author. It is full of pictures of real life. Man is here seen not only in all the phases of his character, but in all the circumstances of his earthly lot. And never, perhaps, have more vivid descriptions of the good and evil of human nature been effected than may be found in the volume of Lectures which we now introduce to our readers. Their greatest recommendation is, that, however gorgeous, *they are all practical*, and are all so adjusted as to convey a resistless and striking moral. The exposures of current and fashionable delinquency are caustic in the highest degree; while, on the other hand, piety and goodness are invested with the most attractive charms.

In his Preface, Dr. Hamilton has furnished a very interesting sketch of the critical and other Commentaries which have been written on the Book of Ecclesiastes, from that of Jerome down to the present times.

"Jerome," says our author, "tells us that his work originated in an effort to bring over to monastic life a young Roman lady, Blesilla. This object gives an ascetic tone to every chapter, and many of his interpretations are so fanciful, that alongside of them any modern Cocceius would be deemed sober and literal. For instance, applying to the Saviour the language of the second chapter, the 'slaves,' or men-servants there mentioned, he thinks are Christians afflicted with the spirit of bondage; the great and small cattle, are the simpletons and drudges of the church,—its sheep and oxen, who, without exerting their reason or studying the Scriptures, do as they are bidden, but are not entitled to rank as men, &c. His own reason the learned father fully exercised in his scriptural studies; and he takes care to apprise his readers that his version is the result of his independent research.* For this he has been curiously rewarded. The Council of Trent has declared his version 'authentic,' and has virtually decreed that henceforth Jerome's private judgment must be the judgment of Christendom. The most painful thing in his writings is the tone of litigious infelicity by which they are pervaded. It is a sort of formic acid which flows from the finger-points, not of our good father alone, but of a whole class of divines: and, like the red marks, by the feet of ants on litmus-paper, it discolours all his pages.

"To the monk of Bethlehem, we have a curious contrast in Martin Luther. 'Fathers and doctors have grievously erred in supposing that in his book Solomon taught con-

* "Nullius auctoritatem secutus sum;" "nec contra conscientiam meam, fonte veritatis omisso, opinionum rivulos consecraver."

tempt of the world, as they call it, meaning thereby contempt of things ordained and created. The creatures are good enough, but it is man and man's notions which Solomon pronounces vanity. But his expounders, forsooth! make it out that the creatures are the vanity, and that they themselves and their dreams are the only solidity. And thus, from the Divine gold of our author they have forged their own abominable idols! And then, in that spirit of genial life-enjoyment with which the 'Table-talk' and Merle D'Aubigné's history have made us so familiar, he states it as the true scope of Ecclesiastes: 'Solomon wishes to make us tranquil in the ordinary on-goings and accidents of this existence, neither afraid of future days nor covetous of remote possessions; as St. Paul says, 'careful for nothing.' And then in a strain very different from that which sought to decoy Blesilla into a convent, and like the uncaged captive, which he really was, the Saxon swan goes on to celebrate the joys of Christian liberty.

Dr. Hamilton takes a rapid, but somewhat critical, view of the various translations or commentaries, British or Continental, which have appeared on the Book of Ecclesiastes. We have some fine instructive references to Mercer, Calmet, Holden, Umbreit, Patrick, Broughton, Greenaway, Desvœux, Hodgson, L. Holden, Preston, Mendlesohn, Dr. Noyes, Stowe, Reynolds, Cartwright, Granger, Nisbet, and Dr. Wardlaw; and also to the poetical versions of the book, by Wollaston and Brodick.

Our deliberate judgment is, that Dr. Wardlaw's work, consisting of two vols. 8vo., is by far the most finished and satisfactory commentary on the Ecclesiastes in our language; and deserves a much more extended reputation than it has ever enjoyed. It is a perfect gem in the true art of Biblical Exposition.

Dr. Hamilton has not, in this volume, given his whole course of Lectures on Ecclesiastes; but has contented himself by selecting a few which exhibit the spirit and substance of the Book. I. The Preacher. Eccles. i. 12. II. The Sermon. Eccles. i. 1, 2. III. A greater than Solomon. Matt. xii. 42. IV. The Vestibule of Vanity. Eccles. i. 2—11. V. The Museum. Eccles. i. 12—18. VI. The Playhouse and the Palace. Eccles. ii. 1—11. VII. The Monument. Eccles. ii. 12—23. VIII. The Clock of Destiny. Eccles. iii. 1—15. IX. The Dungeon. Eccles. iii. 16—22; iv. 1—3. X. The Sanctuary. Eccles. v. 1—7. XI. The Exchange. Eccles. v. 9—20; vi. 1—9. XII. Borrowed Lights for a Dark Landing-place. Eccles. vi. 10—12. XIII. A Good Name. Eccles. vii. 1. XIV. The Power of Patience. Eccles. vii. 8. XV. Dead Flies. Eccles. x. 1. XVI. Blunt Axes: or, Science and Good Sense. Eccles. ix. 13—18; x. 1—15. XVII.

Bread on the Waters. Eccles. xi. 1. XVIII. Bright Moments on the Wing. Eccles. ii. 24—26; iii. 12, 13, 22; v. 18—20; viii. 15; ix. 7—10. XIX. Old Age. Eccles. xii. 1—7. XX. The Wicket Gate. Eccles. xii. 13. XXI. Green Pastures. Eccles. xii. 13.

No analysis of this volume could present any just conception of its claims. It must be read to be thoroughly appreciated. It consists of a series of beautiful panoramas of human life and of Christian character. We have wept and smiled alternately as we have perused its contents. It is a delightful book for the closet; and is full of counsel which all good men have need to regard in this bustling age, when wealth and advancement are the idols which the million worship.

In our Essay department will be found, under the head "*Dead Flies*," a sample of what our readers will find in the perusal of this volume.

A TOUR IN SOUTH AFRICA; with *Notices of Natal, Mauritius, Madagascar, Ceylon, Egypt, and Palestine.* By the Rev. J. J. FREEMAN, Home Secretary of the London Missionary Society. Small 8vo., pp. 504.

John Snow.

THE late arrival of this most deeply interesting volume, will compel us to give it but a cursory notice for the present month; and to return to it again for the month of September. This, perhaps, may add to the effect of the critique; and if our humble endeavours can do anything to create an interest on behalf of a Missionary record which deserves so well to live, we shall exceedingly rejoice.

The author justly says of his volume, that he has "*not given, first, chapters embracing an outline of the route, then some chapters on the state of Missions, and the special objects of his visit, and then finally some notices of incidental matter; but he has endeavoured to blend these together.*" This is the natural course for a traveller, with a special mission in view, to pursue; and Mr. Freeman has admirably adhered to it; so much so, indeed, that there is not one dry detail in his entire volume.

"The tour itself," observes our author, "could not be accomplished without its fatigue, and some inconveniences. But the gratifications attending it have far outweighed these;—the gratification of witnessing many scenes of permanent moral interest, and of mingling with men of great Christian enterprise and benevolence;—the gratification of trying, at least, to promote the prosperity and happiness of others;—the gratification of marking the progress of Christian Missions, and their influence in elevating the Native Tribes of Africa. In addition to all this,—were the frequent charms of scenery and climate, of novelty and variety; the new

aspects under which to view men and customs, laws and institutions, with innumerable facts relative to Colonies and Colonization, and the condition of the Native Tribes, both in their Aboriginal and Transition state."

The author has provided no "Index," but has given an ample Table of Contents. The first, second, and third chapters are occupied with notices of Ceylon, and various Mission Stations and Institutions. The fourth and fifth chapters are devoted to Kaffraria and Madoor's country. The sixth chapter contains a sketch of Hottentot History. The seventh relates to the Kat River Settlement. The eighth touches upon Hottentot grievances. The ninth treats of Kaffir History. The tenth describes the various towns up to the Orange River. The eleventh delineates the Griquas, and Missions among them. The twelfth, the Bechuanas, and Missions among them. The thirteenth traces the character and effects of British Sovereignty between the Vaal and Orange Rivers. The fourteenth is devoted to the Basuto Country and French Missions. The fifteenth relates to Natal. The sixteenth takes us to Madagascar and Mauritius. The seventeenth to Ceylon, Aden, and Suez. The eighteenth to Egypt. And the nineteenth to Palestine.

We can only say with what unfeigned delight we have followed the author in his interesting route; how much he has instructed us; what just principles he has advocated; what striking pictures of Missionary success he has placed before our judgments and imaginations; and what evidence he has furnished of his qualifications for the delicate and difficult task which he had undertaken, and which has now been brought to a successful issue. Next month we shall enter more into particulars. Meanwhile, we would express a hope that this volume will find its way into every family, poor or rich, interested in the Missionary cause.

Those who wish to understand thoroughly the real causes of the Kaffir war, divested of all diplomatic mystification, must read this volume. If Mr. Freeman's just view of things had been followed, there had been no Kaffir war.

MEMOIR OF THE REV. EDWARD BICKERSTETH, late Rector of Watton, Herts. By the Rev. T. R. BIRKS, M.A., Rector of Kelshall, Herts. 2 vols. 8vo. Seeleys.

The contents of these large and beautiful volumes realise, in a singular degree, all our conceptions and reminiscences of the devoted Bickersteth, who exerted a most beneficial influence on the age in which he lived, and whose precious memory will long be cherished by a grateful posterity. Few men had more of the attractive, and less of the repulsive

than he had. He was in his own church a centre of holy and happy associations; and, beyond that circle, a link of communion among Christian men of all evangelical denominations. In him, the character of the beloved disciple, as he leaned on the bosom of Jesus, and partook of his spirit, was finely represented. His beaming countenance, so full of gentleness and sympathy, was the fitting index of a heart fully imbued with emotions of brotherly love and kindness.

It is pleasing to be able, with some degree of minuteness, to trace the process by which such a character was matured in goodness. And his Biographer, who had the best opportunities of studying his mental and moral development, and whose skill in delineation is equal to the affection which he bore to his deceased and venerated relative, has put us in possession of all we could wish to know; though we are well aware that the half has not yet been told.

If we have any fault to find with these volumes, it is that they contain rather too many disquisitional documents, which, in some instances, break the thread of the interesting narrative, and impair its biographical force. But, with such a vast collection of documents before us, all bearing on the illustration of a character who was the common property of the Christian world, we must not allow ourselves to criticise an undertaking whose excellences far outweigh its defects. We are, however, decidedly of opinion that one volume would have been preferable to two, in securing actual readers, and in producing vivid impression.

But the work is a reservoir of godliness. Bickersteth, in the undress of life, is just what we supposed him to be—a man of high conscience, of quenchless zeal, of punctuality and order, and, withal, of seraphic piety. We trace him, step by step, in these volumes, from earliest boyhood to the full maturity of a life of more than ordinary devotedness to God, and useful activity for the good of his fellow-creatures. His Journals—his Letters—his social intercourses—his plans of usefulness—his catholic spirit,—are all brought forth to the light, not in cold and phlegmatic terms, but with that soul and life which will render the work, we trust, an extensive and lasting blessing.

We commend the Memoir to our readers with a full heart.

LETTERS TO MY CHILDREN, ON CHURCH SUBJECTS. By the Rev. J. E. BENNETT. Second Edition.

London: Cleaver.

It is recorded by Cicero, that the Roman augurs, when they met in the street, could not look each other gravely in the face. The recollection of the "antic tricks," or mummeries by which they deceived and hood-

winked the multitude, so stimulated their sense of the ridiculous, that we may suppose the passers-by were arrested by merry peals of laughter. We cannot help thinking that, in like manner, the Puseyites, or Exorcists, as we must now style them, when thrown together, are oftentimes excited to merriment; that many a good joke goes round at the expense of their disciples, whom they contrive to bewilder and delude by the most barefaced absurdities of Romanism. It is true that the weak-minded and fanatical among them may slide into the belief of the follies which, with grimace and grotesque solemnity, they press on the attention of the multitude; and by a law of our nature, which gives the semblance of truth to an oft-repeated fiction, some of the more intelligent may be drawn into a delusive assent to the preposterous absurdities of apostolical succession, baptismal regeneration, and demoniacal possession. But, judging from what we know of the scepticism, or positive disbelief, prevalent among the Romish priesthood, in reference to the mummeries and lying wonders of the Papal Church; and knowing that, when a vigorous understanding has been disciplined amid the light of Protestantism, it is all but impossible to extort its suffrages on behalf of the downright nonsense of Mediævalism, it appears to us clear as noon-day, that the great body of the Puseyites have as little faith in the distinguishing tenets of Anglo-Catholicism as in the marvels of the Koran, or the mysteries of Buddhism; and that all the hubbub and ferment which they have spread throughout the land is to be traced to the same high-toned and sacred principle which actuated Demetrius and his fellow-workmen when they felt that their craft was in danger. We admit, indeed, that in some instances the whole crude mass of Anglo-Catholicism may be swallowed, and, in a certain sense, assimilated, without mastication, or digestion; but in such cases there must be an extraordinary development of what may be called an unnatural or morbid appetite, and, as a necessary consequence, a general and fatal derangement of the mental and moral organization. To this unhappy class of persons, who, according to circumstances, and the influences brought to bear upon them, would become followers of the false prophet, disciples of the grand Llama, or worshippers of roots and feline monsters—"everything by turns, and nothing long,"—it is evident that the writer of the book now before us belongs. We venture, indeed, to affirm, on the ground of the outrageous nonsense which Mr. Bennett has written and published to the world in this book, that, backed by certain powerful elements of persuasion, which we need not specify, it would be a perfectly simple and easy thing for us to send him on a pilgrimage to

Mecca, to induce him to do penance among the devotees of Juggernaut, or to inspire him with the raptures of devotion as he knelt before an embalmed Ibis, or a mummyized kitten. His fanaticism is so thorough-going, his capacity of believing everything that is monstrous and absurd, is so prodigious, whilst, in point of clear-sighted discernment, he seems incapable of distinguishing "a hawk from a hand-saw," that we should not be at all surprised to find him anxiously seeking admission among the worshippers of Kali, or the dancing dervises of the East.

In this book, in which, after his own fashion, he treats of Creation, Holy Baptism, Church Dissent, Romanism, the Book of Common Prayer, Holy Men, Holy Places, Holy Times, Holy Ceremonies, and the Holy Scriptures, there is a greater amount of sheer folly and vapouring nonsense poured forth, in the form of instruction to the young, than we ever remember to have found within the same space. The whole thing, indeed, is so perfectly absurd, is such an outrage on common sense, and involves such a monstrous violation of the first lessons of Christianity, that we are inclined to think every intelligent child, whose understanding has been rightly trained, and who has any knowledge of the Scriptures, would look upon Mr. Bennett as a bedizened harlequin with cap and bells, or a masked and mincing lord of misrule leading a kind of Christmas revel. As far, then, as those children are concerned who have enjoyed anything like sound Sunday-school instruction, either in connexion with church or chapel, we should as soon expect their notions of the doctrines of the gospel to be changed or affected by "Little Red Riding Hood," "Goody Two Shoes," or "Jack the Giant Killer," as by the rhodomontade and nonsense which Mr. Bennett has put forth, in the shape of "Letters to the Young," in this book. It is to be feared, however, that there are multitudes of children, subjected to the pestiferous influence of Puseyite teaching, who will be ready to receive, and transmit as truth, the gross errors and lying legends of Romanism inculcated by this unscrupulous and weak-minded priest. And hence we notice this preposterous book simply to show our readers to what miserable drivelling, outrageous nonsense, and deadly error, the religious instruction of the young would be reduced under the ascendancy of Dr. Pusey and his myrmidons; and, if possible, to stimulate them to greater efforts for the spread of sound scriptural education.

We can only glance at a few of the errors and absurdities contained in this book; for, from beginning to end, it is one heap of follies, mystifications, and false teachings. So complete, indeed, is the perversion of real scriptural truth, and the predominance of the

worst forms of superstition throughout its pages, that it appears to us altogether inexplicable that, in this year of grace, One Thousand Eight Hundred and Fifty-one, a minister of religion, belonging to the Protestant Church of England, should have ventured to insult common sense, and outrage public opinion, by issuing it from the press.

Mr. Bennett, true to the mediæval instinct, which, like that of the bat and the owl, perpetually turns to darkness, deprecates all inquiry on the part of the young, as involving treason against the ghostly ascendancy of the priesthood, and declares that, "all ideas of the Bible, and the dispensing of the Bible, as in itself a means of propagating Christianity, are a fiction and an absurdity." Inquiry would, of course, lead to the discovery and exposure of Mr. Bennett and his fraternity, as a tribe of charlatans; and the circulation and general reading of the Scriptures would necessarily sweep away the cobwebs of superstition, in which, spider-like, they seek to nestle and crouch, for the purpose of seizing and leading captive the unsuspecting; and therefore, as "every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved," it was the most natural thing in the world that, like his fellow-conspirators of the Vatican, this Puseyite priest should seek to extinguish the Bible. But, happily, the light of the Scriptures is now too bright, and too widely extended, to be blown out by the combined puffs of the father of lies and his familiars, whether Papist or Puseyite.

Another principle which Mr. Bennett warmly commends to the consideration and adoption of his dear children—and which, it will be obvious to every one, is eminently fitted to foster ingenuousness in youth, and candour and conscientiousness in riper years,—is, that when they are at Rome they must do as the Romans do; or, in other words, that in all things connected with religion, they are, without scruple or inquiry, to do just as their neighbours do. If they live in England, they are to yield unquestioning assent and consent to everything connected with Episcopacy. If they chance to be located in Italy, they are to embrace Popery in its entireness, bowing implicitly to the infallibility of the Pope; and, as a matter of course, looking with devout and believing admiration on the liquefaction of the blood of St. Januarius, on mysterious samples of the Virgin's milk, and on bottled specimens of Egyptian darkness; and, according to the same convenient and plastic principle, if Mr. Bennett's own children should find themselves among the Figians or other cannibals of the Pacific, they are at once to embrace their creed, and never to refuse an invitation to dine with them. This is doubtless very wholesome teaching—Jesuits and

Puseyites being judges—inasmuch as it would speedily relieve the world of such troublesome things as scruples of conscience, and inquiries as to the nature and obligations of truth. Latitudinarianism and free-thinking can no further go. Pope's Universal Prayer must be a prime favourite with Mr. Bennett. If he has not already set it to music, as a chant for his little ones, surely he cannot longer consistently delay this paternal duty.

But further, Mr. Bennett is not contented with claiming for himself and his fraternity a monopoly in cowls and cassocks, crucifixes and confessions; he maintains that they are peculiarly great in spells and incantations,—that they are Exorcists extraordinary. As the greater includes the less, they have, of course, the power of laying ghosts, cleansing haunted houses, and detecting witches; but their chief vocation lies in casting out the devil,—no inferior demon or evil agent, be it remembered, but Satan himself, absolutely and literally. And this is done, not after the laborious fashion of the olden exorcists, but by the mysterious agency of a few drops of water in baptism. But it may be asked, with a feeling of surprise bordering on alarm, Does Mr. Bennett maintain that the myriads of men, women, and children who have not had the good fortune to be baptized by Episcopalians or Papists, are the literal *habitats*, or places of abode of the devil in his entireness, and absolute personality? This, in reply, however incomprehensible and frightful it may appear, is the belief of Mr. Bennett. He is not contented with giving to Satan the power of shrivelling himself up into the smallest possible dimensions, and of expanding himself into a gigantic form, as Milton does to the demons in his Pandemonium, but maintains that, if cut up and dissected like a polypus, like a polypus he is still complete. According to Mr. Bennett, Satan is not present with the unhappy unbaptized by his influence on his agents, but has such a stupendous power of dividing, subdividing, and multiplying himself, that he is there identically, whole and entire. And hence, according to the Puseyite demonology, there are as many complete, unmutated Satans swarming in our world, as there are unbaptized persons. But let our readers take comfort. Should their fears be excited, the remedy is at hand. All that is necessary is to call in the aid of a Puseyite or Papist priest; for, strange to say, notwithstanding the ubiquitous presence and malignity of Satan, let but the one or the other of these worthies make his appearance, and sprinkle a few drops of water, and this dreadful, self-multiplying being conducts himself with the utmost civility, making no resistance, but walking off with the grace and politeness of a dancing-master. But, to be grave on this point, who does not see the combined craft

and wickedness of the whole fraternity of Puseyites? They violate all Scripture, and overleap all the fences of common sense, to excite the superstitious fears of men, and thus to invest themselves with a power over the understanding and the conscience, that may minister at once to their ambition and their gains.

But enough of this absurd and preposterous book. In all sincerity we say, in reference to those whom Mr. Bennett designates his children, "Good Lord, deliver" them from such a creed and such a teacher!

The JORDAN and the DEAD SEA. IDUMEA: with a Survey of Arabia and the Arabians.
Religious Tract Society.

At a time when the minds of men, and especially of the young, are directed to an intelligent examination of the Scriptures, it is gratifying to find the researches of travellers and Biblical scholars uniting to illustrate what is obscure, to establish what may be doubtful, and to surround what is already believed with augmented evidence. So complete and triumphant, indeed, is the vindication of prophecy which is furnished at the present time, by the details of the traveller, as well as by the investigations of the critic, that doubt or unbelief must be the result of wilful ignorance. And, moreover, so plain and so level to every understanding are important, and once obscure, questions connected with the regions and ancient monarchies of the East now made, that "he who runs may read," and a child may comprehend. In this great work of bringing information on a variety of the most interesting and momentous subjects within the reach of all, the Tract Society has done much. And in none of its publications has it done this more efficiently than in its "Monthly Series." In these volumes it has presented to the public treatises of great value, in a form so cheap and condensed, that the poorest may purchase, and the most busy may read. But among all these volumes we do not recollect any that we appreciate more highly than those now before us, which are from the pen of the Rev. John Kennedy, M.A., of Stepney. With great patience, research, and skill, Mr. Kennedy has brought together, and moulded into an exceedingly interesting and instructive form, a vast accumulation of information respecting what all intelligent and devout readers of the Bible must regard as subjects of especial importance. To all who are conversant with the Scriptures, the Jordan must present features of interest which cannot belong to the Xanthus, the Ials, the Tiber, or any of the classic streams of antiquity; and around the Dead Sea there linger such tokens of the presence and retributive judgments of God, as must emphatically attest the truth of inspira-

tion. To all then, and especially to the young, who desire to have questions of great importance connected with the Jordan and the Dead Sea, brought before them, and elucidated in a manner peculiarly instructive and satisfactory, we commend the first of these two little volumes. And, as the second volume treats of a region of the East intimately connected with the earliest records of inspiration; distinguished by some of the most remarkable structures ever executed by human hands; and remarkable in the annals of science, literature, and superstition, it will also amply repay a perusal. These volumes, indeed, contain such an amount of valuable information, presented in a style so lucid and forcible, that we cannot but regard them as a most important addition to the cheap literature of the times.

WELLS OF BACA; or, Solace of the Christian Mourner, and other Thoughts on Bereavement. By the AUTHOR of the "Faithful Promiser," "Night Watches," &c.
London: W. F. Ramsey.

AMONG the numerous volumes of Christian poetry that have fallen into our hands, we do not recollect one distinguished by more exquisite beauty, or deeper tenderness, than that now before us. The harp has been swept by the writer with a hand trembling beneath the stroke of bereavement; but he has drawn from it some of the sweetest and most soothing strains to which the ear of sadness can listen. To the Christian mourner, the little volume must be welcome as an "angel's visit;" and its lessons, based on scriptural truth, and clothed in the beauty of genuine poetry, cannot fail to calm the troubled spirit, and to throw bright visions of immortality on dimmed and weeping eyes. Let our readers, then, who have "bent them o'er the dead" in Christ, and still weep for the departed, peruse this beautiful volume, and, if they do not refuse to be comforted, they must be inspired with a sweeter and a holier confidence, that those whom they mourn are "not lost, but gone before."

SALVATION, AND THE WAY TO SECURE IT.
By the Rev. A. MORTON BROWN, LL.D.,
Cheltenham.

London: John Snow.

THIS is a very valuable little publication. The subject of which it treats is one of infinite importance, and the manner in which Dr. Brown has unfolded and enforced it, is full of weight and solemnity. The little volume is indeed, throughout, a combined illustration and enforcement of the perilous position of mankind as guilty, and of the adaptation of the gospel to meet and remove their guilt. It is the production of a mind deeply in earnest, and acting under the con-

viction that no time is to be wasted in the discussion of subordinate topics, or in the adjustment of disputed dogmas, whilst the great question of salvation is unsettled. It unfolds the gospel with peculiar simplicity and beauty; and presses home on the sinner the fact of impending ruin, with a power and impressiveness sufficient to break the deepest and most protracted slumbers of conscience. We do not know anything more fitted to be put into the hands of the thoughtless, for the purpose of exciting inquiry; or into the hands of the awakened, as a guide to enlightenment and peace. We commend it to the notice of our readers as eminently adapted for usefulness.

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OLIVER CROMWELL; or, England in the Past, viewed in Relation to England in the Present.
By the Rev. JOSEPH DENHAM SMITH,
Minister of the Congregational Church,
Kingstown. Fourth Edition.

London: John Snow.

THIS is a just and spirited sketch of the life and character of Cromwell. It happily, and on the highest historical grounds, vindicates the memory of that great man from the aspersions so generally cast upon him; and presents the distinguishing points of his history, and the magnificent results of his administration, in a manner peculiarly satisfactory. It justly represents Cromwell as drawn from the peacefulness of private life by circumstances which portended the ruin of his country; and as guided by the purest and loftiest principles of patriotism, when he wielded the sceptre of England and controlled the destinies of Europe. The vulgar charge of hypocrisy, originating with the profligate cavaliers, and repeated by the ignorant and the prejudiced, is triumphantly repelled. Mr. Smith shows, indeed, on grounds which cannot fail to command the approval of all who have studied the character of Cromwell, that, whilst he was invincible in the field and unrivalled in the cabinet, he was actuated in all things by the fear of God, and the belief of the gospel. Let this little book, then, be extensively circulated, and it will greatly contribute to the restoration of the Lord Protector to that place which he once occupied in the estimation of his countrymen, and which so justly belongs to him, as the mightiest, the wisest, and the best ruler that ever directed the government of England. We would warmly commend it to the notice of all, as one of the best and most comprehensive sketches of this wonderful man, and his administration of public affairs.

The HEAVENWARD ROAD. *By S. S. JONES,*
Author of "Beatrice," "Integrity," &c. &c.
London: W. F. Ramsay.

THE writer of this little book is already favourably known to the public; and we are satisfied that this fresh production of her pen will augment her reputation. Leaving the field of fiction, in which she evinced no ordinary skill, she presents in the volume now before us a series of chapters in a didactic form, fraught with much that is beautiful, consolatory, and instructive. All classes, but especially the young, cannot fail to be greatly benefited by a perusal of the admirable counsels, admonitions, and warnings which Miss Jones here urges in her own clear and oftentimes eloquent style. We would recommend the little book to the notice of our readers, as treating of a subject invested with infinite importance to all.

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NEW PUBLICATIONS.

1. Revival of Spiritual Religion the only effectual Remedy for the Dangers which threaten the Church of England. *By Daniel Wilson, M.A., Vicar of Islington.* 8vo. T. Hatchard.
2. The Psalms. In a New Version. Fitted to the Tunes used in Churches. With Notes, in Examination of the Difficult Passages. *By M. Montagu.* 8vo., pp. 528. T. Hatchard.
3. The New Testament Expounded and Illustrated, according to the usual Marginal References, in the very words of Holy Scripture. Together with the Notes and Translations, and a complete Marginal Harmony of the Gospels. Part II., Containing the Epistles and the Revelation. *By Clement Moody, M.A., Magdalen Hall, Oxford, Perpetual Curate of Sebergham.* 4to. Longman and Co.
4. Clarke's Improved Writing Books. Religious Series. Wiggins, Teape, and Loader, Aldgate. Nos. 1, 2, 3, 4, 5, 6, 7. This is an admirable and successful effort to connect religious instruction and mental improvement with the process of acquiring the art of writing. We can most conscientiously recommend them to all the principals of schools.
5. The Teacher's Offering. Ward and Co. No monthly periodical for the young, and especially the young in our Sunday-schools, is more worthy of an extensive circulation than this. It is carefully edited, and abounds in that kind of intelligence and detail which must interest and instruct very young people. It is, moreover, very beautifully illustrated with fine woodcuts.

Obituary.

MISS EMILY PARKER, WHO DIED JUNE 11TH, 1851, AGED 19.

[Extract from Dr. Morison's Funeral Sermon.]

IN the brief but interesting and instructive career of Emily Parker, we have a fine illustration of the Divine truth and beauty of those words recorded in Prov. viii. 17. She full well knew that Jesus loved her, from the witness of her own spirit that she loved Jesus;—and, having sought him when young, she bore her living and dying testimony to the truth of his promise, "*Those that seek me early, shall find me.*"

In February, 1845, at the tender age of 13, Emily Parker first took her seat at the communion-table, as a member of the church under the pastoral care of the Rev. Dr. Morison. She was one of several young people who then decided for Christ. The Spirit of God had been unusually poured out, at that time, upon the young in the congregation, and particularly in the senior classes of the Sunday-school.

From her earliest years, she had been accustomed to take delight in repairing to the Sunday-school; and, by the arrangements of Divine Providence, some time before her conversion she became a pupil in the schools connected with Trevor Chapel, Brompton, then under the superintendence of our much-esteemed friend, Mr. Henry Dobell.

But, for a season, though she was a diligent and well-conducted scholar, she indicated no special concern for the salvation of her soul. The excellent superintendent, however, whose labours had been blessed to another and senior member of her family, had his eye fixed upon this intelligent little girl. He saw that she had a mind—that she was peculiarly sensible of any acts of kindness—that she indicated, at times, considerable anxiety of countenance when the closing addresses of the school were delivered. No favourable opportunity of interesting her in the great truths of the gospel was suffered to pass without improvement. She began to be deeply thoughtful. She was alarmed about her spiritual state. Anxious questions were proposed, which were gently and kindly answered.

In this interesting position of mind, Emily Parker was introduced to me,* in the last days of 1844. She was very young, and very timid. But after the dread of meeting a minister upon the concerns of her soul had partially subsided, she opened her heart fully.

I well remember in what strong terms she spoke of her native pride.† She said:

* Dr. Morison.

† I write from notes taken at the time.

"The pride of my heart has nearly proved the ruin of my soul. I have been unwilling to see myself a guilty and lost creature. The sin of the heart I have quite, or almost, overlooked. I could not understand what ministers and good people meant when they said that all were great sinners. I was thinking merely of gross outward sins, and never suspected that the great and fatal disease of sin lay in the heart. But God has lately shown me the terrible state of my heart, *how entirely I have been without love to him*, and how awfully I have been chargeable with secret enmity against his holy character."

I need not say how gratefully I welcomed these promising symptoms; and on requesting her to give me some account of the steps by which God had been subduing her pride, and bringing her to discover the sin of her heart, as a fallen and guilty being, she narrated the following facts:—

She said: "Mr. Dobell has watched over my soul with a most tender care. I can never forgive myself for the ingratitude which prompted me so long to make light of his efforts. Such was my pride and depravity, I used to try to shun him when I thought he was about to speak to me in reference to my precious soul. But since I listened to an address from him, some months since, my state of mind is altogether changed. When he began his address, which was *upon the punishment of the wicked*, my old pride got the better of me, and I said, in my heart, 'You shall not conquer me by your frightful descriptions of lost spirits;' but he had not proceeded far, when he began tenderly and pathetically to speak of the love of God in giving his only begotten Son to die for ungrateful sinners;—sinners full of enmity against him, who did not love him, who did not call upon him, who lived to themselves, and walked according to the course of this present evil world. I remember well, he paused, and said, very solemnly, '*Children, what will you be able to say at the judgment-seat of Christ, if it shall then be found that you have perished solely because you would not accept of God's gift of unspeakable love?*' This touched my stubborn heart;—I could brave the terrors of which he had spoken; but the love of God in sending his Son to bleed and die for sinners, made my soul feel as it had never felt before: tears flowed freely from my eyes, and I think that *then and there* I put up a prayer for mercy such as I had never offered before."

On asking what fruits this new state of mind had produced, she said, "O sir! I found all wrong,—*nothing right*. But the first re-

markable effect produced was a greater attention to your ministry, and a sensible delight in listening to the Word. On the very evening of the day when I was so much impressed by Mr. Dobell's address, you preached a sermon just suited to my state of mind. It was full of directions to the awakened penitent: and I seemed to feel that all was prepared for me. *I think I then gave my heart to Christ.* I seemed willing to give up all for him. I was like that woman of whom Jesus speaks, I 'loved much because much had been forgiven.' O what a debt, sir, I then saw to be cancelled!"

On asking what had been some of the other fruits of the change, she said, "I seem now, sir, to wish that all might be saved, and be as happy as I am; and I have been trying to speak of God's great love to me, to others; but my courage fails me; and my former thoughtlessness shuts my mouth. But I ~~will~~ try and make known what a dear Saviour I have found." She added, "I feel I do love the people of God. I have no pleasure now in the society of his enemies. And sin, O what a hateful and abominable thing it now seems to me! But prayer strengthens my poor efforts to resist its dreadful power."

After her first approach to the communion-table, I saw and conversed with her again; and on asking her how she felt as she partook of the memorials of her Redeemer's sacrifice, she said, with much feeling, "O sir! my heart was ready to burst with gratitude at the thought that he had taken me into his fold, and given me such a feeling of love to him at his own table. I do hope I shall never be left to deny him, or to bring reproach on his cause. But, O sir! I feel that I can do nothing in my own strength. I used to think I could do anything I pleased;—but now I understand the Saviour's words, 'Without me ye can do nothing.'"

This young Christian thus entered upon that career which has terminated, as we shall see, with so much of joy and triumph.

There was an intermediate period, however, in her history, which, for the sake of warning to young Christians, fidelity compels me to mention. That period had in it some of the painful elements of the backsliding spirit. Her health was delicate, and it was necessary that she should live in the country for the enjoyment of open air and exercise. Unhappily, her new associations did not tend to advance her spiritual life. They were worldly, and she fell too much into their sympathies. There was no loss of character,—no deviation from the path of morality;—but there was a deadening of the soul to spiritual things, a marked declension of the life of faith, a rising satisfaction in worldly pleasures and amusements, a looking back to the land of bondage and sin. And dearly did our young friend

pay for this diminution of her "first love." She was undoubtedly one of the lambs of Christ's flock; and though, when they wander from his fold, he restoreth their souls, yet it is often with such severe discipline, as to make them feel that it is an evil and a bitter thing to depart from his pastures, and to stray into the forbidden fields of worldly delight.

She returned from the country apparently with recruited health and vigour. Her whole aspect was that of one likely to be spared for many years. But, alas! God had otherwise determined. Scarcely had she breathed the air of London, when she began rapidly, and almost at once, to droop. Her cheek became pale and flushed, her flesh decayed, her vigour was changed into feebleness, and all the symptoms of decline developed themselves. She was considered by her medical attendants as fast hastening to the tomb.

About the middle of last April she was gently but truthfully apprised of her state. The intelligence she received with subdued calmness; and requested that she might be left alone as much as possible, that she might have time to think of her great and coming change. From this moment a mighty conflict ensued, which it was painful to witness. She felt she had backslidden, while in the country; and the great enemy of souls endeavoured to drive her to despair. She had, indeed, committed no gross sin; but she felt that the power of godliness had suffered an eclipse. She had not been so watchful—so prayerful—or so much concerned for the salvation of others, as in times past. She had been less importunate for the salvation of a beloved brother than formerly. The whole spiritual life had suffered detriment. And now she felt she was dying,—that she could not live to show her repentance and contrition. Oh! it was then dark—very dark—with her soul! But, in her deep broodings, she said, "Christ is still willing and able to save. I will cast myself at his feet—at his cross—and if I perish, I will perish *there*." It was the purpose of faith,—it was the resolve of a true disciple;—she looked afresh to THE CRUCIFIED ONE, in all his power, and love, and sympathy; and he healed her broken and bleeding heart, and filled it again with Himself. From that moment her soul had peace;—and more than all its former health and joy returned.

Many were the sweet experiences that she had of her Saviour's love. Her sick-chamber was to her and others, "the house of God, and the gate of heaven." On being asked by a friend if she was resigned to the will of God, "Yes," said she, "for he doeth all things well." Seeing her afflicted mother in tears, she said, with an air of cheerfulness: "It is unusual to shed tears at a wedding; and daughters ordinarily leave home when they

marry;—but I am about to be married to the Lord of glory, who is my husband;—the chariots are all preparing to convey me to the skies; *pray* for me, dear mother, but do not weep; and do not pray for my recovery; I long 'to depart and to be with Christ, which is far better.'

To a friend who was much affected in perceiving the rapid progress of disease, she said, "Weep not for me, but weep for yourself. I am far happier than you are, and would not exchange places with my beloved Queen; yet my pains are more severe than you can imagine; and I should be impatient, but that my Saviour stands by and supports me."

Her whole soul seemed filled with praise; both when awake and when asleep, she was singing, as her enfeebled strength would permit, some appropriate hymn expressive of her spiritual desires. Nor was this thankful spirit repressed by the acuteness of her sufferings. She often said, "*I have not one pain too many.*"

To a friend that was praying with her, she said, "How good my heavenly Father is to me! he has not permitted my cough to trouble me while you were pleading with God on my behalf."

Her gratitude for every little attention paid to her was a remarkable feature. Her soul seemed full of love to all around her. Nothing escaped her most grateful acknowledgment. This was the more striking, as her natural disposition was petulant and self-sufficient. Her father-in-law told me, on the day of her funeral, that in all her long illness of sixteen weeks, he had "never heard a single murmur or complaint escape her lips."

About a month before her decease she said, with much composure, "I feel with respect to myself, that all is settled. I have only to wait my Father's time. The only work he gives me now to do *is to suffer*, which I trust, by his grace, I shall be enabled to do with patience."

She greatly prized the visits of pious and praying friends; and if they missed but one day, she would say, in a loving spirit, "*The praying dears have not been here to-day.*"

A most solemn conviction had seized upon her spirit, that she was bound to speak with great affection and fidelity to her unconverted friends. It is hoped that some of them will never forget the agonizing spirit in which she sought to bring them to Christ. She would say, "Now, *do seek to become acquainted with your own heart; and believe me you will find it to be deceitful above all things, and desperately wicked.*" She often asked to pray with them; and would wrestle in supplication for their salvation. She would entreat for them that they might find that Saviour whom she loved above all. Then she would follow up her entreaties and prayers,

by presenting them with some appropriate volume as a memorial of her love; and generally the book presented was suited to the character of the person to whom it was conveyed. Those books had been treasured up from her earliest attendance at the Sunday-school; and they were now to be labelled and directed to the circle of her young friends, who were to receive them after her death. She performed this part of the task with great neatness and precision. And as her young friends look on these memorials of her regard, may we not hope that they will think of that Saviour whom Emily Parker loved, and who made her so happy in a dying hour?

One pleasing feature was the spirit of prayer which obtained, even in her sleeping moments. So much was prayer an element with her, that she would pour forth her heart, in the most elevated and correct strains, when her senses were locked in slumber. She had rapturous visions, too, of the invisible world, conversed, as she thought, with angels and glorified spirits; and seemed to be familiar with heaven ere yet she had quitted these regions of mortality. Who shall say that such visions are not, at times, granted to those whose hearts and hopes are in full sympathy with the glorious regions of immortality?

I shall never forget the interview I had with her about ten days, or rather more, before her death. She was but a mere shadow of existence. But the countenance shone with a heavenly radiance. She was delighted to see her pastor. (He would have seen her much more frequently but for his infirm state of health.) The joy, for a season, almost overcame her. Soon, however, she recovered her equanimity; and, without a single interrogation, began to speak of her joy, and to pour forth her gratitude to God. "This," said she, "has been a blessed affliction. What a mercy it is that bodily sufferings cannot prevent the inward peace of the mind! How good God is to me! I have great pain, but he imparts the joys of his salvation; and I am not suffered to have one gloomy hour. People think themselves very happy in getting to this Exhibition; but happy as the Queen is in seeing the fruit of her royal husband's plans, I would not exchange positions with her." She spoke of death with entire composure; and of her hope of eternal life as a thing settled, and beyond the reach of a doubt. I left her sick-chamber with a feeling of gratitude to God, who could combine so much outward suffering with so much mental tranquillity and peace.

The last scene was in perfect keeping with all that had preceded it. On Lord's-day, the 8th June, it was obvious to all that her end was approaching. For a season she was unconscious;—but on Tuesday, the 10th, mind partially returned. She had had some

slight apprehension of the dying struggle;—but finding the sweat of death on her brow, she said, “I know what it is,” and without a particle of the anticipated tremor, wiped the cold perspiration from her face, looking with the benignity of an angel on all around her. At one o’clock on the morning of the 11th, she was asked if she would like a particular friend to be sent for. She said, “Yes.” Being asked what message should be sent to him, her reply was, “Tell him I am now in death’s cold embrace, but I am safe in the arms of Jesus, and on my road to heaven.”

At half-past four o’clock, after a whole night of dreadful physical conflict, sustained by the most perfect religious peace, Emily Parker fell asleep in Jesus, aged nineteen years and one month.

Can you then doubt the eternal and blessed truth which Christ utters in the text, “I love them that love me; and those that seek me early shall find me”? Can you affirm that aught but Christianity, vividly realized in its most precious truths, could have produced such a character, or such a death-bed, as we have portrayed? Can my dear young friends hear of such a life, followed by such a death, without determining to surrender themselves, without delay, to Christ? Does not a voice from the peaceful tomb of Emily Parker say to many a youthful listener to the Word this evening, “Be ye also ready; for in such an hour as ye think not, the Son of man cometh”? The great deception with multitudes is, that they are hoping, by and by, to give attention to the concerns of the soul. Now, dear friends, let me solemnly remind you, that there is nothing future in the provisions of Divine mercy for guilty sinners. If you should determine to repent to-morrow morning, or when you retire from this sanctuary, I can hold out no hope that the repentance would avail. It is a present

salvation from sin and guilt you need; and it is a present salvation that is offered to your acceptance. *Now* you may be healed. The great Physician is here to heal every poor sinner that applies to him. Fall down at his feet, then, and let your prayer be, “Lord, save—I perish.” Believe in Him—take hold of Him by faith, and you shall be saved.

Trevor Chapel Sunday-school children! another of your former companions has entered heaven. Will you not determine to follow her, and to meet her hereafter in the bright region of peace? The Saviour who loved her, and whom she loved, and who has taken her to himself, is as willing to take you to the bosom of his love as Emily Parker. Give that throbbing heart of yours to Christ, to purify it by his precious blood, and to make it the temple of the Holy Ghost. Will not the young in general, who have listened to the details of the evening, cry unto God, from this time, “My Father, thou art the guide of my youth”?

Happy parents, though now bathed in tears, who were blessed with such a child! Yield not to undue grief; for it is well with the child—well for eternity. Behold “the maid is *not* dead, but sleepeth.” She is in high consciousness and bliss with her Redeemer, in her better part; and as it respects her sleeping dust, he will, at the appointed time, bid it rise. You shall soon meet her, a glorified spirit in heaven; and she who was so grateful for all your kindness on earth will welcome you into everlasting mansions. One question, and I sit down. Is there one member of the family to be a missing when Christ makes up his jewels? Does any heart forebode such a catastrophe? Welcome the foreboding, and while it is yet day, and while Christ is waiting to be gracious,—go to the cross, and there devote yourself to the all-compassionate and omnipotent Friend of sinners.

Home Chronicle.

“PROSPERITY AT HOME.”

DEAR SIR,—Those of your readers who were not previously acquainted with the fact, have doubtless been much gratified to learn, from Mr. Knill’s letter in last month’s Magazine, that a “series of efforts” at chapel-building have been put forth in Gloucestershire during the past year. Having reference to the new places built, or building, at Cheltenham, Gloucester, Kingswood, and Wotton-under-Edge, our friend writes, “Even *Middlesex* can show nothing like this.” He will be delighted to find Middlesex can show twice

as many ‘new places within the same period:—City-road, Bethnal-green-road, Tottenham, Egham, Southgate-road, Bedford New Town, Caledonian-road, Clapton; in addition to these, all “spacious and elegant” chapels, and opened since May, 1850, with the exception of Clapton, which is progressing, there have been four erected during the last two years, in the suburbs, on the Surrey side of the river; and in the last Report of the London Congregational Chapel-Building Society, our friend will find the following paragraph:—“The entire number of new Congregational

chapels in London, built, building, or projected during the last three years, amounts to at least twenty; the united cost of which cannot be estimated at a much smaller amount than £100,000.

Yours, dear sir, very faithfully,
C. F. V.

Gibson-square, July 2, 1851.

HACKNEY THEOLOGICAL SEMINARY, AND SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THE Forty-eighth Anniversary of this Society was held on Wednesday, the 25th June, at Union Chapel, Islington.

After prayer by the Rev. E. Mannering, James Glode Stapelton, Esq., the Treasurer, took the chair, and called on the Secretary to read the Report. A resolution for its adoption, and for filling up vacancies in the Committee, was moved by the Rev. H. Allon, and seconded by W. Leavers, Esq.; and the Rev. J. Stoughton, of Kensington, then preached on the glorious gospel of the blessed God, which it is the object of the Institution to make known. The Rev. C. R. Howell closed the service with prayer.

The Report stated, that during the last six months there had been fourteen students in the Seminary. Three were about to leave the Institution, having completed their studies; two of whom were shortly to sail for Tahiti in the "John Williams."—Mr. Lind, who had been educated as a Missionary student for the London Missionary Society, without charge; and Mr. Spencer, who has offered himself to that Society, and been accepted. Mr. Spencer is the twelfth student who has proceeded from the Seminary to foreign missionary stations under the auspices of the London Missionary Society. The classical and theological examinations were conducted by the Rev. R. Redpath, A.M., who bore testimony to the assiduity and zeal with which the students are prosecuting their several studies, with every prospect of many of them becoming well-furnished and useful ministers of the gospel.

About £150 has been appropriated to the propagation of the gospel in the rural districts. There is a balance due to the Treasurer of £74.

PROVINCIAL.

HODDESDON ANNIVERSARY.

ON the 6th May, this interesting service was held, when the Rev. Dr. Morison preached in the morning, and the Rev. John Stoughton in the evening. On this occasion, the balance due for the building and fittings was entirely cleared off. The chapel was commenced in 1846, and opened in 1847. It cost very nearly £1500, and it is now free from all encumbrance. It is a beautiful little chapel,

—quite a model of elegant simplicity. We congratulate our excellent friend, the Rev. William Ellice, on the success which has attended his energetic efforts in the rural village where Divine Providence has cast his lot.

POVERTY OF MINISTERS.

(To the Editor of the Evangelical Magazine.)

DEAR SIR,—Amongst the readers of your excellent journal, there are doubtless many rich persons of various denominations. I would hope that there are some of this class to whom it would be only necessary to propose a charitable plan, to ensure the exercise of their liberality. The poverty of many devoted ministers, both in the Establishment and out of it, is a great scandal to the church of Christ; and the mental suffering endured from this cause, by men of a liberal and learned education, is terrible in the extreme. When reflecting on this subject lately, a plan occurred to my mind, which, if reduced to practice, would in many instances greatly ameliorate this unhappy state of things. Let the rich Christian in any particular locality inquire who of the worthy ministers of the neighbourhood is in straitened circumstances, and regularly remit to him, half-yearly or annually, such a contribution as his conscience tells him he can afford. If these communications were anonymous, there would be a beautiful exhibition of delicacy, eminently worthy of the gentleman and the man of feeling, and, what is more, a happy correspondence with the injunction of our blessed Saviour,—“Let not thy right hand know what thy left hand doeth.” How often in such a case would the sanctified intellect of the preacher be released as if from fetters, and exert itself with new life and vigour in the service of his Lord and Master! How often would the prayers of the closet comprehend fervent addresses to heaven in favour of the unknown benefactor! Let those generous souls in whom the love of Christ burns with a zealous flame, act on this suggestion, and assuredly the blessing of God shall be upon them.

Yours very respectfully,
PASTOR RUSTICUS.

BAWTRY.

ON Tuesday, June 17th, the Rev. John Wesson was ordained to the pastorate of the Independent church, Bawtry, Yorkshire. The introductory sermon was preached by the Rev. Samuel Mc All, of Nottingham; the confession of faith was received by the Rev. Joseph Muncaster, of Gainsborough; and the designation prayer was offered by the Rev. Professor Falding, M.A., of Rotherham College; the services of the morning being concluded by a charge to the newly-ordained

minister, by the Rev. R. Soper, of Farringdon, Berkshire. At the close of the morning service, the ministers and several other friends dined together in the Wesleyan School-room, kindly lent for the day. In the evening, the sermon to the church and congregation was preached by the Rev. James Sibree, of Hull. The devotional services were conducted by the Rev. H. F. Rushdett, of Thorne, and the Rev. R. G. Soper, B.A., of Manchester College. The whole of the above services were of a highly interesting and profitable order; and it is hoped that the day will prove but a promise of great good for the future.

HATHERLOW, CHESHIRE.

On Thursday, June 19th, the Rev. William Urwick, M.A., of Trinity College, Dublin, and of the Lancashire Independent College, was ordained to the pastorate of the Congregational church at Hatherlow.

ROYDON, ESSEX.

THE new Chapel, erected for the Congregational Church, under the pastoral charge of the Rev. W. C. Frith, was opened on Tuesday, July 1st, 1851, when the attendance of ministers and friends from London and the surrounding country was most encouraging. Two sermons were preached;—that in the morning by the Rev. E. Mannering, and that in the afternoon by the Rev. J. W. Richardson, both of London. A public meeting was held in the evening, the pastor occupying the Chair. The following ministers took part in the services of the day,—Revs. Messrs. T. Finch, W. Ellis, J. W. Bowhay, T. Hill, and R. Holden; Mr. A. New and Mr. Innell. Dinner was provided in a booth adjoining, the Rev. Dr. Stowell, President of Cheshunt College, occupying the Chair. The total cost of the new building, which is capable of seating about 250 persons, together with the freehold and old chapel, allowing for much gratuitous service given by members of the Established Church, as well as Dissenters, is £300, towards which £160 has been collected, including the collections at the opening, and proceeds of the dinner and tea furnished by the friends without cost to the funds.

ORDINATIONS.

On Tuesday, 15th July, Mr. Henry Stacey, upwards of seven years Town Missionary at Bishop Stortford, was publicly ordained to the pastoral office over the church and congregation assembling in the Independent Chapel, Abbott's Roothing, Essex. Rev. T. Finch, of Harlow, opened the service by reading and prayer; Rev. J. Waddington, of Lon-

don, delivered the introductory discourse; Rev. C. Barry, of Hatfield Heath, put the questions, and offered the ordination prayer; and the Rev. John Alexander of Norwich, gave the charge from 1 Tim. iv. 16.

In the evening, the Rev. C. Bateman, of Lincoln, the former pastor at Abbott's Roothing, opened the service by reading and prayer, and the Rev. W. A. Hurdall, of Bishop Stortford, preached to the people from Eph. v., part of the second verse, "Walk in love."

The church at Abbott's Roothing was founded in the year 1698, and the present Meeting-house, which is large, was built in the year 1729. The Rev. Dr. Watts contributed to the building fund.

Mr. Bateman, the former pastor, preached his farewell sermon on the first Sabbath in February last, and Mr. Stacey, who had been supplying for Mr. B. eight Sabbaths, commenced his stated labours on the second Sabbath in February.

The attendance at the ordination was very numerous. Several of the neighbouring ministers were present.

A SERIES of very interesting services has been lately held in the Independent Chapel, New Conduit-street, King's-square, Morpeth.

The Rev. R. Brindley, of the New College, London, having, about nine months since, accepted the invitation to the pastorate of the Church and Congregation, assembling in the above place of worship, was formally recognized on Thursday, the 3rd of July.

On the previous Sunday, the Rev. E. Henderson, D.D., preached two preparatory sermons. The Rev. J. Brown, of North Walsham, commenced the service by reading and prayer, after which, the Rev. J. S. Russell, of Yarmouth, gave the introductory discourse; the Rev. J. Alexander, of Norwich, asked the usual questions, and offered the ordination prayer; the Rev. S. Martin, of Westminster, gave the charge; and in the evening, the Rev. J. Harris, D.D., Principal of the New College, London, delivered the sermon to the people.

After the morning service, about seventy ladies and gentlemen sat down to an excellent dinner, which was served up with good taste by Mr. Bollin, of the Duke's Head Inn, the tables being handsomely garnished with flowers, in pots and stands of the choicest kinds, and which received a large share of admiration from the company assembled.

On the following Sabbath, the newly ordained minister addressed his congregation from 2 Cor. 2nd chap. 16th verse; and in the evening, the late pastor, the Rev. R. Hamilton, preached to the people. The charge, delivered by Mr. Martin, fully sustained his reputation, as did also the sermon of Dr. Harris.

THE Rev. George Shaw, of Rotherham College, has accepted a cordial and unanimous invitation to become the pastor of the Independent church at Patricroft, near Manchester. Mr. Shaw entered upon his stated labours on the third Sabbath in July.

THE Rev. H. F. Holmes, of Wendover, Bucks, has received and accepted the cordial and unanimous invitation of the Church assembling in the Independent Chapel, Grove-street, Boston, Lincolnshire, and entered on his stated ministry there on Sabbath-day, June the 29th.

General Chronicle.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS, 1, CRESSENT PLACE, BLACKFRIARS.

AMONG the various agencies in operation to extend the dominion of the Lord Jesus, there are very few that possess such claims to the sympathy of the churches of Christ as this. Yet, strange to say, it has not received the amount of support that it is so justly entitled to. Our obligations to the ancient people of God have been forgotten. Generation after generation have been permitted to pass away from the earth, without any attempt being made by the church to diffuse among them the glad tidings of salvation! We, therefore, rejoice that this *sectarian* Society exists, and that its constitution and agency render it deserving of the help of all who really love the Redeemer.

At present, the Committee are desirous of calling attention to the Society's operations on the Continent. The readers of this journal are aware that the religious ideas, as well as the social position, of the Jews of Europe, and especially of Germany, have, during the last fifty years, experienced a remarkable series of changes. These changes are justly attributable to Gentile influence. The development of the Jew is necessarily dependent upon that of the people in the midst of whom he dwells. As they are, he aims to be. The reason is obvious. He is conscious of being looked upon with contempt, as a member of an always despised and often proscribed race. Hence, he struggles not only to equal, but to excel his Gentile contemporaries in every path of literature, art, or science open to him. Thus he seeks to make good his claim to respect, when he cannot command esteem or win affection. The sphere of his *religious* ideas is not exempt from this spirit of emulation; and, therefore, the synagogue has invariably given a clear and vivid reflexion of the forms which the religious life of the German churches has, from time to time, assumed.

When, for example, under the influence of unsound philosophy, and erroneous principles of criticism and interpretation, the divines and

university professors of Germany pronounced the Bible to be a collection of Oriental fables,—when they declared that there was no state of reward, or of retribution after death,—and when they crowned their impiety by denying the personality of God,—the Jew, adopting their principles, imitated their example. The infidelity of the Church produced that of the Synagogue!

On this state of things the Committee are endeavouring to fix the attention of British Christians. It constitutes an almost impregnable barrier in the path of the Missionary. When and where the Talmud was losing, or had lost, its power over the Jewish mind, an opening was found for the introduction of the Scriptures; but now that the Bible itself is placed in the same category with the exploded traditions of the Rabbis, the Society's agents find their need of works that demonstrate the integrity, genuineness, authenticity, and inspiration of the Old and New Testaments. To supply this demand, the Committee ask the help of the churches. We trust that they will not have to ask in vain. Help ought to be rendered at once. But this is not the only reason why it should be so. The Society maintains a college for the education of its Missionaries; it employs nineteen agents, in Palestine, Northern Africa, Gibraltar, Bavaria, Frankfort, France, Holland, London, and in the principal towns in this country. God has smiled upon their efforts. The Scriptures have been circulated where formerly they could gain no entrance, and many who were once the enemies of "the truth as it is in Jesus," have received it "as little children." We therefore trust that the churches will promptly respond to the Society's appeal, and thereby hasten the promised ingathering, which to the Church and to the world will be as "life from the dead."

THE CHURCH OF THE NESTORIANS; OR, THE CHALDEAN CHRISTIANS.

THERE is an interesting chapter in Layard's "Nineveh," devoted to some inquiries into the history of the Nestorian Christians, the chief seat of whose worship—the Kurdish moun-

tains, a short distance to the north of the present Mosul, and consequently of the site of ancient Nineveh — Mr. Layard personally visited. Mr. Layard points attention to the fact, that these Christians have never acknowledged the authority of the Church of Rome; whilst from the time of Nestorius, at all events (A.D. 428), in their government and ritual they have maintained an existence distinct wholly, and independent of that church.

Facts are almost daily turning up, helping us to treat with its merited contempt the foolish taunt, cast at the disciples of our present scriptural churches, "Where was your religion before the time of Luther?" Monastier's History of the Church of the Vaudois, — which Romish persecution has never been able either to subject to itself, or to root out of its fastnesses in the wild Alpine home in which God's mercy has for so many ages sheltered it, — has done some service in this respect, as the records of that church, in common with those of this now prostrate and fallen Church of the Nestorians, sufficiently prove the existence of an early *primitive Church*, from which the Romanists, and not us, have dissented.

The charge, therefore, of *novelty*, of which some are disposed to make so much, if this witness be true, must lie at the door, not of the disciples of Luther, but of Rome.

We merely examine *one* of these witnesses now, and, as we have intimated, a sadly fallen witness; yet, even in her fallen and reduced condition, repudiating, as stoutly as ever, all connexion with the See of Rome. The *facts* are taken mostly from Mr. Layard's volume, from whose personal observation all that relates to their present state was supplied.

The Name of the Church.—This deserves a moment's attention. Giesler states, that they were called by their opponents, "Nestorians," though they called themselves "Chaldean Christians," and in India, "Thomas Christians." With these remarks Mr. Layard's observations strikingly accord. He was not able to ascertain, from the Kurdish Christians themselves, the circumstances in which the name "Nestorians" arose; but inclines to the belief, that it originated with the Romish Missionaries, who, in their disappointed attempts to convert the people, may have found it "necessary and politic to treat them as schismatics, and to bestow upon them a title which conveyed the stigma of heresy." By the Chaldeans themselves the name has ever been disallowed. Thus Ebedjesus, a Chaldean writer of the 14th century, asserts, that the Orientals have not changed the truth, but as they received it from the apostles so have they retained it, without variation. They are therefore called "Nestorians," without reason and injuriously: *Nestorius* *followed them, and not they Nestorius.*" The

name still used by the people themselves is "Chaldani," except when designating any particular tribe: and the Patriarch still styles himself, in his letters and official documents, "The Patriarch of the Chaldeans, or of the Christians of the East."

The Doctrine from which their name has arisen.—To speak, first, of the person from whom this doctrine emanated. Nestorius, prior to his elevation to the See of Constantinople, was a Presbyter of Antioch, where, says Neander, — and the remark is worthy of our attention, — he was "esteemed and celebrated, on account of the rigid austerity of his life, and the impressive fervour of his preaching" — two great points, in their way, in the character of "a good minister of the Gospel of Jesus Christ." One feature in his history stands prominently forward, viz. his *habit* to take his doctrines, not from the Church, but from the Scriptures. Such, then, was the man who, about the year of our Lord 428, was raised to the Patriarchate of Constantinople.

The doctrine of the man, however, is far more difficult to get at than his character. Mr. Layard remarks, that, whilst still denying to the Virgin the title "Mother of God," — according to the testimony of the ancient Church Historians — "they do not admit, to their full extent, the tenets on account of which they are accused of heresy by the Church of Rome." This fact is of importance in its bearing on the remarks we are about to offer. He further adds, that the distinctions they make on the point in dispute, are however "so subtle and refined, that it is difficult for one who discourses with them to understand that which, most probably, they scarcely comprehend themselves." He appends their Confession of Faith — still repeated twice a day by these Chaldean Christians — which professes to have been settled by three hundred and eighteen Holy Fathers at Nice, "in the time of King Constantine the Pious, on account of Arius — the infidel accused." It agrees almost, in all respects, with the present Nicene Creed. With reference to the person of Christ, their profession of faith runs thus: — "We believe in one Lord Jesus Christ, the Son of God, the only begotten of the Father, before all worlds: who was not created, — the true God of the true God — of the same substance with His Father, by whose hands the worlds were made, and all things were created."

And now for the *doctrine* of Nestorius, as delivered to us by church historians. To say nothing of the fact, that the correct meaning of the more abstruse distinctions respecting the person of Christ, in which the theology of those distant times delighted to indulge, seems hardly possible, except on a far better knowledge than we possess of the

terms in which these distinctions were expressed, the mere circumstance, in the case before us, that the doctrine comes down to us through the distorted medium of Romish historians,—whether their own, or historians of earlier times, adopted and adapted by them, is of little consequence,—would hardly allow us to expect, that we should, from such sources, get a faithful record of the points urged by objectors to the “Catholic” faith. We know the monstrous doctrines they have attributed to Luther. Now, suppose he had lived in the 5th century instead of the 16th, how hard a matter it would have been to have ascertained what Luther’s doctrines were. We must therefore expect something of the same kind with reference to Nestorius.

The history of Luther’s times might, however, in face of all such misrepresentations, almost suggest Luther’s *errand*. Let us apply this test to the case before us. In the period preceding the Nestorian controversy, the worship, as we must call it, of the Virgin Mary appears to have been extensively spreading itself throughout the Western Churches. The watchword of this advancing Mariolatry (*θεοτοκος*, “The Mother of God”) represented evidently, in its influence on the popular mind, the root of this wicked superstition. The name “Mother of God” at once embodied and diffused the doctrine. Hence, destroy the name and you destroy the doctrine; so at least appears to have thought Nestorius; and hence on this point he brought all his weapons to bear, as he entered a solemn protest against the name, as *unscriptural*. Upon this Neander remarks, “His endeavour to keep close to the Holy Scriptures appears worthy of all respect. He very justly offers it as an argument against the use of the former term, that the Holy Scriptures nowhere teach that *God*, but everywhere that *Jesus Christ*, the Son of God, the Lord, was born of Mary.” “This,” quoting the words of Nestorius, “we all acknowledge, for unhappy is his case who receives not what the Scriptures teach.”

Now this does not appear the man who would hazard rash speculations, or trouble himself to elaborate intricate theories respecting the person of Christ. That he entered the arena at all, where such a matter was in debate, was not, we must believe, because he volunteered a new doctrine on this most mysterious point, but because, if he would explode the doctrine of which he was called to attempt the overthrow, he *must*, in some form or other, exhibit the truth, as he conceived it, respecting Christ’s person.

The Western Churches, in their anxiety, seemingly, to escape the Arian error, which contended for two separate and distinct persons in Christ, had recorded their determin-

ation to regard Christ in all points as God (Gieseler’s History). Hence their dogmatic adherence to the phrase “Mother of God,” to which Nestorius objected; and the consequent virtual substitution of the Virgin, as the great object of Christian worship,—“the Mediator between God and man,”—in the place of Jesus Christ.

Very possibly, in opposing this gross and fundamental error,—where the *Divine* nature alone was recognised in Christ,—Nestorius may have unduly exalted the *human*; at all events, if he did not do this, his enemies, we may be quite sure, would do it for him. For my own part, I am wholly unable to believe those accounts of his doctrine, which represent him as *separating* the Divine and human in Christ, or as allowing to them merely a moral and spiritual union. The extract which I have given from the Creed of the present Nestorians, coupled with their denial of the doctrine commonly attributed to them, go far, I think, to show, that their Patriarch, in this matter, has been either misrepresented, or misunderstood, or probably both.

Neander’s mode of stating his doctrine would seem to have in it the elements of truth—“He teaches that there were two natures—Deity and Humanity”—“but from the first, in connexion with the duality of natures, there was but one dignity.” “Hence one Christ,—one Son of God—inasmuch as the humanity had been taken up into union with the one Eternal Son of God.”

If I were asked for a definition of his doctrine, I should be disposed, in the light of the preceding facts, to offer the following, as probably not very far from the truth. *Substantially* Nestorius taught that Jesus Christ was God and Man, and that in this twofold nature, whilst yet firmly maintaining the one undivided person, he offered himself a sacrifice for the sins of the world.

In the consistent, steadfast, persevering maintenance of this great Scripture doctrine of the Apostolic Church, Nestorius endured every species of persecution; submitted not merely to banishment from his see, but to degradation and exile; and after sixteen years’ accumulated sufferings from the malice of his enemies, paid with his life the penalty of his anxious, steadfast, unwavering adherence to what he believed to be the doctrines of the Word of the eternal God.

But the matter does not end here. Even in the lifetime of Nestorius, and whilst his enemies were engaged in forging new weapons of persecution against him, these very enemies—the party who had professed themselves so offended by his doctrine—were themselves constrained to sign a Confession of Faith, which conceded the very point for maintaining which this great man was sacrificed by them. According to this Confession, says Neander,

"the title, Mother of God, was applied to Mary, in the sense that two natures were united in Christ, while each still remained pure and unmixed in its individuality."

Perhaps few Christian confessors,—perhaps we ought rather to say *martyrs*,—have ever been privileged, in their own immediate lifetime, to enjoy a greater satisfaction in the triumph of their own principles, "even their enemies themselves being judges," than was here enjoyed by Nestorius. And yet, strange and all but incredible as it may appear, *the persecution still raged against him hotter than ever*, as though their forced acknowledgment of his doctrine added to their rage.

It was in vain that the members of his own devoted community at this time (A. D. 433) assembled themselves in crowds in the Imperial City, demanding the restoration of their beloved bishop; threatening indeed, when they saw there was no disposition to comply with their request, to set fire to the Patriarchal Church, unless this request was complied with. But this, says, Neander, only the more exasperated his enemies, who grudged him such love of his people.

And what does all this go to prove, but that it was *not* the doctrine of Nestorius that so exasperated them. This could not *now* with decency be alleged. The "unpardonable sin" of this man of God, for which even the extremest charity of his enemies could find no excuse, must be sought for, I apprehend, in the fact that, with him, the authority of Scripture was paramount to that of the Church. For this, in those growing days of church domination, we may readily conceive, there could be no forgiveness.

Hence the abuse to which imperial edicts condescended. Hence the nicknames by which these same edicts designated the foul malignant, who had dared to avow his acceptance of the authority of Christ, rather than that of the emperor, calling him now an Arius, now a Porphyry, and now a Simon Magus. Hence the application made to the emperor by the incipient pope, as we may term him, Coelestine, at that time Bishop of Rome, to remove this propagator of "blasphemous errors," that it might be put out of his power to lead others astray.

And this most charitable prayer of Rome was granted assuredly to the heart's content of our Catholic (?) Coelestine, as the aged Nestorius was driven from the "dwellings of men" to the African desert, where, first, from the incursions of the native barbarians, and then, from the cruelty of the Roman governor of the district in which, after escaping from the former, he took refuge, he continued exposed to every species of indignity and insult, until death at length kindly interfered, to terminate at once his exile and his sorrows.

And now for the church of Nestorius, as a

branch of the primitive apostolic community. After his death new persecutions for his followers were devised. Imperial edicts insultingly ordained that—why, it is difficult to conceive,—after the name of the man who had sought to buy the Holy Ghost, the Nestorians should for the future be called "Simonians;" that all the writings of Nestorius should be burnt; that those who should copy, preserve, or read them, should be punished in the severest manner; and that all bishops who ventured to defend the doctrines of Nestorius should be deposed. As the result of the opposition called forth by them, and other kindred "catholic" measures, a large number of the Tyrian bishops—who, in the midst, possibly, of much other error, still held fast by the principle, "My kingdom is not of this world," could not bring themselves to bow to the authority of the Emperor Theodosius, or to deny the truth which they had so long cherished—withdrew wholly and for ever from the church of emperors and Romish bishops, and emigrated—not to found a *new* church, but, like our own pilgrim fathers, to set up, under more favourable auspices, the standard of the *old*—to the kingdom of Persia, where, as we may see on another occasion, they long constituted a distinct and flourishing community.

Let us hear no more about the *novelty* of Protestantism, when here we have as early as the first half of the 5th century, the highest authority of the Eastern Church, with multitudes of bishops like-minded with himself, solemnly *protesting* against the errors which others were seeking to introduce into the church of Christ, and contending, at the sacrifice of means, reputations, and even of life itself, for the conservation of the primitive apostolic doctrine, as contained, not in the decrees of councils and synods, but in the inspired words of the "faith once delivered to the saints."

As we have intimated at the outset of this paper, the remains of this pilgrim church of A. D. 440 still exist, breathing the free air of the Kurdish mountains, in the retreat in which Mr. Layard found them—as a monument, if nothing more, like the worn and fragmentary inscriptions of some portions of the Assyrian ruins, which his enterprising hand disinterred from the grave-like heaps of Nineveh,—testifying, if not to all that we could wish, at least most plainly to this: that if we would look for a church entitled to take to itself the name of "Apostolic," we must go back some centuries earlier than the period when first the authority of the bishops of Rome became dominant. Here is a church, which has *always* repudiated their authority—which repudiates it still—which, moreover, as contrasted with the age of their own church, represents the age of Nestorius as of

comparatively modern date, as, in giving to their church the prior existence they significantly assert, that Nestorius—"the man who died about A.D. 435—followed them, and not they Nestorius."

I can only add further here one word in conclusion, as to the persecutions with which Rome has to this day continued to follow them. Take the following, in Mr. Layard's own words, on this point:—"By a series of the most open frauds, the Roman Catholic emissaries obtained many of the documents which constituted the title of the Chaldean Patriarch, and gave him a claim to be recognised and protected as the head of the Chaldean Church, by the Turkish authorities. A system of persecution and violence, which could scarcely be credited, compelled the Chaldeans of the plain to renounce their faith, and to unite with the Church of Rome. A rival patriarch, who appropriated to himself the titles and functions of the Patriarch of the East, was elected, not *by* but *for* the seceders, and was put forward as a rival to the true head of the Eastern Church. Still, as is the case in all such forced conversions, the change was more nominal than real; and to this day the people retain their old forms and ceremonies, their festivals, their chronology, and their ancient language, in their prayers and holy books. They are even now engaged in a struggle with the Church of Rome for the maintenance of these last relics of their race and faith." I hope to return to this subject, and to complete the present paper in your next Number.

C. R. H.

CHINA.

MRS. LEGGE'S GIRLS' SCHOOL.

As the result of Mrs. James Legge's late account in the Magazine, of her Chinese Girls' School, at Hong-Kong, Dr. Morison has received £10 from the Rev. George Moore, at Lewes, to be appropriated for their support; a Missionary Box, from Mrs. Tapp and friends, of Hull, has arrived at the Mission House for the same object; and other intimations have been given by various friends, that they are preparing Boxes for the support of this interesting institution. For this expression of interest in his daughter's labours, Dr. Morison offers his most grateful thanks.

TWO PRAYERS TO "SHANG-TE," EXTRACTED FROM THE RITUAL OF THE MING DYNASTY.

DR. LEGGE sends the Editor the two following prayers to *Shang-Te*, which greatly countenance the view which he and our other Chinese Missionaries take of the propriety of employing *Shang-Te*, and not *Shin*, as the term for God. The prayers are, to say the least, remarkable.

Prayer I.

"In the beginning, when there was the great Chaos, dark and undigested, before the five elements had begun to resolve, or the Sun and the Moon to shine, when in the void there presented itself neither form nor sound;—Thou, O mysterious Sovereign, camest forth in Thy presidency; and first Thou didst separate the grosser parts from the ethereal. Thou madest Heaven, Thou madest earth, Thou madest man. All things were produced by thee."

Prayer II.

This is a concluding prayer in the Ritual from which it is selected:—

"Thus have our rites been performed, and our prayers presented. Sovereign Spirit, vouchsafe to accept them. Every form has been observed; and nine times has the music resounded. O God, grant me Thy wise protection, and great will be the happiness of my house. The music peals, and the gems give forth their sounds, while mingles with them the tinkling from the ornamented robes of the attendants. Spirits and men rejoice together, while they praise the Sovereign God. We have celebrated Thy great name, Thou unsearchable, immeasurable One. Everlasting, firm, exalted, and wide is Thy perpetual rule and presidency. Thine insignificant servant (*imperator loquiter*) bows his head; he lays it in the dust. Let him be bathed in thy grace and light!"

Dr. Legge adds, justly, "Poor prayers, it will be said! Yes, but who must He be of whom these things are said?"

THE REV. J. J. FREEMAN'S CONCLUDING REMARKS TO HIS LATE TOUR.

DURING my tour of two years and a quarter, I had learned many things abroad; and now, on my return, I found I had many also to learn at home, and not the least, the movement on the Papal question.

The *last* news I had heard on leaving England, at the close of 1848, was, that the Pope had fled from Rome, and was at Gaeta! The *first* news on my return was, that of the Papal aggression—the appointment of a cardinal for Englishmen, in the middle of the nineteenth century—and the aroused spirit of English Protestantism in resisting the imposition of "a yoke," that neither we nor our fathers could bear.

Assuredly I had seen nothing in all my tour to shake my faith or principles as a Protestant, nothing to make me willing to surrender *one particle* of civil or religious freedom, to give up one atom of liberty of conscience, or of the right of placing the Sacred Volume in the hands of every man beneath the skies. I came home with the deepest impression, that *wherever Popery advances, the*

interests of humanity recede: that the Protestant faith is the bulwark of English liberty, and the guarantee of Britain's elevation; and that, *if that faith perish from our land*, political anarchy, social degradation, and moral ruin must as inevitably follow, as the shadows of evening and the darkness of night follow the setting of the sun.

I have now closed the sketch of my "Tour," and offered, in passing, the incidental remarks which I thought expedient. I forbear to detain my readers longer. I will only say:—

1. If I have failed to awaken an interest in Christian Missions, there is verily a fault in me. The Missions themselves are *not* a failure, or "then the world is a failure, and everything is a failure." The native tribes of South Africa are indebted for their preservation, their liberty, their intelligence, their social advantages, and their religion, to Christian Missions.

2. I shall deeply lament if I have not shown cause for Britain's interference *on behalf of the coloured races of South Africa*. I long to see introduced wiser and better methods of treating them, and the "*rule made absolute*," that the power which Britain would not dare employ in offering an affront to any one of the civilized nations of Europe that could defend itself, shall not be abused in robbing or crushing one of the meanest tribes of Africa, that cannot resist or defend itself.

3. I see that in the onward movements of Divine Providence immense fields for the Christian enterprise of the British churches are opening in Africa and Asia. Let no man deem the work too vast for accomplishment, for God is on our side. Let no man count his own efforts too mean to be of value, for God works through feeble instrumentality. An infant hand may plant the acorn—germ of the future and majestic oak of the forest; only, "Whatsoever thy hand findeth to do, do it with thy might."

4. I trust that Egypt and Palestine may share the thoughts and sympathies of many in our land, as well as Southern Africa. If the outline of my tour in those lands of indelible interest, shall tempt some of my ministerial brethren and friends to visit them, and aid them, I shall have rendered them and those countries valuable service.

Finally, the more I have seen of other lands, the more grateful I am for Britain; I love her laws, her institutions, her government, her freedom, her Sovereign, her religion; and if I have whispered of things, or spoken plainly of things, that need correction, it is not because I love those less, but because I love these more.

PEACE CONGRESS, EXETER HALL.

WHILE we are going to press, this Congress is holding its sittings. As far as they have

proceeded, they have been most deeply interesting, and likely to deepen the conviction on behalf of the peace-movement. The Hall was quite crowded: a great air of intelligence marked the countenances of the people; and a more than ordinary attention was paid to the several speakers. Principles of high and permanent importance were advocated, with great eloquence and moral power; and the countenance of every auditor seemed to indicate a feeling of the folly, guilt, misery, and unreasonableness of war, as the means of adjusting national misunderstandings. We cannot but believe that there is a great blessing in this hallowed combination.

The first day's meeting, 22nd July, was presided over by SIR DAVID BREWSTER, who is well known as a man of distinguished science, and a friend of vital Christianity. The Congress was addressed by the President; the Rev. H. Richard, one of the Secretaries; the Rev. John Angell James; the Rev. W. Brock; the Rev. Dr. Aspinall; Mr. Cocquerel, a French Protestant pastor; Don Marino Cubi Soler, a Spanish gentleman; Mr. M. J. Delbink; Mr. R. Cobden, M.P.; Mr. Vissechers; the Rev. Dr. Beckworth, from America; and the Rev. John Burnet. The two Resolutions passed at the first meeting of the Congress were the following:—

I. "That it is the special and solemn duty of all ministers of religion, instructors of youth, and conductors of the public press, to employ their great influence in the diffusion of pacific principles and sentiments, and in eradicating from the minds of men those hereditary animosities, and political and commercial jealousies, which have been so often the cause of disastrous wars."

II. "That as an appeal to the sword can settle no question, on any principle of equity and right, it is the duty of Governments to refer to the decision of competent and impartial Arbitrators such differences arising between them as cannot be otherwise amicably adjusted."

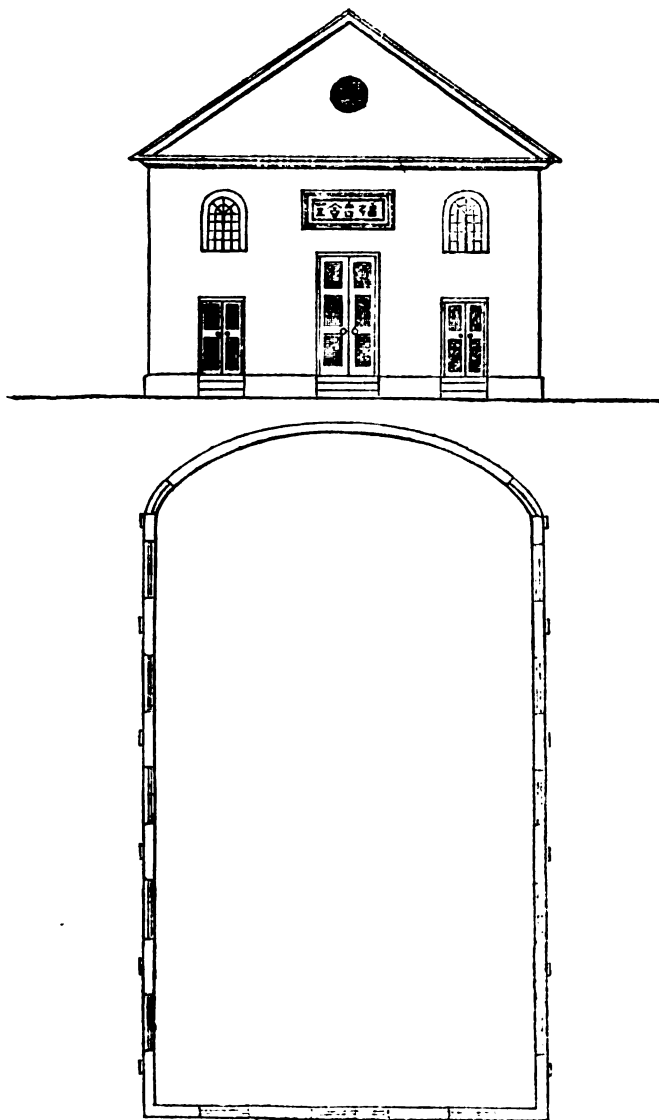
We must defer further particulars till next month, and must also content ourselves by furnishing our readers with a few extracts from Sir David Brewster's admirable opening address.

"The principle for which we claim your sympathy," said Sir David, "and ask your support, is, that war undertaken to settle the differences between nations is the relic of a barbarous age, equally condemned by religion, by reason, and by justice. The question, 'What is war?' has been more frequently asked than answered; and I hope that there may be in this assembly some eloquent individual who has seen it in its realities, and who is willing to tell us what he has seen. Most of you, like myself, know it only in poetry and romance. We have wept over the epics and the ballads which

celebrate the tragedies of war. We have followed the warrior in his career of glory without tracing the line of blood along which he has marched. We have worshipped the demigod in the Temple of Fame, in ignorance of the cruelties and crimes by which he climbed its steep. It is only from the soldier himself, and in the language of the eye that has seen its agonies, and of the ear that has heard its shrieks, that we can obtain a correct idea of the miseries of war. Though far from our happy shores, many of us may have seen it in its ravages and in its results, in the green mound which marks the recent battle-field, in the shattered forest, in the rased and desolate village, and, perchance, in the widows and the orphans which it made! And yet this is but the memory of war—the faint shadow of its dread realities—the reflection but of its blood, and the echoes but of its thunders. I shudder when imagination carries me to the sanguinary field, to the death-struggles between men who are husbands and fathers, to the horrors of the siege and the sack, to the deeds of rapine and violence and murder in which neither age nor sex is spared. In acts like these the soldier is converted into a fiend, and his humanity even disappears under the ferocious mask of the demon or the brute. To men who reason, and who feel while they reason, nothing in the history of their species appears more inexplicable, than that war, the child of barbarism, should exist in an age enlightened and civilized, when the arts of peace have attained the highest perfection, and when science has brought into personal communion nations the most distant, and races the most unfriendly. But it is more inexplicable still that war should exist where Christianity has for nearly 2000 years been shedding its gentle light, and that it should be defended by arguments drawn from the Scriptures themselves. When the pillar of fire conducted the Israelites to their promised home, their Divine Leader no more justified war than he justified murder by giving skill to the artist who forges the stiletto, or nerve to the arm that wields it. If the sure word of prophecy has told us that the time must come when men shall learn the art of war no more, it is doubtless our duty, and it shall be our work, to hasten its fulfilment, and upon the anvil of Christian truth, and with the brawny arm of indignant reason, to beat the sword into the ploughshare, and the spear into the pruning hook. I am ashamed in a Christian community to defend on Christian principles the cause of universal peace. He who proclaimed peace on earth and good-will to man, who commands us to love our enemies, and to do good to them who despitefully use us and persecute us; He who counsels us to hold up the left cheek when the right is smitten, will never acknowledge us as disciples, or admit into His immortal

family the sovereign or the minister who shall send the fiery cross over tranquil Europe, and summon the bloodhounds of war to settle the disputes and gratify the animosities of nations. * * * The principle of this Congress to settle national disputes by arbitration has, to a certain extent, been adopted by existing powers, both monarchical and republican; and it is surely neither chimerical nor officious to make such a system universal among the very nations that have themselves partially adopted it. If these views have reason and justice on their side, their final triumph cannot be distant. The cause of peace has made, and is making, rapid progress. The most distinguished men of all nations are lending it their aid. The illustrious Humboldt, the chief of the republic of letters, whom I am proud to call my friend, has addressed to the Congress of Frankfort a letter of sympathy and adhesion. He tells that our Institution is a step in the life of nations, and that, under the protection of a superior Power, it will, at length, find its consummation. He recalls us to the noble expression of a statesman long departed, "that the idea of humanity is becoming more and more prominent, and is everywhere proclaiming its animating power." Other glorious names sanction our cause. Several French statesmen, and many of the most distinguished members of the Institute, have joined our Alliance. The Catholic and the Protestant clergy of Paris are animated in the sacred cause, and the most illustrious of its poets have brought to us the willing tribute of their genius. Since I entered this assembly I have received from France an olive-branch, the symbol of peace, with a request that I should wear it on this occasion. It has lost, unfortunately, its perishable verdure,—an indication, I trust, of its perennial existence. The philosophers and divines of Germany, too, have given us their sympathy and support; and in America, every man that thinks, is a friend of universal peace. In pleading for a cause in which every rank of citizens has a greater or a less interest, I would fain bespeak the support of a class who have the deepest stake in the prosperity of the country, and in the permanence of its institutions. The holders of the nation's wealth, whether it is invested in trade or in land, have a peculiar interest in the question of peace. In the reign of peace, wealth will flow into new channels, and science will guide the plough in its fructifying path; and having nothing to fear from foreign invasion, or internal discontent, we shall sit under our vine and our fig-tree, to use the gifts and enjoy the life which Providence has given—to discharge the duties which these blessings impose, and prepare for that higher life to which duty discharged is the safest passport."

THE
Missionary Magazine
AND
CHRONICLE.



CHINA.

OPENING OF THE NEW CHAPEL AT SHANGHAE.

FROM an early period of their labours in this important city, our Missionary brethren have suffered serious disadvantage from the want of an edifice for the service of God, which, by its favourable site, adequate dimensions, and neatness of exterior, might command the attention of the native population. In our Number for February, 1850, an appeal was made to the friends of the Chinese Mission on behalf of this special object; and we are now happy to announce, that, from the proceeds of that appeal, together with the amount of local and other contributions, a sanctuary has been reared which, should it please the Most High to vouchsafe the gracious token of his presence, may prove a blessing not only to the present generation, but to multitudes yet unborn. Of this temple to the only true God, erected in a city heretofore wholly given to idolatry, may it be recorded, "This and that man was born in her: and the Lord shall count, when he writeth up the people, that this man was born there!"

In a letter dated 18th Feb. ult., the Missionaries make the following gratifying statement:—

"While the new chapel has been in progress, we have at different times communicated particulars respecting it, which we thought might be interesting to you. And we doubt not that the announcement of the building having been completed and opened for preaching, will be received by you, as it is now made by us, with feelings of unmingled satisfaction.

"We herewith inclose a pencil sketch (*see Frontispiece, page 177*) and brief description* of the building, with which Mr. Wylie has furnished us; to whose skill and superintendence

* In the form of the ground plan we have had little choice, the building covering near the whole of our lot of ground. The length inside is 63 feet, width 34 feet, height, from floor to ceiling, 20 feet, being the greatest span of roof in Shanghai, unsupported in the centre. Four hundred and fifty persons may be conveniently seated. The foundation of solid brick-work, three feet thick and the same in height, rests on thick slabs of granite all round, above three feet wide, the ground having been first rendered firm by driving from seven to eight hundred six-foot piles. The wall of the superstructure, also of solid brickwork, is two feet thick at the base, gradually diminishing to one foot six inches at the top. There are five arched windows on each side, and two smaller ones in front; a large front door, and two smaller ones, besides two small doors behind, one leading into a side building, and the other into a lane. Between every two of the side windows there is a pilaster, but rather for strength than ornament. The roof is constructed on the English principle of building, being supported by six common queen post truss frames, while it was necessary to conform to the Chinese rule in the application of the tiling.

chiefly, we take this opportunity of attributing the success with which this arduous work has been crowned; so that, although it is devoid of those ornaments and attractions that may belong to some of the chapels recently built in this place, it is second to none for neatness of style, solidity of structure, and adaptation to the end proposed. Very fortunately, the building was completed, so that it could be opened on the first Sunday in the Chinese new year. Arrangements were accordingly made for holding public worship in it on the afternoon of February 2nd, and we are happy to inform you that our first services were conducted in the new building under the most auspicious circumstances.

"No season, indeed, could have been more appropriate for opening the place than this—the only period of the year in which all grades and classes of the people rest from their toil.

"The concourse was, in consequence, large; and, for an assembly of heathens, who are wont to muster together in their temples in great crowds, and, amid noise and uproar, to go through their religious exercises with levity and heedlessness, the order, decorum, and quiet they maintained throughout was remarkable; evincing that many in the congregation

were not entire strangers to the manner of conducting service in our other chapels. Without any reference to stragglers, who went in and out during the service, we think that the number of people who throughout kept their seats, must have been about 450, consisting principally of the working classes.

"Of course, the ceremony of opening a chapel for preaching to the heathen cannot be conducted in the same order as that with which a chapel is opened in England. Indeed, in the present instance, there was no deviation whatever from the simple order usually adopted in our Sabbath-day services.

"Dr. Medhurst commenced by reading the first chapter of Mark, from the new version, copies of which had been previously distributed among the audience; upon which, prayer was offered up, the congregation all standing. Dr. M. next addressed them on the meaning of Mark i. 1, "The gospel of Jesus Christ, the Son of God," for the preaching of which alone this new house had been built. At the conclusion of the address, prayer was again offered. As this part of the service had been conducted in the Mandarin language, it was thought desirable that an address should follow in the Shanghai dialect. It was thereupon announced, that if

any of the congregation were disposed to retain their seats, they might immediately hear an address in their native patois; and it was also suggested, that those who could not remain, might quietly retire. On this, a portion of the audience withdrew, while probably one-half remained, and formed the nucleus of a second congregation, quite as large as that which had been addressed in Mandarin. Mr. Muirhead conducted this second part of the service in the Shanghai dialect, after which the audience broke up. From that day to the present, daily services have been held there, attended by good and attentive congregations.

"It is perhaps needless to remind you, that at present you have in this city two buildings devoted entirely to the stated preaching of the gospel, in the general language of the empire, and the dialect of this district; besides a house in the suburbs, rented for the purpose of preaching in the Fuh-kien tongue to the residents and visitors from the Fuh-kien province. You see, then, that we have our chapels, we have our congregations, we have our preachers; the seed is daily sown, much seed is already in the ground, and all we want is the descent of the influence of God's Spirit to give the increase."

SHANGHAE.

FUH-KIEN CONVERTS.

AMONG the Missionary brethren who for some time past have been engaged at this Station in the important work of Scripture revision, is the Rev. John Stronach, of Amoy. Mr. S., desirous to render his temporary sojourn at Shanghai available for the spiritual benefit of the numerous strangers speaking the Fuh-kien dialect, who are in the habit of repairing hither for the purposes of trade, opened, at his private expense, a room for preaching, and has also sought by other appropriate means to arrest the attention of that migratory portion of the population. Through the Divine blessing upon these efforts, no fewer than eight Chinamen have successively, and within a comparatively short period, been led to abandon idolatry, and to make a public profession of their faith in Christ. The particulars of these gratifying events are conveyed in the following letter from Mr. Stronach, dated Feb. 18th, ult. :—

"I wrote you under date 20th December last, communicating the information that, on November 17th preceding, I had baptized three Fuh-kien Chinese, whose application

for baptism had been mentioned in the Report of the Mission, dated October last. In the above letter, I also stated that on the Lord's-day succeeding that on which the

baptism had been administered to these converts, others, their friends and acquaintances, had applied for admission, and that I had commenced, in regard to them, the necessary course of instruction. They attended regularly, for the purpose of receiving that instruction, for nearly three months, and gave continued evidence of sincerity in seeking the salvation of their souls, and of the strength of their conviction, that by Jesus Christ alone could that salvation be secured to them. They, one and all, with earnest abhorrence, expressed their determination to forswear not only idolatry in all its various forms—of attendance at temples, incense burning, burning of gilt paper, and worshipping their dead parents or ancestors—but also every outward and inward sin denounced in the law of God, and the gospel of Christ. At the same time, they expressed their sense of helplessness without Divine aid, and their resolution to persevere in the course they had commenced, of supplication to the God of all grace, for the sanctifying influences of his Holy Spirit, so indispensable to success in their career as Christians. They make a point of abstaining from all business on the Sabbath-day, and attend regularly the services held in my meeting-room and in the chapels in the city. I cannot discover, by the utmost closeness of questioning and investigation, any sinister motive that could induce them to wish to join us: certainly, no considerations connected with either money, or good name among their countrymen, could lead to any line of conduct but one exactly the reverse of that they are pursuing; for a profession of Christianity in a heathen city cannot either increase the wealth or respectability of those who make it; and not one of them is dependent in the slightest degree on foreigners, or has any prospect of being so. The eight men who have thus come forward are all well known to each other, exhibit evident marks of mutual confidence and regard, and often talk with one another about the truths they unitedly believe; and they are aware that it is their duty to invite others to the same belief, and are not slack in discharging it. The head partner of the firm in which one of them (Lim Cho Giup) is engaged not only has no objection to that individual (his principal book-keeper) keeping the Sabbath, and

attending our services; but when told how he occupied his time during the Lord's-day, expressed his approval of it, told him to persevere in his resolution to join us, and added that possibly he himself might at some future period follow his example. This person, who can read our books with intelligence, has also written to his brother in Fuh-kien, earnestly dissuading him from idolatry. The younger brother of the man first baptized (in April last) has been with me twice, as well as the relative of one of the other men, and I think I am warranted in entertaining the hope that the movement among these men will be a diffusive one, and that they will be in earnest in seeking to extend its influence. One of the men baptized in November (Lim Eng Kiu), being about to proceed on his annual tour for the recovery of debts owing to his firm, asked of his own free will for a supply of tracts and Gospels, and he distributed them in every village and town to which he went (in the neighbouring province of Che Keang), even though, in the very first one he came to, one of his debtors, who could not pay, took advantage of the opportunity presented, by his creditor distributing foreign books, to express his contempt for Christianity, as being a religion founded by one who must have been a malefactor, because he was crucified, and, of course, if a malefactor, unable to save others. And he wished to impress all around him with the conviction that one who joined foreigners in such a religion must be a wicked man, as well as intimate with aliens. His injurious language, however, had not the effect he intended. Eng Kiu entirely refrained from any railing reply, and merely stated that Christ came into our world for the very purpose of dying for us, and that if he had not thus died, none could have been saved. When he told me all this in the presence of the other converts, I expressed my satisfaction that he had thus calmly stood his ground against the opposition he had met with, and my hope that he would persevere in his efforts to do his countrymen good, and that all the others would go and do likewise. Such being the state of feeling and conduct manifested by these men, I brought the case of the new applicants (whose names are Ch'wa Chin Sui, aged 47, partner of Lim Keng Hien, formerly baptized; Lim Cho Giup, aged 41;

Lim P'i Chioh, aged 33, partner of Lim Eng Seng, formerly baptized; and Lim Ni Sin, aged 30) before Dr. Medhurst and the other brethren. Dr. Medhurst had a long interview with them, about a fortnight ago, in my presence, when he put a great many questions to them, for the purpose of eliciting their real state of mind, and received answers entirely satisfactory. He asked them especially what was the difference between Christianity and Confucianism? and the reply was, that the difference was great, as the former system was from Heaven, and the latter from man:—Christ being God manifested in the flesh, and Confucius only a fallible mortal. I brought before him the possibility of persecution, should the Chinese cabinet ever resolve to exhibit in action their latent hostility against foreigners; in which event, doubtless, Chinese converts to their religion would be the first victims, and be at once called on to meet death as traitors: would the possibility of this not frighten them, or be likely to induce apostacy if it really took place? 'No,' one replied, with energy; 'we should only the sooner be taken up to heaven.' Dr. Medhurst thought so favourably of their state, that he quite agreed with me in the propriety of baptizing them soon; and he proposed to meet with them and the others next Sunday, that he might talk to them in their own dialect; a proposal which I followed up by requesting him, if his other labours allowed it, to do so regularly every alternate Sabbath. He did meet them, expressed himself much pleased with their quiet and Christian-like deportment while listening to his address, and engaging in the other religious

services. Shortly after, I gave to the assembled brethren a statement of the character and conduct of these new men, which was received by them with entire satisfaction; and it was resolved that baptism should be administered the succeeding Lord's-day in the new chapel in the city. The day (Feb. 6th) proved a very stormy one, so that only about 200 were present; less than one-half of the number who might have been expected if the day had been favourable. Dr. Medhurst preached in the Mandarin dialect (which is understood not only by the natives of Shanghai, but by the Fuh-kien men, who have resided there for some time), on the peculiar nature of the happiness of the gospel. I then addressed the men in their own dialect, from the latter part of Acts ii.; and having asked them questions, to which, in the presence of all, they gave appropriate answers (the questions being nearly the same as those put to the men formerly baptized), I administered the initiatory ordinance of Christian dispensation. Dr. M. then, as before, interpreted, in Mandarin, the answers of the men, and commended them, in prayer, to the Divine blessing.

"Thus, in the course of ten months, I have had the privilege of admitting eight Fuh-kien men into the church of Christ; and I doubt not that you will join with me in the prayer that their faith may be steadfast, and their piety and zeal eminently progressive; and that the example may be the means of stimulating many to do as they have done, and take a decided stand on the Lord's side."

INDIA.

EDUCATIONAL INSTITUTION AT BHOWANIPORE, CALCUTTA.

ADDITIONAL CONVERTS TO CHRISTIANITY.

In our last Number we gave prominence to a report of the interesting solemnity of laying the foundation-stone of the new Institution at Bhowanipore, and of the spirit of religious inquiry which, in happy coincidence with that event, had been excited in the minds of several of the students. As a result of the movement, we announced that two of the converts had openly abandoned caste, and attested their allegiance to Christ by receiving the rite of baptism. Encouraged by their example,

and undeterred by the threats and opposition of the heathen, *two others* of the students have since been led to embrace the Christian faith; and though, as might have been anticipated, the panic excited among the native community by these events has occasioned a temporary diminution in the number of the pupils, there is every reason to believe that tokens of the Divine favour, so signal and decisive, will ultimately serve to promote its strength and stability.

The following details are extracted from two numbers of the *Calcutta Christian Advocate*, under date respectively the 26th April and 10th May ult. :—

"BAPTISM OF A THIRD CONVERT.

"On Saturday last, April 19th, a third student in the Institution at Bhowanipore left his home and came to Calcutta, with a view to profess himself a Christian. His name is Kásínáth Datta; he is the son of a respectable tradesman in the Bhowanipore bazar, and is twenty-one years of age. He entered the Institution more than ten years ago, and has gradually risen from the study of A, B, C, to almost the highest place in the first class. He has gained two or three prizes in the second and first classes, and has enjoyed a monitorship for more than eighteen months. His steady perseverance and great regularity have done much towards raising him to his present position; while the propriety, gentleness, and amiability of his conduct have acquired for him general esteem. That such an one, against whose age, intelligence, or moral character, nothing can be said, should come forward to avow himself a Christian, is a subject of the deepest thankfulness; it is calculated both to impress his fellow-students and the Hindoos in general favourably, and leaves no room for the reproach, which they sometimes cast against Missionaries, that they make Christians of young boys. The growth of religious conviction and change of heart in Kásínáth Datta seems to have been gradual: various circumstances from time to time, acting in conjunction with his regular studies, were employed by the Spirit of God to strengthen impressions and remove all barriers to a firm and enlightened faith. But there was one circumstance that led to his immediate decision to declare the faith in Christ which his heart had received. On Sunday, April 6th, two days before the foundation-stone of the new Institution was laid, one of the teachers, about twenty-two years of age,

was suddenly carried off by cholera. The event made a solemn impression on many minds; but it led him to say, 'There is no time for delay; I must confess the Saviour at once.' Of the convictions forming in the minds of others in the Institution, he was quite ignorant; and he felt, therefore, surprised, as well as encouraged, when the two lads, whose cases have been formerly described, openly did what he was then contemplating. In a few days he opened his mind to Mr. Mullens, and with a heart expecting the struggles of affection, but prepared to meet them, he left home to declare himself a Christian.

"It is not to be supposed that he was allowed to do this in peace. On Saturday afternoon, his father, brother, and other relatives; and on Sunday, the same relatives, with his mother and sisters, made constant endeavours to draw him away from Mr. Parker's house. He saw and spoke with them; but neither their pertinacity, their ignorance of his intentions, their entreaties, nor their tears, though deeply and powerfully felt, for a moment shook his resolution. The trial was a very hard one, but it was borne manfully, and served only to prove the sterling character of the metal on which it was exercised.

"On Sabbath evening, April 20th, he was baptized in the Union Chapel, Calcutta. After the usual service, which was conducted by the Rev. Dr. Boaz and the Rev. Dr. Poor, who was to leave the next day for Ceylon, the Rev. Joseph Mullens addressed the congregation on the circumstances in which the Institution was now placed; and described the history and character of his young friend, particularly in relation to the steps which have ended in his conversion. He also set before them the reasons why such

struggles of feeling arise in these cases; and why young Hindoos cannot be Christians and reside with their Hindoo parents; showing that the whole evil arises from the spirit of Hindooism, and especially the institutions of caste. In reply to various questions, the convert proceeded to state the reasons which had led him to be a Christian. He described, first, the general features of *Hindooism*; pointing to its gross idolatry, the character of the gods (of whom he specified Krishna, Siva, and Rám), the general fruits of the system among the people, and especially the influence of caste. On these accounts he had given up Hindooism long ago. He then stated that the *Natural Religion*, so great a favourite in Calcutta at present, had never satisfied his religious wants: it did not teach him enough about the character of God, the duties of man, or the future state of the soul; it provided no atonement for sin, and supplied no motives for the practice of virtue powerful enough to overcome the sinful tendencies of man's nature. He could not rest, therefore, in *Natural Religion*, but was compelled to go forward. In *Christianity* he had found what he needed: mercy in God, as well as justice; a sufficient atonement in Christ; a new nature from the Holy Spirit; the hope of everlasting life. 'On these accounts,' said he, 'I take Jesus Christ to be my Saviour; and, according to his own command, profess my faith before men.' Mr. Mullens, in the name of the church, then welcomed him into all the privileges, joys, and blessings of the Christian church; to its ministry, its Bible, its fellowship; and baptized him in the name of the Father, the Son, and the Holy Ghost. He concluded by entreating the prayers of the congregation for the Institution under its present interesting circumstances; that the good work now begun may be finished from above; that those who have just confessed Christ may be steadfast in their faith and consistent in their lives; that other inquirers may be led into the way of truth, and have strength to brave its consequences; and that the schemes of Hindoo opponents may be brought to nought. He trusted that as they had laid the foundation-stone of their new Institution in the name of the Saviour, He would make these converts 'living stones' in his own spiritual temple: even as he has said, 'I will

lay thy stones with fair colours, and lay thy foundations with sapphires; I will make thy windows with agates, and all thy borders of pleasant stones: and all thy children shall be taught of God, and great shall be the peace of thy children.' The whole service proved exceedingly interesting, and gave great encouragement to those the fruit of whose labours it tended to show.

"BAPTISM OF A FOURTH CONVERT.

"Last Wednesday evening, May 7th, the ordinance of Christian baptism was publicly administered in Union Chapel to another of the pupils of the Missionary Institution at Bhowanipore. The young man then baptized, whose name is Keshab Chandra Halder, is one of the three referred to in our issue of April 19th, as having been induced—after he had come forward for baptism—to return home for a short time in order to see his mother, with the promise that he should be permitted to come back and be baptized whenever he desired it. On reaching home, however, he found such permission was not granted him. He was most carefully watched and guarded all day, wherever he went; and during the night, for the greater part of the time that he was in his father's house, he was locked up in order to prevent his escape. Within the last few days, this vigilance has been somewhat relaxed; and he most gladly availed himself of the first opportunity he found, again to escape from his father's house, and return to the care of the Missionaries which he had once or twice in the interval unsuccessfully attempted.

"Keshab was baptized on Wednesday evening, by the Rev. J. H. Parker, who, after reading the Scriptures and offering prayer gave some account of the young man who had come forward for baptism, and of the circumstances which had led him so to do. He is about seventeen years of age; by caste, a Brahmin; and belongs to a very respectable family residing at Behala, a village about three miles south of Kidderpore. He has been a pupil of the Institution at Bhowanipore more than two years; and previous to that, was in the Branch School at Behala, from the time of its commencement, about six years; so that for the whole of that time he has been receiving instruction in the Institutions connected with the London Missionary

Society. The school of that Society at Behala stands upon ground belonging to one of Keshab's uncles; and for about a year after the establishment of the school (before it had been determined to erect a building for the purpose), the pupils were regularly taught in the *addin*, or large hall in the house of the same gentleman, usually appropriated to pujas and religious ceremonies. Several of Keshab's relatives—his brothers and cousins—have received instruction in that school, and continued to do so till the events of the last few weeks led their friends to take them away. It will thus be seen that his family have most gladly availed themselves of the instruction given gratuitously on their own premises to the youths of that village; the benefits of which they, in common with a large number of the inhabitants of the place, gratefully acknowledged on the occasion of the annual examination a year or two ago, by a letter of thanks addressed to the Superintendent Missionary, and published at the time in the *Christian Advocate*. They were glad that their families should benefit by the instructions of the school, so long as that benefit was confined to mere secular matters; but now that some of the fruits of that instruction have been produced, and a member of their own family has come forward to declare himself a Christian, they are filled with anger against all connected with the school, and would gladly, if they dared, destroy it altogether.

"It was chiefly by the reading of the Word of God, and the explanations given of it by his teachers in the Institution at Bhowanipore, and also by reading it in private, with prayer to God for his teaching and his help, that Keshab was led to the conviction of the truth of Christianity and of his duty to profess it. He prayed much in private that God would help him to understand that Word, and show him which was the right path; and he testifies that the more he thus prayed, the better he found that he could understand that Word, and the more was his heart drawn towards it;—a sign, it may be hoped, that the Spirit of God, the Author of that Book, was by its means drawing him unto himself.

"For some months his mind was thus exercised upon these subjects. On finding that some of his class-fellows were under similar

impressions, he had much conference with them; and the result was that, after some time, they determined to act out their convictions, and declare themselves the followers of Jesus Christ, whom in their hearts they regarded as their only Saviour. After repeated interviews with the Missionaries connected with the Institution, they came to the house of Mr. Storrow, on Saturday, April 12th. Of the five who thus came, three were persuaded to return for a short time, as before stated. Among these was Keshab, who was led to do this, not from any change of mind as to his duty in this matter; but because he was told that his mother was very ill, almost dying, in consequence of his intention to become a Christian, and that if he would go and see her for a little while, and comfort her, he should be at full liberty to return and carry out his purpose, if he so desired. Who can wonder that this appeal to the tenderest affections of our nature—the love of her who bore him—should have induced him to go and see her, in the full belief that he would be permitted to return the next day?

"He went, but (as had been expected by his Missionary friends) he did not return so soon. During the time that has intervened, he was kept under strict surveillance, and could not move about anywhere without the knowledge of his friends. It is true that on application being made on his behalf to Mr. Elliott, magistrate of the Twenty-four Pergunnahs, that gentleman sent two officers to inquire into the case, with instructions to set him at liberty if in confinement, and to enable him to act as he thought proper in the matter. But he felt, even then, that, surrounded as he was by all his family and neighbours, he was scarcely able to do as he desired, and replied to the inquiries of the officers that he was prepared for the present to remain where he was. That it was well known by his friends that his purpose was not changed, is evident from the fact, that he was still closely guarded by them, and that they thought it necessary to use all sorts of persuasions and promises in order to bring him round. All was, however, in vain. He remained firm; and declares that he never felt the slightest inclination to give way, and to go back into that system of soul-destroying error which he feels it to be his duty, and his

only means of safety, to renounce for ever. The trial he has thus been enabled to stand may, it is hoped, be regarded as another indication that the work is of God, and will by him be carried on unto the end in the heart of this young disciple.

"After this statement of facts, several questions were put to the candidate, as to the motives which had led him to renounce Hindooism, and to declare himself a Christian, and as to his views of Christian truth and Christian duty; to these, brief but satisfactory replies were given. Mr. Parker then administered to him the ordinance of baptism in the name of the One God—Father, Son, and Holy Spirit—receiving from him his *poita* or Brahminical thread, and giving him in exchange a copy of the Word of God, as the guide of his future course in life, and the warrant of his hopes for eternity. Prayer was offered up for him that he may be kept in the way he has now entered, and made faithful unto the end, and that God's blessing may rest upon that Institution to which he belongs, and bring forth from it many others who are now halting between two opinions.

"This is now the fourth youth who has been admitted to the profession of Christianity from among the pupils of the Institution at Bhowanipore, since the services in connection with the commencement of the new building only a month ago. For a long season there appeared to be no spiritual fruit of the labours there put forth. But now the Lord has been pleased to 'reveal his arm,' and to show he is with his servants, and that his blessing is upon their efforts. These manifestations of his favour and approval, coming especially at a time when they are seeking to enlarge their sphere of labour, are most refreshing to their hearts—often 'faint yet pursuing' amidst many difficulties; and beholding these tokens of their Lord's approval, they would 'thank God and take courage.' May his blessing be given yet more largely, even 'showers of blessing,' according to his promise!"

EFFECTS OF THE MOVEMENT ON THE PUBLIC MIND.

"The neighbourhood of Bhowanipore and Kálighát continues in a very excited state. Rumours have been afloat that the Institution is to be burnt down, and the Behala school-room broken to pieces. The parties who advocate the latter injury, are, however, perfectly well known. Messages have reached the Missionaries, that if they go into the Kálighát bazar, or to Behala, they will get their heads broken, &c.: messages illustrative of the amount of toleration existing among the Hindoos, and of their respect for liberty of conscience. A school is to be established at Kálighát on the 1st of May; one existing in Bhowanipore has put forth a few symptoms of activity and abundant promises of good teaching; while Mr. Scott, of Russapugla, has hoped, by the tempting bribe of four scholarships, to draw away some students of the first class in the Missionary Institution, to his own expiring school. A meeting of all the great Babus in Bhowanipore was held a few days ago at the house of Babu Rámkomal Mukárji, to take the state of affairs into consideration. It was agreed to, *nem. con.*, that the Missionary school was a dangerous place, and the *Padris* a bad set. Also, that any gentlemen sending their sons, nephews, &c., to that school should be put out of caste [a most harmless resolution, which they dare not enforce]. Thirdly, that it was very desirable to establish a school of their own, in which no danger should be feared from Christianity. Fourthly, one gentleman suggested, that a good school would cost a large sum of money, and asked who was willing to subscribe towards it. A great deal of advice was offered, and the meeting speedily broke up.

"The Institution has, of course, suffered from all these agitations, but out of six hundred, not more than one hundred and fifty have for the present been withdrawn; the majority of whom, strange to say, are young boys. This number is so distributed among all the classes, that it has made no interruption in the regular work of the school."

CUDDAPAH.

THE CHRISTIAN PIONEERS PREPARING THE HIGHWAY.

INDISPENSABLE and increasingly important as the employment of Native Agency for giving wider diffusion to the Gospel in India has avowedly become, it cannot but be regarded as a most gratifying fact, that the devoted men who embark on this great enterprise are so commonly treated with courtesy and respect, even by those who have not hearts to discern the priceless value of the boon they have to offer. In connexion with the European Missionary, the Native Evangelist has at times to encounter opposition and cavilling; but, instead of being hated and derided as an apostate from the creed of his ancestors, as might have been expected, his motives and objects appear to be growingly estimated by his heathen countrymen: the truthfulness of his statements, and the candour and modesty of his demeanour, disarm their prejudices; and while listening to his earnest exhortations, many a heart is found to respond, and not unfrequently by the utterance of the lips—"Almost thou persuadest me to be a Christian."

The following brief sketches of the labours of three of the Native Teachers employed at Cuddapah, furnished by the Rev. E. Porter, our Missionary at that Station, under date March 18th, ult., will form a pleasing commentary upon the foregoing remarks:—

"REPORT OF NATIVE TEACHER, 'JOSEPH
SORTAIN.'

"THIS teacher has been diligently occupied during six months of the year in preaching the gospel to the deluded Mussulmans of the town of Cuddapah and its neighbourhood. During the last six months he has been stationed at Muddunpilly, preaching to the Mohamedans of that town and neighbourhood. In some places he has met with a good reception; at other times he has been much abused. Of all classes of people in this strange land, there is none so difficult to convince of the truth of Christianity as the followers of the false prophet.

"From his report I extract the following, as exhibiting the peculiar state of the Mohamedan mind:—"March 23rd. I went to a mosque in the town, and preached the word of God to some Mussulmans. A man, called Mushabuek, came to me and said, "All that you preach is true and good; but there are some faults in your religion, such as, you have no circumcision, no bathing at particular times, no utterings of prayer when you kill a sheep or fowl, and various other things. By these irregularities we are displeased with your religion, especially with the eating of

pork.' I replied, that Christians are obeying the order of baptism, instead of circumcision, because Jesus Christ has appointed it. Also, the apostle Paul tells us that the outward circumcision is not the true one, but the inward circumcision is the principal thing. About washing, I said, the chief thing is to have the heart cleansed from sin, and unless that is cleansed, our thoughts and actions will be bad. About prayer at the killing of animals, I said, we must not only utter prayers with our lips at that time, but thank God with all our hearts for his great benefits to us. About eating pork, I said, God commanded the Jews not only to abstain from pork, but from eating the flesh of camels and hares. But you Mussulmans eat camels' and hares' flesh, and blame those who eat pork. Besides, I showed that after Jesus came into the world, he fulfilled the old testament, and in the new testament he has permitted his followers to eat what they like; but his followers must not abuse one another about eating and drinking. I then showed him the true way of life through Jesus Christ. Similar visits were paid to, and conversations held in, the bazaars, markets, mosques, &c., generally with the like results.

"September 26th. The Reddy, from Ra-teepoor, came to Muddenpilly to inquire about the Christian religion. I read and explained to him parts of the Holy Scriptures, especially the Gospel by John, and the Psalms. He said to me, "Sir, what a new and good religion is this! I never heard of such a Saviour as Jesus. I have read my own books for a long time, but I cannot find any way for sinners to be saved in them." Also, he told me that he would read the Gospel, and pray to Jesus to make his way clear, and take him as his child. He stopped with us two days, and when he was going, promised he would come again for instruction."

"REPORT OF NATIVE TEACHER, 'JOSEPH ANTRIM WEBB.'

"J. A. Webb has been assiduously engaged during the past year in preaching the gospel in the town of Cuddapah and its adjacent villages. His time has also been partly occupied in instructing candidates for baptism, and in conducting Divine service in the Mission chapel during my absence. He has also been occupied in itinerating to the villages north-west and east of Cuddapah. During these tours he has visited several large towns. From his reports I subjoin a few of the most interesting extracts:—

"On the 27th of May I went to Thurgutpulle, and preached the gospel to a number of persons, who heard the word with great attention. The same night there was a large feast in honour of Vishnoo. When they brought out the idol on a large car, I went near and preached to the people, and said, "Why are you all looking at that idol? If you speak to it, will it speak to you? and if you set fire to it, will it not be burned?" I then declared the glory, power, and goodness of the great God, and of the salvation which he had wrought out by Jesus Christ for poor sinners. The people replied, "What you say, sir, is very good: our idols are vain, and can do us no good. You must come, sir, from time to time, and declare to us these good words." When asked by the catechist why they came to the feast, if they did not believe in the idol, they said, "We only come to look at the sight, and laugh; but we have no faith in the idol. We believe in one God; we have read your books, and like the wisdom they contain." At Zeypuralu I went

and preached the word; one man came and embraced me with great affection, and said, "Are you a disciple of our Lord Jesus?" To this I replied, "Yes." He then took me to his house, and lodged me for two days, and heard the Word of God with great attention. He told me that he had heard about this true religion some time ago at Cuddapah, and that ever since that time he had left off the worship of idols, and was in the habit of praying to God. He also begged me to stay and instruct his children; or, if I went away, to send some one in my stead to instruct them in this good way."

"REPORT OF NATIVE TEACHER, 'SAMUEL.'

"This teacher has been diligently engaged in preaching the gospel in Cuddapah and its neighbourhood for eight months of the year. During four months he has been employed at Muddenpilly and its neighbourhood, in distributing tracts and conversing with the people, great numbers of whom came to our bungalow for instruction. I am happy to be able to report favourably of the correctness of his conduct, and of the advance he has made in the knowledge of our Lord Jesus Christ.

"From his report I make the following interesting extracts:—January 11th. I journeyed from Chenoor to Mitho Kooroo, a village about eight miles from Cuddapah. I read here. "Strictures on Hindooism" and preached the Word of God. As I was going to Chintu Koontah, a man, called Nuraiah, followed me. I preached to him of the vanity of the world, of the state of sinners, and the need of salvation through Jesus Christ. The man heard me with great attention, and desired me to tell him the name of the Saviour, that he might pray to him for salvation. I taught him how to pray in that name. He also told me that for a long time he had been worshipping idols and false gods; but that from this time he will not do so, but pray to Jesus to cleanse his heart and make it holy. So I went on my way, praying that Jesus would save his soul.

"12th. I went to Door, a large village forty miles north of Cuddapah, and preached the gospel of Jesus. One man there (Unkanah) heard me well, and received me kindly into his house. He said, "Sir, so long a time have I been keeping my mind on idols, but I have got no profit by them, but only trouble and

fear. I also believed that the sun, moon, and stars were gods, but now I know that they are not gods, but bodies that give light to the earth.' He and some others desired me to remain and teach them the Christian religion. So I remained two days with them, instructing them in the way of life.

"14th. I went to Produtoor, preaching at two villages in the way. I saw at Produtoor and Ramasicrand two or three natives, who came to Cuddapah some time since, and heard the gospel of Jesus Christ. I asked them how they felt in their souls, in reference to this religion. They told me that ever since they heard of it, they had been praying in the name of Jesus, and had forsaken the worship of idols and their false Gooroos. I was very glad to hear of this, and taught them more of the religion of Jesus.

"October 31st. Arrived at Door. About thirty persons assembled to hear the word. After I had spoken to them, Unkannah, whom I had seen before, received me kindly into his house, and wished me to stay with him, to instruct him and his friends. Accordingly, I stayed with him all that day, explained the Christian religion, and at night ten other persons joined us, to whom I preached the

word of life. I read and explained the 15th and 16th chapters of Luke, and the 3rd of John. We then knelt down and prayed to God. They all knelt down with us and prayed, and appeared much interested in what was said to them. One man of the assembly, called Parvah, said, "Sir, I am very desirous to embrace the Christian religion, because I have searched many Hindoo books, but have not found such precious words as these." He said also, "Sir, since you visited us nine months ago, I have not had any comfort in my heart, on account of my heathen ways; and though I have often intended to come and see you, yet I have been hindered on account of my family; but now you are come, I am very glad." He and some others wished to embrace the Christian religion, and to have their children instructed in this good way. This inquirer followed me to Cuddapah, and stayed there for ten days, and received instruction in the Christian religion. Besides this man, there is another in the same village, who appears sincerely desirous to embrace the truth. They are very anxious to have a Christian school established amongst them."

BERBICE.

ORDINATION OF MR. ALEXANDER JANSEN.

THE subject of this notice, a Mulatto, was in early youth brought to know and love the Saviour, and on arriving at the age of sixteen was admitted a member of the church at New Amsterdam, then under the pastoral charge of the Rev. John Wray, the father of the Society's Mission in this colony.

Pondering over some striking passages in the life of the apostolic Brainard, Mr. Jansen conceived an earnest desire to devote himself entirely to the work of Christian instruction. A way was at length opened to him, in the providence of God, for the gratification of this desire, and in 1836 he was appointed to the office of Catechist at Hanover Station, then under the superintendence of the Rev. Jas. Howe. Thence he removed to Rodborough Station, where he laboured for ten years, and afterwards to Brunswick, where he has continued till now in sole charge of the station. Since the retirement of the Rev. Samuel Haywood, late of Orange Chapel Station, from the colony, Mr. Jansen has received an unanimous invitation from the church and congregation to become their pastor; and the measure having met the cordial

approval of the Missionary brethren, by whom Mr. Jansen is held in deserved esteem for his exemplary Christian character, and long and valuable services, he was solemnly set apart to the work of the ministry at Mission Chapel, New Amsterdam, on the 4th May ult. The following brief account of the interesting proceedings on the occasion is extracted from the *Berbice Gazette* of the 5th of the same month:—

“An ordination was held in Mission Chapel, in this town, yesterday forenoon, when Mr. Alexander Jansen was admitted and received into the church as a minister of the gospel. To say that the attendance was numerous, would convey no idea of the congregation assembled. The reader will best understand their amount by the statement of the fact, that that large building was crowded, notwithstanding the heavy rain that fell all the morning up to the hour of service.

“The sermon was preached by the Rev. G. Pettigrew, from the 2nd Corinthians, 4th chapter, 7th verse:—‘But we have this treasure in earthen vessels,’ in a most impressive, full, and eloquent manner. The dedicatory prayer was offered up by the Rev. D. Kenyon, after the questions had been put by the Rev. J. Bowrey. The charge was then solemnly and faithfully delivered by the Rev. J.

Roome, and the service closed by the congregation singing the *Gloria Patri*.

Mr. Jansen is the first native of this county who has been called to the office of the Christian ministry; and if a life of uniform piety and Christian labours, the most unassuming manners, spotless character, and usefulness in the church, entitle any one to that high station, it is a general opinion that no one can be found more deserving of it. The deep interest exhibited by the congregation, consisting not only of members of his church, but also of persons of every denomination of Christians, denoted the esteem and respect in which he is held. Every serious mind seemed carried along with him in his lucid and affecting answers to the questions put to him by Mr. Bowrey, and a hearty ‘Amen’ responded from every heart at the invocation of every blessing for him.”

POLYNESIA.

OVERTHROW OF IDOLATRY AT MANAIKI.

OUR Missionary brethren at Rarotonga had for a considerable time endeavoured to obtain access to a neighbouring group of heathen islands, but, owing to the savage character of the inhabitants, and other obstacles, the effort, until recently, proved unavailing. At length, however, in the good providence of God, a way has been opened for the introduction of the gospel at one of these islands—Manaiiki—where, through the instrumentality of Rarotongian teachers, the entire population have been led to abandon idolatry, and to place themselves under Christian instruction. To these interesting events the following letter chiefly has reference; but it contains also incidental notices of the state and progress of the good work in the field of labour occupied by the writer. Under date Rarotonga, 11th Nov. ult., Mr. Pitman observes:—

“By the *John Williams* you received the intelligence of the landing of two native teachers, messengers of peace, on Manaiiki, one of a neighbouring group of Islands. It was no small source of joy to us, after so many years’ fruitless attempts to convey

to them the gospel of Christ. One of the above young men is from the church here; and it affords me much pleasure to convey to you the information, that last week I received from him three letters, dated August and October, 1849, and August, 1850, in

which he states that the natives have renounced idolatry, and burnt their gods; that at present they are all under instruction, both adults and children, and have already made considerable progress. One of our catechisms has been committed to memory. A place of worship has been erected, and the gospel of Christ preached to them, and the Sabbath regarded. His last letter informs us, that he and all the people, owing to scarcity of provisions, had gone to the Island of Rakaanga, about forty-five miles distant, called also Francis or Alexander Island, in which voyage several were lost.

"The chiefs of that island did not readily give up their gods, but at length yielded, through the representations of those chiefs who had embraced Christianity, and where also the standard of the cross is erected, and the way of salvation through Christ made known to these long-neglected and perishing people. All glory to God! the set time to favour them is come. May the Spirit's influence be abundantly poured out upon them! and soon, very soon, may you be gratified to hear that no small number have cordially embraced the gospel, from a pure principle of love to Christ, whose precious name and great salvation are now made known to them!

"Thus, dear sir, you will perceive the further manifestations of God's love to us, in crowning our efforts with success, and the encouragement given to persevere in our 'work of faith and labour of love' in this extensive ocean. We shall not rest satisfied till we reach the groups of islands beyond, yet unvisited by Christian teachers, and do hope that no restrictions will be laid on us to prevent our sending to them also the 'bread and water of life.' Tongareva (Penrhyn's Island), with its thickly-populated islets; also Tuanaki, to the south of us, we are very anxious should be visited with the soul-cheering rays of the Sun of righteousness.

"Tairi, our native brother at Manaiki, entertains the earnest prayers of the churches on their behalf, that the Word of God may take deep root, and bring forth fruit.

"I would just mention that the above islands are very low, and abounding in coconuts and pearl-shell, which will be a great inducement to the merchants of Tahiti, &c., to send their vessels for oil and shells, as soon as known. This will not tend to

the spiritual good of the people, but we look up to the Head of the Church for the outpouring of the Holy Spirit upon the labours of our brethren, and that he would cause his own Word to 'run and be glorified' from island to island, till all the groups in the wide Pacific be brought to a saving knowledge of Christ and him crucified. I fear also that the Catholics, whose eyes and ears are wide open, would gladly catch at such portions and prospects as these present. At our next meeting we shall talk over the subject, and make such arrangements as expedient, by the time the *John Williams* returns from England.

"Through the goodness and mercy of our good Master, we are still permitted to labour for him, but not without meeting much opposition from our old enemy, who in various ways strives to draw off the affections of the people from Christ and heaven. Many among us, I fear, have a form of godliness only. We do not perceive that growth in grace and holiness we could desire, nor that love to Divine ordinances which so cheered our spirits in former days. Of some 'we stand in doubt,' but in many we hope 'the root of the matter' is found. About two months ago, I had the pleasure of receiving twenty members into church-fellowship, here and from the out-station. May they receive grace to be faithful!

"Death still thins our numbers, but not to the extent of former years. Our youth are still anxious to go to sea, and other lands, and all the persuasions of their best friends have no effect, although we continually hear of the death of many who have preceded them.

"Our poor people did, as usual, their very best in their subscriptions to the Society. We lately sold their arrowroot for this year to 'Hort Brothers,' at Tahiti, for two hundred and ten dollars, belonging to Ngatangia, to be paid into the hands of Mr. Howe, Tahiti, and forwarded to the Parent Society by him. It was truly gratifying to see parents bringing their little parcels with the children in their arms, saying, this is for —, and this for —; write down their names in your book, it being their little 'all'.

"We lately paid two visits to our out-station, and were much pleased to see the good work prospering there. Our good Brother Iro is doing his best for their spiritual benefit."

SAMOA.

MISSION SEMINARY.

AMONG the most approved means for promoting the spread of the gospel throughout the heathen world, none have of late received greater attention, or been followed by more signal benefits, than the systematic training of Native Agents. In the various groups of Polynesia, as elsewhere, Institutions for this express purpose have, for some years past, been in active operation. The *Samoa Mission Seminary*, situated at Malua, on the Island of Upolu, under the joint superintendence of the Rev. Messrs. Hardie and Turner, has, under the Divine blessing, in an especial manner realized the advantages proposed by its establishment, and holds out the promise of still more extended usefulness in future years.

The following communication, transmitted by Messrs. Hardie and Turner, under date September ult., illustrative of the state and progress of their work, will, we are persuaded, be perused with interest and satisfaction :—

"It will be gratifying to the Directors, and all who are interested in our Mission Seminary, to know that it has passed through another very trying year to our Mission, with a very encouraging degree of prosperity. The hostilities which, without any prospect of agreement between the contending parties, have now for more than three years been so serious a hindrance to our work on this island, still continue. But, amid all their attendant evils, nothing has happened during the year to put a stop to our labours in the Institution, or to draw any one connected with it into collision, in any way, with those engaged in the war. Had the war ceased, and the people returned to their lands, we might have been able to relieve those in the Seminary from much of the labour connected with house-building which we have been, and are now, obliged to devolve upon them, and also have made much greater progress in the erection of proper houses for their accommodation. But the chief cause of interruption to our work in the Institution, was the severe storm with which we were visited on the 5th of April, which destroyed some of the teachers' houses, broke and forced in part of the roof and walls of our new school-house, and made great havoc among the bread-fruit trees, and in the plantations; from the effects of which they have not yet recovered. The labour thus occasioned in the repairing and erection of houses, and in clearing off the

ground, and in the plantations, obliged us, for a time, to give up our classes. It is cause of much thankfulness that our Institution did not suffer more serious injury. Our school-house has been repaired, and the teachers' houses are again in a comfortable condition. But the scarcity caused by the storm, and the subsequent devastation made by caterpillars, still oblige us to abridge the number of our classes, to allow the scholars more time for seeking food at a distance, and for fishing. We hope, however, in a month or two to have no more interruptions from this cause. For what we have been enabled to effect, notwithstanding all these adverse occurrences, we feel very thankful to God, as well as for the present encouraging state of our Seminary.

"During the year, two have been dismissed from, and one has left, the teachers' class, for improper conduct; three have been appointed to stations in Samoa, and one has died; but seven have also been admitted to the teachers' class, which makes the number now in the class thirty-one. A few of these are preparing for labour on heathen islands to westward.

"From the High School one has been excluded for improper conduct; one has returned to his family, having completed the period for instruction; and one has died. Fourteen have been admitted, eleven of whom are children of teachers now in the Institu-

tion. The total of those now in the school is twenty-five.

"If to the above be added the wives of those now in the Seminary, twenty-two in number, and forty-five children, besides those who are admitted to classes in the High School, they will make a total of one hundred and twenty-three connected with the Institution.

"The course of instruction has been the same as that stated in previous reports. The progress of the scholars in their studies, and their behaviour generally, with very few exceptions, have been very creditable and encouraging.

"Classes have been held with the teachers' wives, for reading, writing, arithmetic, needle-work, and Biblical instruction; and the younger children who are sufficiently old for it, have been instructed in a daily school conducted by the teachers in the Seminary.

"This year three have been taken from our number by death:—one, whom we were training to teach his countrymen, but whom it has pleased the great Head of the church to remove, as we trust, to serve in the upper sanctuary, having seen fit to dispense with his labours below. His end was resigned and peaceful, and his only hope in the merits of an all-sufficient Redeemer. Another, the wife of one of the teachers, who before her last illness had acted inconsistently with her profession, which led to her exclusion from the church. Her severe affliction was blessed in impressing her mind with a deep sense of her sinfulness: she saw and deplored her errors, and, through faith in the Saviour, died in peace. The third, a boy who left the school some time ago in ill health, and went to his family on Savaii, in the hope that a change of air would be beneficial; but his disease increased and terminated his short course on earth. During his rather protracted illness he paid much attention to spiritual things and daily attended to private prayer. He died in peace, relying on the merits of the Saviour, and is now, we trust, among the redeemed in glory. Though he was not permitted to continue long under our instruction, we have the pleasing hope that we were in some degree instrumental in preparing him for that happy state.

"It was our happiness the last and previous year to record admissions to the church and

teachers' class from the High School, and it is very gratifying to be able now to report that this year four more have become candidates for church-membership, and promise, if spared, to be useful teachers.

"We have for some time occupied our new class-room, referred to in our last report as being nearly completed. It is a very substantial, commodious, and excellent building, and a great acquisition and advantage to the Institution. Since it was completed, we have erected three substantial houses for the teachers, but have been obliged, for the present, to close them in with bamboos, as we are unable, on account of the state of things occasioned by the war, to get stone walls built for them. These are good houses, thirty-one feet long by sixteen feet wide, and so constructed as to let each teacher and family have separate rooms. We wish them to be models, that the teachers may learn from them, and wherever they may be stationed set an example to the people of constructing their houses so as to have proper private apartments. We intend to add to these houses others of the same description, as fast as we can get workmen, and the means at our disposal will allow, till we have completed the two ranges mentioned in our last report.

"We are glad that the object of our Institution is so much appreciated, and very thankful for the pecuniary and other aid which has been afforded us. Some contributions have been received since we sent our last report, for which we return our grateful acknowledgments. We earnestly hope that our friends will continue to help us, and supply us with the means sufficient to enable us to raise up a numerous and properly qualified native agency for Samoa, and to assist in the evangelization and instruction of other heathen tribes in the Pacific.

"The four Erromangans who were brought to Samoa last voyage of the *John Williams*, have been with us ever since at the Institution. The language and customs of Samoa being so different from theirs, we did not, for a time, assign them anything to do, but treated them kindly, and allowed them, for the most part, to go where and do what they chose. They are now getting hold of the Samoan language, and are reconciled to the customs of the people: indeed, so much

so, that they do not seem to have much desire to return to their own land. They work with the teachers in the plantations, and seem quite at home and happy among them. We have begun to teach them to read and write. They have made but little progress as yet; but we have no doubt they will make much more from this time than it was possible for them to do at first, and will also, we hope, have their minds, in some degree, enlightened and impressed with the great truths of our holy religion, before they are taken back to their own country. They are at present all in good health. Our earnest prayer is, that they will all be spared till the next voyage of the *John Williams*, when we shall, most likely, see fit to take them back to Erromanga, and with them, if possible, some suitable teachers, to make another attempt to commence missionary labours on that memorable island.

"The two natives of Savage Island, who

were also brought here last voyage of the *John Williams*, are in good health, and feel comfortable and happy with us at Malua. They understand things better, and have made more progress in reading and writing, than the Erromangans, the language and customs of their island being much more like those of Samoa than the Erromangan. We have had another young man with us from Savage Island for some years. He is a candidate for church-membership. Though he is not naturally of very bright parts, yet, as far as his knowledge extends, he is very consistent and exemplary in his conduct, and we have every reason to hope that he will become a faithful, steady, and useful Christian. If these three should be spared to return to their own land, they will, no doubt, be instrumental in producing very favourable impressions on the minds of their countrymen, and render valuable assistance to the teachers in their work."

DEPARTURE OF THE "JOHN WILLIAMS."

PRELIMINARY SERVICE.

A VALEDICTORY service in connexion with this interesting event was held at Finsbury Chapel, on the evening of Thursday, the 10th ult., and the friends who assembled to testify their affectionate solicitude in behalf of the Missionaries, evinced throughout the liveliest interest in the sacred solemnity.

The Rev. E. Mannering commenced the exercises by giving out the 12th Hymn, Missionary Collection. The Rev. J. Adey read the 55th chapter of Isaiah, and part of the 20th chapter of Acts, and then engaged in prayer. The Rev. J. J. Freeman having, in a brief address, introduced the brethren and sisters to the Meeting, the Rev. D. Darling, of Tahiti, and the Rev. A. Buzacott, of Rarotonga, severally replied, and, by their manner and bearing, no less than by their voluntary act of returning to the field of conflict, manifested their unabated attachment to the service of Christ among the heathen.

Mr. Darling took occasion to describe the abject state in which he found the people of Tahiti when, thirty-five years ago, they were just emerging from heathenism, and the happy contrast which, through the benign influence of Christianity, the island now presented. By the intrusion of a foreign power, the political and civil rights of the island had indeed been compromised, but the Queen Pomare remained faithful to the Missionaries; and so greatly had God prospered their labours, that, notwithstanding the severe trials with which the Mission had been exercised, there were at present twelve native churches and twenty schools in effective operation.

Mr. Buzacott, in his address, took a similar review of the signal and happy change which the island of Rarotonga had undergone since the commencement of his labours in 1827; mentioning, as a significant fact, that, since the gospel

had been embraced by its inhabitants, no fewer than 100 of the converts had gone forth as evangelists to various islands of the South Seas, many of whom were still labouring in the high places of the field: some had spent their lives in the work; others had become martyrs; and the rest, having accomplished the object of their Mission, had returned to their native land, steadily attached to the gospel, and living in accordance with its holy precepts.

The Rev. Dr. Leifchild, in an effective address to the Missionaries and their wives, expressed, first, the deep emotion with which he and the assembled Meeting regarded their approaching departure to the field of labour;—he then adverted to the great social and moral movements that were in progress throughout the civilized world, and, after remarking upon the singular exemption of Britain from the calamities which had overtaken the nations of the Continent, he showed that, even in the judgment of thinking and candid foreigners, this exemption was attributable to the prevalence of more deeply-seated religious convictions among our people; and, though we had our own peculiar causes of apprehension and anxiety with regard to the future, the signs of the times were clearly indicative of the near approach of a great crisis in the world's history. In the meanwhile, we had ample proof that God had blessed, and was abundantly blessing, the efforts put forth by his people for the establishment of Christ's supremacy over the nations of the earth; and Dr. Leifchild pointed to the trophies of the South Sea Mission, as a visible token of the reality of the work in progress. He then adverted to the wide and growing diffusion of the Missionary spirit among the young, of which the noble response they had given, on two separate occasions, to the appeals on behalf of the Ship, furnished a signal proof; and, as a stimulus and encouragement to them to persevere in the good work, their thoughts were directed forward to the dawn of that brighter day which the church was led to anticipate, and which some of them might live to witness. In conclusion, Dr. Leifchild addressed a few words of affectionate counsel and sympathy to the wives of the Missionaries, showing, by reference to the examples in Holy Writ, what singular honour and privilege were conferred upon pious females who devoted themselves to the service of the Saviour.

The Meeting then closed with prayer.

PROCEEDINGS ON BOARD THE "METEOR" STEAMER.

The Directors, from a desire not only to testify their own respect and sympathy for the Missionary band going forth in the *John Williams*, on this her third series of voyages to the islands of the Pacific, but also to gratify those friends who might wish to accompany them to the ship, engaged the *Meteor* steamer for that purpose.

At half-past ten on Tuesday morning, the 15th ult., the Missionaries and their wives, together with a large company of friends, assembled on the deck of the steamer, below London Bridge; and, from the interest of the occasion, it is almost needless to add that the scene on board, and also on the quay, where great numbers of eager spectators were in attendance, was highly animating. Proceeding down the river, the steamer touched at Blackwall Pier, where the company was reinforced by a large accession of friends, who were there waiting to embark, and who swelled the total number on board to above four hundred.

As the incidents attending a water excursion to Gravesend are pretty well known to most of our readers, it will suffice to remark, that the passage down was as delightful as the free and unrestrained intercourse of Christian friends, and the

reciprocation of kindly and benevolent feelings, aided by the influence of a bright and sunny day, could combine to make it.

The *John Williams* was lying at anchor about a mile below Gravesend, and, with all her steamers flying, presented a striking object to the eager gaze of the company on board the steamer. On coming alongside, the excellent Captain Morgan joined the friends on the steamer, and arrangements were promptly made for holding the valedictory service. The ministers who were to bear part in it having taken up their position on the quarter-deck, surrounded by the Missionary party, and as many of the friends as could be accommodated, the service was opened by the Rev. J. J. Freeman giving out the 119th Hymn in the Missionary Collection—"Ye messengers of Christ," &c. The hymn having been sung, the Rev. E. Mannering offered prayer. Another hymn was then sung—the 120th, Missionary Collection—"Father of mercies, condescend," &c.—after which the Rev. Dr. Morison proceeded to address the Missionaries and their wives.

In opening his address, which was delivered throughout with great force and animation, Dr. Morison took occasion to advert to the two memorable occasions on which the ship *Duff*, on the 10th of August, 1796, and the *Camden*, on the 7th April, 1838, set sail for the Islands of the South Seas. He then proceeded to remind the Missionaries of the reciprocal obligations which they and the Directors and friends of the Society owed to each other. He assured the Missionaries that, on their departure for their great enterprise, they would be followed by the affectionate solicitudes and earnest prayers of the friends they left behind. He next exhorted them to the cultivation, during the voyage, of every holy temper and affection, so that the Missionary Ship might exhibit a scene of Christian love and devotion, and all their mutual intercourse be "sanctified by the Word of God and by prayer." He further expressed the hope and confidence that they would be prepared, by the grace of God, to enter upon their allotted spheres of honourable toil—the veteran Missionaries, with undiminished ardour; and those who were girding on their armour for the first time, with holy and emulative zeal. Dr. Morison then reminded the brethren and sisters that the friends with whom they were so shortly to part, hoped to meet them in heaven, there to rejoice with them in the results of their mission of mercy to the perishing heathen; and, in conclusion, he addressed a few impressive words to the unconverted, reminding them that, without a change of heart, they could have no hope of meeting their Missionary brethren in heaven.

The Rev. J. Burnet closed the service with prayer.

After an affecting scene at parting, between the Missionaries and their friends, the signal was given for a last farewell, and, after making the circuit of the Missionary Ship, and saluting the dear friends on her deck so long as they remained in sight, the steamer, with her company, returned to London.

The Missionary party who have sailed in the *John Williams* consist of the Rev. D. Darling, Mrs. and Miss Darling, returning to Tahiti; the Rev. A. Buzacott, Mrs. and Miss Buzacott, returning to Rarotonga; Rev. W. Lind and Mrs. Lind, Rev. G. Spencer and Mrs. Spencer, appointed to Tahiti; Rev. W. W. Gill, appointed to Mangaia, Hervey Islands; and Rev. W. Law and Mrs. Law, appointed to Samoa. Miss Cobden, the sister of Mrs. Murray, of the Samoan Mission, is also proceeding to the same destination. The Directors have likewise granted passages to Miss Barff and Miss Simpson, daughters of Missionaries. Miss Ross, the sister of their respected agent, the Rev. Dr. Ross, has also sailed in her to Sydney.

The Missionary Ship, besides being freighted with ample supplies for the various islands, carries out five thousand copies of the Rarotongan Scriptures, which have been printed in this country under the auspices of the Bible Society.

It is intended that the period of the Ship's absence from England shall be extended to *four* years, instead of three, as heretofore.

ORDINATION OF FOUR MISSIONARIES FOR POLYNESIA.

Mr. George Spencer, late student at Hackney College, was ordained at North-street Chapel, Taunton, on Tuesday, June 10th. Rev. J. Taylor, of Fulwood, commenced the service by reading the Scriptures, and prayer. The introductory discourse was delivered by Rev. H. Addiscott, of Taunton; Rev. Richard Penman proposed the usual questions; Rev. H. Quick, of Taunton, offered the ordination prayer; and the charge was delivered by Rev. J. Watson, of Hackney College.

Mr. Wm. A. Lind, late student at Hackney College, was ordained at Orange-street Chapel, London, on Thursday, June 12th, when the following ministers engaged: Reading and prayer, by Rev. S. Ransom, of Hackney College; introductory address, by Rev. J. J. Freeman; followed by a brief account of the field of labour, by Rev. D. Darling, who also proposed the usual questions: Rev. S. Luke offered the ordination prayer; Rev. J. Watson delivered the charge; and Rev. A. Buzacott concluded the service.

Mr. Wm. Law was ordained at Rotherham on Wednesday, June 25th. Rev. E. Jukes described the field of labour; Rev. Dr. Loxton, of Sheffield, asked the questions; Rev. F. J. Falding, Tutor of Rotherham College, offered prayer; Rev. J. H. Muir, of Sheffield, (in the unavoidable absence of Dr. Stowell,) delivered the charge; and Rev. J. C. Harrison, Camden Town, addressed the congregation. Rev. A. Raleigh, of Rotherham, with other ministers, also took part in the service.

Mr. Wm. Gill, late student at New College, London, was ordained at Spafelds Chapel, on Friday, July 11th. The following was the order of the service: reading and prayer, by Rev. W. Lacy; description of the field of labour, by Rev. A. Buzacott; questions, by Rev. E. Prout; ordination prayer, by Rev. T. E. Thoresby; and charge, by Rev. G. Smith.

ARRIVALS.

Mrs. Sugden, the wife of Rev. John Sugden, of the Bangalore Mission, arrived in London, from India, April 4th.

Rev. T. H. Clark and family, accompanied by Mrs. Alloway and children, arrived in London, per *Albion*, from Jamaica, July 12th.



THE
EVANGELICAL MAGAZINE,

AND
MISSIONARY CHRONICLE.

FOR SEPTEMBER, 1851.

BRIEF MEMOIR OF SAMUEL BRADLEY BRIDGE, ESQ.,
LATE OF HODDESDON, HERTFORDSHIRE.

"THE memory of the just is blessed"—blessed by our heavenly Father, and often employed as the means of blessing to others; reclaiming the wandering, and imparting energy and firmness to those who may be walking in the "paths of the just" with but feeble and faltering steps; while it feeds the faith and quickens the love of those who are following hard after God, and fixing their affections on things which are above.

The memory of the just is indeed blessed; for it embodies lessons of the highest wisdom, teaching practically the unspeakable preciousness of life, its true and noble uses, its glorious achievements, and assisting hope to picture, and faith to realize, that which, through the Divine mercy, has been its inconceivably blessed results. The memory of departed worth, when we have enjoyed the privilege of its companionship, walked in its light, and felt the kindling influence of its affection, is cherished by all the best feelings of our nature, which it thus associates with the security and felicity of heaven. Under its influence we feel identified with the presence of those who have entered into rest, and find ourselves brought nearer to the borders of eter-

nity, while we are impelled to contemplate with greater seriousness our own future, when "this mortal shall have put on immortality." The records of the Divine goodness towards those of whom there is reason to hope that they have entered into rest, are often eminently useful beyond the immediate circle within which the subjects of such records may have moved. They often illustrate the lessons which the Bible teaches, and demonstrate that godliness is profitable unto all things, having the promises of the life that now is, as well as of that which is to come; and that afflictions often instrumentally yield, even in the present life, fruits of righteousness, while working out a far more exceeding and eternal weight of glory. They comfort and encourage many who may be in heaviness through much tribulation, by attesting the sufficiency of the grace of the Redeemer, as well as his ceaseless care and unchanging love. The Church of Christ is rich in these memorials of Divine faithfulness and mercy, which she justly numbers among her choicest earthly treasures; and the following record of the Divine goodness towards one who was early led into the ways of religion, was

enabled to continue consistent in his course until it closed, under the influence of the consolations which the gospel alone can impart, is offered in the hope that, while attesting the Divine goodness, it may comfort and encourage some who are followers of those who, through faith and patience, inherit the promises.

The subject of this brief notice was born at Sible Hedingham, in the county of Essex, on the 5th of September, in the year 1798. He was the youngest son; and his constitution, even from his childhood, appears to have been but feeble, inducing frequent bodily suffering. The delicacy of his constitution, and frequent interruptions of his health, occasioned his spending much of his childhood and youth with his parents, towards whom he cherished strong feelings of attachment, especially towards his father, with whom in his early years he spent a considerable time at Bath, which the latter visited for the purpose of recovery from a long and painful malady. Though naturally amiable, and exempt, on account of feeble health, from many of the temptations peculiar to youth, he appears to have been a stranger to any impressions in favour of religion, until he became acquainted with a pious young man in his native village, who took him to the Sunday-school in which he was himself a teacher, and endeavoured to interest his mind in the religious instruction imparted to others. He was also noticed by the Rev. Mr. Stephenson, the minister of the Independent Chapel at Castle Hedingham, who, while seeking to impart those lessons of spiritual wisdom which make wise unto salvation, encouraged his endeavours to supply the defects in his education which the illness of his childhood had occasioned. The conduct of this Sabbath-school teacher and his minister, which cannot be too closely followed, was always remembered by Mr. Bridge with the most grateful feeling, as among the earliest

indications of Divine favour, and the first steps by which he was led into the ways of righteousness.

In 1815 he removed to Bocking, where he served his apprenticeship, residing during this period under his master's roof, which secured him the advantages of being an inmate of a pious family. His religious impressions were deepened, and he was much assisted in his inquiries after the truth, by the Christian kindness of two pious women. Here he also regularly attended the ministry of the Rev. Thomas Craig, by whom he was, on the 20th of February, 1817, received into Christian fellowship with the church under his pastoral oversight, and encouraged in those walks of usefulness which were then open to him. About the year 1819, he was visited with a severe and alarming illness, which proved the means of strengthening his convictions of the importance and value of personal religion, and led him to feel more practically than he had ever done before, the proximity of the unseen world, and the unspeakable worth of peace with God through the merits of his ever-living, faithful, and compassionate Redeemer. This illness was protracted as well as severe. To himself his recovery seemed at times improbable; and though his health was in a measure restored, the benefit of the affliction remained. The views which he had during the season of its continuance been led to take of the uncertain tenure, as well as the true uses of life, and the privilege and blessedness of health, with which to serve his Lord, appear never to have been obliterated; and the state of mind he enjoyed, as well as the impressions he received in this illness, were often referred to, even to the close of his days.

This portion of our friend's life was also marked by quickly succeeding and painful bereavements. His beloved parents had both but recently died; in the close of the year 1819 his brother George was removed by death, and was

followed after an interval of only seven weeks by his sister Charlotte, to whom he was tenderly attached. The effects of these mournful dispensations were painful, but salutary. In a private diary, in which he seems to have noted the influence of the chief events of his own history at that time, he thus refers to these bereavements:—"February 26th, 1821. How frequently have I been called upon, the last few years, to mourn for those very near and dear to me! It is little more than five years since I lost my dear father; that was a severe shock, for our affections were very closely united: yet I was supported over the trial better than I expected, the Lord having appeared on my behalf. It is not much more than three years since I lost a tender mother; for if any one deserved that name, truly she did, for she was a mother indeed; I felt much more the loss of her than I did my dear father, for when I lost her I thought I had lost all that I had; but the Lord was very gracious to me and made me experience the faithfulness of that promise, that when my father and mother forsake me, then the Lord will take me up; surely he has fulfilled his promise to me hitherto. It is only eight weeks to-day since I followed my dear brother to the grave; his death was, and is still, a severe shock to my frame; for if ever I loved a brother, I loved him; and now my dear sister is gone: she was, indeed, dear to me, for she was like a second mother, and it was always with much pleasure that we held communion with each other. Death has now broken that off, I trust not for ever; for I hope we shall meet shortly before the throne of the Lamb, there to unite in singing everlasting hallelujahs. Oh, blissful employment! I hope it will soon be my happiness to join them."

These removals seemed to prompt him more urgently to work while it was called to-day; and in reference to this period of the life of our departed friend the following testimony is borne by one

who knew him well, the Rev. Thomas Craig, who thus writes:—"It was my happiness to receive him into the fellowship of the church, as through Divine grace one of the fruits of my ministry; and I have a most vivid recollection of how much he was loved and esteemed by us all, for his deep, humble, uniform, devoted piety, which urged him to constant efforts to be useful as a Sabbath-school teacher, and in other ways." Sometime after the termination of his apprenticeship, he entered into business at Clare, in Suffolk, where, while not neglecting the claims of things temporal, the responsibilities of his worldly engagements did not prevent his seeking first and chiefly the means of increasing his own personal piety, and promoting the religious improvement of others. He became the devoted, persevering, and indefatigable superintendent of the Sunday-school, as well as a faithful helper in every good work. His house was ever open to the ministers of Christ, whom the service of their Lord might lead to the place, and his counsel and assistance were always cheerfully furnished. Having himself, when treading the slippery paths of youth, experienced the lasting benefit of attention and kindness from the servants of Christ, he seems throughout his whole life to have felt deep solicitude for the welfare of the young, and to have encouraged and aided them in seeking suitable worldly employments, while bent chiefly on directing their minds to the things belonging to their peace. Speaking, among many other valuable effects, of his services in connexion with the Sabbath-school, the Rev. Thos. Heward observes:—"He was a most efficient superintendent of our Sunday-school. His judicious and explanatory remarks on the portions of Scripture read by the scholars were always accompanied by evident, earnest, and affectionate anxiety, not only that the children should understand the meaning of God's holy Word, but feel its claims to their obe-

dience and love, and find it a means of lasting spiritual good. There is reason to believe that he was the honoured instrument in the conversion of several children in the Sunday-school at Clare, where his memory is still held in grateful remembrance by many who were parents and children at the time he resided amongst them."

In July, 1837, he entered into the marriage relation with Frances, eldest daughter of the late General Elwes, a lady residing in the neighbourhood, and with whom it was his privilege to pass the remainder of his days in much domestic and spiritual enjoyment. In the following year Divine providence directed his steps to Hoddesdon, where he continued until his death.

The exemption from the cares of business which our beloved friend now enjoyed, instead of being, as is sometimes the case, made the occasion of withdrawing from active personal service in the cause of religion and philanthropy, only rendered him, if possible, more ready to seize every opportunity for glorifying his Saviour, and benefiting his fellow-men. To his instrumentality is chiefly to be ascribed the formation of an Auxiliary Bible Association at Hoddesdon, which has proved a means of spiritual good to many, especially the young and the poor, and rendered the sacred Scriptures as frequent in the dwellings of the latter, and in the possession of the youth of the village and neighbourhood, as they were formerly rare. Of this Association he was, from its formation until the decline of his health, both Treasurer and Secretary: his house was the depository for the books; and, instead of thinking it a trouble, he rejoiced in every opportunity which applications afforded, to recommend the contents of the sacred volume. In every means for promoting habits of forethought and frugality among the poor, and providing in the best possible manner that their scanty, and at times uncertain earnings would allow,

for their subsistence and comfort, Mr Bridge took a most disinterested and important part: identifying himself with the District Visiting Society, the Coal and Clothing, and Cottage Garden Societies, as well as with the Tract and Missionary Associations, and other efforts, directed more especially to spiritual objects. In all these labours of love, but particularly in those bearing on local objects, it was his privilege to enjoy the constant co-operation of his beloved companion, who sympathized with him in his benevolent regards for the afflicted and the poor, most cheerfully, and shared in all his self-denying labours.

When it seemed desirable to erect a new place of worship at Hoddesdon, he used his best energies to secure this important object, and suffered no labour, nor fatigue, nor disappointment, to impede his persevering efforts until it was accomplished.

He gathered around him a number of young men, and formed a large Sunday-school, of which he was the indefatigable superintendent, and spared no efforts to render it not only well attended, but efficient for the highest objects of Sabbath-school instruction: viz. the religious improvement of the young.

In the erection of a Girls' and Infant Day-school, which was raised conjointly by members of the Society of Friends, and those of his own denomination, he also took an active part. The source of those unnoticed, unapplauded, but untiring efforts, was to be found in his own unostentatious but deeply-seated piety of heart. Our beloved friend was eminently a man of God. He daily walked with God, delighting to feel himself ever under "the great Taskmaster's eye." He had himself tasted that the Lord was gracious: and love and gratitude to his Divine Saviour prompted the constant and cheerful employment of all his energies in advancing his glory, and bringing others to share in the riches of his mercy.

This state of mind and heart was preserved by regular and punctual attendance on the means of Divine grace, especially the public and social ordinances of religious worship. It was a first duty with him to arrange that his attendance at the sanctuary on the Sabbath, and at other times, should be uninterrupted; and if absent on any occasion, those who might notice that absence felt assured that it arose from no engagement made for convenience or pleasure, but from causes unforeseen, or beyond his control. The benefit he found in public ordinances was closely connected with his private habits of devotion, and the prayerful study of the Holy Scriptures. These habits, together with his own state of health, which was never robust, and subject to painful interruptions, qualified him in a peculiar manner for visiting the sick and the dying. His presence in the chamber of sickness was welcome to all,—even to those who, until the hand of disease was laid upon them, and death seemed near, had neglected and derided both religion and those by whom it was professed. In these visits of mercy much of his time was spent. Returning from one of these visits, in August, 1848, he was suddenly seized with an affection of the brain, which almost prevented his finding his own door, though but a few yards from it. This was followed by strong convulsions, which left him in great suffering, and apparently near his end. After some weeks the most distressing symptoms subsided, and a partial recovery was experienced; but his mind was never fully restored. Successive attacks, producing loss of reason, and apparently great suffering, alternating with intervals of partial convalescence, followed for the space of two years; during which he visited Bath, Malvern, and other places, as means of promoting his recovery. Twice, during that period, he attended public worship: but his mind was un-

equal to the effort; and his religious enjoyments, during this season, were chiefly those arising from private and secret communion with his Saviour, whose Divine compassion rendered the experience of our departed friend more than usually confirmatory of the encouraging assurance of the Scripture,—that where affliction abounds, consolation does much more abound. During the severe paroxysms, and those seasons of mental disorder in which reason was displaced, it was exceedingly distressing to witness his sufferings, without being able to administer relief; though even at these times his mental uneasiness was often more in reference to the final state of others than himself; and seemed to arise from disappointment in reference to some for whose spiritual welfare he had, while they were living, laboured, and watched, and prayed. In regard to himself, even in seasons of greatest mental darkness and depression, although afflicted with the apprehension that the great adversary of his soul was eager to seize him as his prey, his impression was, that the enemy was restrained,—was not, and would not be, permitted to destroy him. In contrast with these seasons of distressing gloom, when mental suffering seemed far to outweigh bodily pain,—though this he used to describe as if a number of thrashers were beating on his head with their flails,—there were long and happy lucid intervals, when reason resumed its seat; and with great bodily weakness his mental faculties seemed to be pervaded by more than ordinary vitality, or excited to unusual activity. At these times his chamber was, indeed, a place—

“Privileged beyond the common walks of life,
Quite on the verge of heaven.”

Hundreds of times, in answer to the language of sympathy in his suffering would he exclaim, “Not one pain too many!” and would add, “I am in His hands. O

what did he suffer for me! I am not left. He has said, 'I will never leave thee, never forsake thee.' He is with me. I know that my Redeemer liveth. Not my will but thine, O Lord, be done.

'Jesus can make a dying bed
Soft as downy pillows are.'

These are but a few of the expressions by which, with a countenance beaming with cheerfulness and gratitude, he testified his acquiescence in the Divine will, and his experience of Divine consolation; and when, after any lengthened exemption from severe suffering, the prospect of his recovery was alluded to, his answer uniformly was, "If my Lord has anything more for me to do, I am in his hand." And then, in reference to those whom he had been accustomed to visit, he would sometimes say, "O that I could have them all brought here, that I might tell them how precious Jesus is to me now; that I might urge them not to put off seeking him. Oh, how wretched my state if I had now to seek for hope. Tell them not to delay." But it was in reference to that world, on the verge of which he seemed to be, as it were, detained in order to prepare him more fully for its enjoyments, that his feelings seemed to be at times too strong for any other utterance than tears. Sometimes he would observe, "Indeed, it doth not appear what we shall be. For many long years have I been looking forward to this season, and these circumstances, when I should be waiting to depart, and to be with my dearest Lord; yet even now I desire to say, 'All the days of my appointed time will I wait till my change come.' O blessed hour! I shall see him as he is, not through a glass darkly, but face to face; I shall be like him; I shall be for ever with my Lord. I shall be satisfied when I awake with thy likeness." Often would he, when speaking on the glorious vision of the Redeemer in the unseen world, exclaim,—

"The more thy glories strike mine eyes,
The humbler I shall lie;
Thus, while I sink, my joys shall rise,
Immeasurably high."

His sufferings were mercifully terminated on the 7th of September, 1850, when, there is every reason to hope, that as for him to live had been Christ, to die was gain,—to be absent from the body was to be present with the Lord.

In addition to the above slight sketch of the Christian course of our departed friend, some of the traits of his religious character seem to require a passing notice. Though his physical constitution was but feeble throughout life, his natural affections were strong and lasting. His piety sanctified all these affections, and rendered them conducive to his own personal holiness. He was deeply affected by the loss of his parents, and frequently referred with great solemnity of feeling to their removal, and to the time of his own departure. Thus in reference to his mother, he writes:—

"I have been thinking much of my dear mother, who has been dead four years to-day. Oh what wonders have presented themselves to her view in the course of that period in the eternal world; how sweetly has she been employed, I hope, in celebrating the praises of her Redeemer! Methinks I see her clothed in white, with a crown on her head, and a palm in her hand, standing before the glorious throne of the Lamb, and there uniting with the thousands and tens of thousands in ascribing salvation and honour unto him that sitteth upon the throne, and unto the Lamb, for ever. If this be her situation, what glory beams in her face, and what loveliness in her countenance! for whilst upon earth she displayed such a gentle disposition, that it might be truly said, that the spirit of the meek and lowly Jesus dwelt in her."

And again, in reference to his brother and sister, whose graves he frequently visited, and there mingled weeping with prayer, he thus writes:—

"I have been this day thinking a great deal about my dear departed brother and sister, who are often upon my mind, and I feel as though I could not give them up at present. Every day I feel their loss more deeply. How much do I long for that happy day when we shall meet again to part no more. Whilst I am in this wilderness, I cannot serve my Saviour as I would, for I find that sin is mixed with all I do. Oh that I were released from this body of sin, for then I should be happy. If there should be no other happiness in heaven than the deliverance from all sin, this will be happiness indeed. We shall be in the presence of the Most High God.

'There shall I see his face,
And never, never sin;
There, from the rivers of his grace,
Drink endless pleasures in.'

His views of Divine truth were clear, consistent, and evangelical, and their influence eminently practical. He placed a high estimate on the public means of grace, and throughout life endeavoured to make all worldly arrangements subservient to his securing the benefits they conferred. His engagements in business were of a kind in early life to require his attention till a late hour on Saturday evenings, yet he looked forward with pleasing anticipation to the early prayer meeting on Sabbath mornings, and expressed regret when illness kept him away. The earnest and hallowed feeling with which he was accustomed to look forward to the Sabbath appears in the following brief extract from his own diary, under date April 8, 1820, and presents a striking contrast to the conduct of many in similar circumstances. "I am now closing another week, and looking forward with pleasing anticipation to the Sabbath. Oh! that it might be a Sabbath indeed to my soul. Let me begin the Sabbath ere it arrives; let me strive to get near to God this night in the closet, and hold communion with him

in spirit. I feel myself much fatigued in body this evening, but to-morrow I shall have a sweet day of rest from all worldly occupations; and should I be permitted to enter upon an eternal Sabbath, I shall see my dear Redeemer as he is, and in his presence find fullness of joy, and at his right hand pleasures for evermore." Thus it is seen, that the secret of his delight and benefit in the public ordinances of religion, arose from his private communion with his own soul and his Divine Lord. It was this life of religion in his soul, thus nourished and strengthened by continual access to the only source of all spiritual life, that enabled him to persevere also in endeavours to do good under difficulties and discouragements by which others would have been deterred. This ennobled all his efforts, which were put forth as unto the Lord, and not unto men. He considered no personal exertion by which he could show kindness to others as beneath his attention. If he could promote his Saviour's praise, imitate his example, act so as to hope for his approval, lead some who were miserable and careless to seek his mercy, he was satisfied. He did not refuse to sacrifice his own ease and comfort, and at times to expose his health, to disregard the opinion or even the misrepresentations of others, so that some poor family might obtain the needed meal, some dreary widow's heart be made cheerful, some desponding sufferer listen to the words of comfort and of hope. This was the business of his life, and he followed it with the activity and perseverance with which the miser seeks and hoards his gold. It was his meat and drink, his pleasure and reward, and it was as catholic as pure. He would have felt it derogatory to his Christian reputation, and dishonourable to his Lord, to have asked the applicants for his benevolent regard, which place of religious worship they attended, or to what school they sent their children, before he attended to

their claims; and if he afterwards discovered that they did not worship under the same roof, or that their children were not taught in the same school as that with which he was more immediately connected, the discovery made no alteration in the interest he felt, or the kindness he exercised. This caused his death to be regarded as a general calamity by the poor. It was felt, that though he might not be missed from the parties of conviviality and gaiety, he would be missed in the cottage of the needy, in the lonely dwelling of the widow, in the chamber of the sick, or at the bedside of the dying. The poor and the afflicted felt that they had lost a personal friend, and their grief was as sincere, as it was extensive. Multitudes followed with tears his mortal remains to their last resting-place, over which a plain stone has since been erected, bearing the following inscription:—

SACRED TO THE MEMORY OF

SAMUEL BRADLEY BRIDGE, Esq.

Who departed this life on the 7th of September, 1850, aged 52 years.

He was a dutiful son, a faithful brother, an affectionate husband, a humble and devoted servant of Christ, as well as a kind and constant friend of the poor.

His influence was exerted chiefly for the benefit of others, cheered and supported by the hope of the psalmist—"I shall be satisfied when I awake with thy likeness." Psalm xvii. ver. 15th.

A sermon was preached to a large assembly in the Independent Chapel on the following Sabbath, from the 4th chapter of the 2nd of Corinthians, 17th and 18th verses, which he had himself suggested as suitable, should it be deemed desirable to make any public reference to his decease. The children in the schools mourned his removal; and one, the daughter of a poor widow, a young girl, formerly a Sunday scholar in one of the schools, but now a ser-

vant in the family of a pious clergyman, when informed in a letter of his death, sent back to her mother the following lines, which she had written on the occasion:—

Heaven has received another saint,
Within its jasper walls,
Another follower of the Lamb,
Before the altar falls.

Jesus has called his servant home,
To dwell with Him in heaven,
And now he wears a golden crown,
To him a harp is given.

Not long ago he walked on earth,
A pilgrim travelling home,
And seeking always here to know
His Father's will alone.

He taught the young to seek the Lord,
And many a poor one fed,
And with a sympathizing heart,
Sought many a dying bed.

His body lives no longer here,
Low in the grave it lies,
Until the resurrection morn,
When it shall glorious rise.

But though his mortal frame is dead,
His spirit free has flown,
To sing the everlasting song,
Before the eternal throne.

Then weep not ye who mourn the loss
Of such a tender friend,
He's entered on the eternal day,
That ne'er shall have an end.

He rests within his Saviour's arms,
In Canaan's happy land,
And never more shall shed a tear,
He's with the happy band.

He never more can feel a pain,
His sufferings all have ceased,
He now has on a glorious robe,
Fit for the marriage feast.

Watch then, and pray that you may be
Prepared when Death shall come,
To meet his message with a smile,
And feel you're going home.

And then you'll meet your friend in
heaven,
And all with Christ shall be
Singing Hosannah to the Lamb,
Throughout eternity.

ON THE JUSTIFICATION OF A SINNER BEFORE GOD.

JUSTIFICATION, in its literal import, signifies the declaring or pronouncing a person innocent who has been *falsely* accused of crime. He who is accused of crime must stand condemned as blameworthy, in the opinion of all who believe the accusation as true. If, however, on examination it shall be found that the accusation was false, and without any foundation in truth, the accused party will then be clear: he will then be acquitted from the charge of blameworthiness, and will be freed from all condemnation. He will, in fact, be justified, and his justification will be on the ground of his own innocence.

But it must be obvious that this is not the import of the term, as used in Scripture in reference to the *justification of a sinner before God*. For by no process whatever can any of the human family be pronounced really innocent. The accusation of crime, brought against mankind, is not a false one. Our guilt is real. The accusation brought against us is clearly proved. Conscience testifies to the truth of Scripture, "that all have sinned and come short of the glory of God." Every mouth must be stopped, and the whole world pronounced guilty before God. This, then, is the scriptural and acknowledged condition of the whole family of man.

Yet, as the term *justification* is used in Scripture to denote the great and important blessings obtained through the work of Christ (for all that believe are said to be justified), we infer that there must be some resemblance between the *literal* import of the term and the *scriptural* one. This resemblance, we maintain, is to be found in the consequences. God treats those whom he justifies as if they really were innocent; or as if they could be justified on the ground of innocence. He grants them those privileges which perfect innocence could always secure.

Justification, in its scriptural import, supposes guilt, and stands opposed to condemnation. Thus, God is said to justify the ungodly—and those whom he justifies are freed from condemnation. Sin, as an offence against God, and a breach of his law, deserves his displeasure: sinners, therefore, deserve to be excluded from his favour. But God, in justifying those who believe in Christ, frees them from condemnation, and places them in the same relative position as if they were not guilty; or as if they could be pronounced innocent. He fully and freely forgives all their sins, accepts them as if they were perfectly righteous, and makes them heirs, according to the hope of eternal life. Thus, justification is a change in the relative position of a sinner; a change from condemnation to acceptance,—from being a child of wrath to the privilege of being an heir of glory.

Now the Scripture assures us that this change is effected *through* the redemption that is in Christ Jesus. The work of Christ, then, is the ground of justification, or *that subject* for the sake of which God justifies the ungodly. The *reason* of this *method* of justification is worthy of consideration. If justice had been allowed to proceed in its natural course, every sinner must have reaped the reward of his own iniquity; the penalty due to his sins must have been inflicted on his own head. And thus the authority of the Great Lawgiver might have been vindicated, and the stability of his laws maintained. But God had designs of mercy to our fallen race. His compassion was moved towards mankind. Some *expedient*, therefore, must be devised whereby all the ends of good government could be answered, in the forgiveness of the guilty; and all the claims of authority and law vindicated, in accepting those who deserve to die,—such an *expedient*

as shall leave the law of God in its full force, and maintain the authority of the lawgiver, as clearly and forcibly as if justice had its natural course in the punishment of the guilty.

Now this *expedient* we have in the *death* of Christ for our sins. "God hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." "Him God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for (or in) the remission of sins." Christ suffered, the just one for the unjust. This, then, is the grand *expedient* by which all the ends of good government can be maintained, all the rights of the lawgiver can be vindicated, and all the claims of authority and law sustained, when the violations of the law are freely and fully forgiven. It is the method whereby God can be just, and yet merciful; righteous, and yet show himself ready to pardon: whereby he condemns sin, and freely forgives the penitent sinner. It is, then, the method of salvation, which commends itself to our reason and judgment as well as to the feelings of our hearts.

Further, the justification of a sinner is to be by faith, for those that believe, and those only, are said to be justified. The simple fact of Christ's having suffered in our stead, does not, in itself, place any sinner in a state of justification. Though his death is *that subject* for the *sake* of which God justifies the ungodly, yet justification is obtained only on believing,—he that believeth is justified. The faith which justifies, is the belief of the Divine testimony concerning the person and work of Christ. It is not, indeed, the belief that Christ died for any one in particular; for this is not the subject

of the Divine testimony, but the belief or persuasion that the death of Christ is suitable and sufficient for salvation, and that salvation through his death is free for all who desire to be saved thereby. The belief or persuasion of these subjects of the Divine testimony will be accompanied with trust or confidence in the promises of life in Christ; and the surrender of the heart to the will of the Saviour. Those that believe may not indeed see the *reasons* why God should have chosen such a method of saving sinners, but they are sufficiently convinced of the suitability of the *plan*, and of its being appointed by God, to make it the ground of their confidence and the medium of their access to God. Thus exercising faith in God's method of saving sinners, and making it the ground of their hope, they are accepted. By thus believing in the testimony of God concerning Christ, they become connected with Christ, and have fellowship with him in the merits of his death, and the perfection of his righteousness. With the exercise of this holy principle of faith, God is pleased to connect the forgiveness of sin and a title to eternal life. Such are justified, and being justified have peace with God through our Lord Jesus Christ.

Hence, then, we conclude that the first, the primary evidence of our being justified, must be derived from the inward consciousness of our belief in the suitability, the sufficiency, and the freeness of the work of Christ for our redemption; or from the inward consciousness that we sincerely approve of God's *method* of saving sinners by the death of his Son, and trust in it for our own individual salvation.

M. S., *Falkenham*.

July 16, 1861.

SELF-EXAMINATION.

"Examine yourselves whether ye be in the faith."—2 Cor. xiii. 5.

SELF-EXAMINATION, it is to be feared, is a duty which has fallen into very great and very undeserved disuse. There are the evidences on all hands, of a superficial, lukewarm piety. People seem to take for granted, that if they are not living in the habitual practice of some flagrant sin, or if they have but the outward characteristics of piety, all is well; and never for one moment imagine that it is necessary to subject the inner man to a close and constant scrutiny. Such books as those of Mason on Self-knowledge, are among the antiquated things upon which our forefathers might set great store; but we, forsooth, are wiser than to spend our time in self-inspection, and flatter ourselves that if we do but act with outward decency and decorum, the springs of action may be left untouched, the inner house will keep itself in order. It was customary for the first teachers of religion to tell their disciples to look within for the evidences of the truth of Christianity; convinced that, if the Holy Spirit dwelt in the mind, and if truth was operative there, they might "put to silence" all anxious doubt, and unbelief, and fear. They were commanded to look for the "witness in themselves;" and then they would be enabled to overcome the sneer of the scornful, and the laugh of the sceptical, by the assurance, "I know whom I have believed." St. Paul was here seeking to convince these Corinthians that his mission was not of man but of God. To prove his Divine legation, what plan does he adopt? He does not, as we should suppose, or as they, perhaps, desired, bring forth some extraordinary manifestation of Divine agency, but contents himself with an appeal to themselves:—"What sort of response do your hearts give? If ye have, indeed, tasted of the grace of God, and handled

and felt of the Word of Life, ye will have evidence enough of the Divinity of my mission. I give you a simple test, a plain piece of evidence, by which you may judge,—evidence, moreover, which is within the immediate reach of all of you: *Examine yourselves, whether ye be in the faith.*"

I. LET US EXPLAIN AND ENFORCE THE DUTY OF SELF-EXAMINATION.

II. SHOW ITS DESIGN.

1. *Self-examination must have respect to the thoughts and feelings within.* The mind of man is the source of life: it is the fountain of being. Perhaps it is quite impossible for the best and the wisest to have a thorough acquaintance with the windings and labyrinths of his own heart. There is so much of cunning, of subtlety, of deceit, in the human heart, that holy Scripture may well pronounce it "deceitful above all things;" and we may well exclaim, in the words of the psalmist, "Who can understand his errors? cleanse thou me from secret faults." For a person to know himself has always been regarded as the highest knowledge. Indeed, the injunction, "Know thyself," was held by the old Greeks to be heaven-descended,—so much importance did they attach to that vast and complicated world within. In a busy mercantile age like this, men are prone to content themselves with but a smattering of any kind of knowledge they may require; but we fear the great bulk of men have not even a smattering of knowledge about themselves. The habits of these times, it is admitted, are not favourable to the acquisition of this high knowledge. Too many pursuits seem to occupy men's attention, all bearing them away from themselves. There are busy worlds without—worlds of commerce, of science, of art—worlds of pleasure, of dissipation, of amusement; and each seems to vie with the other to

make man as oblivious of himself as he can possibly be. Still, we say to each man, "Know thyself, and thou art wise. Be ignorant of thyself, and whatever other knowledge thou mayest have, thou wilt be a fool." To examine and closely scrutinise all your prejudices, and evil thoughts, and corrupt feelings—to pry into the dark and secret recesses of those chambers of imagery, where foul passions sport and riot—to look yourself fully and fairly in the face, and be your own bold and faithful interpreter—this, it is confessed, requires much strong nerve, and much Almighty grace. But banish all fear, and bravely and unflinchingly "examine yourselves."

2. *Self-examination must have respect to the inner state, as compared with the Word of God.* It is an incalculable blessing that we have "a sure word of prophecy," to which we can always repair. We have no irregular and fluctuating standard of appeal, such as the voice of tradition, or the voice of the church; but we have a constant, infallible guide, the Word of God. We conceive that we have the strongest warranty for taking Scripture as our guide, in the fact, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." In Scripture we have great principles enunciated, we have the lives of good, and even bad men, drawn for us by an unerring finger; we have the mind laid bare as it is unbarred nowhere else; we have light for the understanding, for the conscience, for the heart; we have the broad comprehensive law of God, which relates to all times, to all countries, to all races of men. One of the peculiarities of the Bible is, that it is not only an inspired, but that it is also a universal book. It can never become antiquated. It can never grow obsolete. It speaks as truly to the heart of humanity now, as when

first uttered by the apostles or prophets. It is as much a book for these times as for the first century of the Christian era. It is as much adapted to a commercial country like England, as to a pastoral country like Judea. Now, if all this be true, how important it is that we should each be continually revolving such questions as these—How close a resemblance do I bear to the holy men who are described for me by the pen of inspiration? How much am I below the standard of Scripture? How far do the principles of the sacred volume operate upon my heart and life? Let me compare the "spiritual things" in my bosom with the "spiritual things" in this book. Let me not be continually measuring myself with myself, or measuring myself with some professed fellow Christian, whose piety is as feeble and sickly as my own; but let me see whether I come up to the apostolic standard and pattern. It is easy to say, "I am not more irregular in my attendance at the sanctuary, I am not more remiss in my devotional duties, I am not colder in my love to Christ, than many of my fellow-disciples;" just as it is easy, and as it is common, for a bad man to say, "O, I am not worse than my neighbour, and I shall stand quite as good a chance as he;" but neither the one plea nor the other will find acceptance at the hands of God. "Examine yourselves" by the light of holy Scripture.

3. *Self-examination must have respect unto the life.* It is well to subject our hearts to scrutiny, and to compare our inner state of thought and feeling with the teachings of revelation; but after all, the proof of piety will be found in the life. After the closest scrutiny and self-inspection within, a person may be mistaken; but the evidence of a lifetime is so plain and palpable, that no one, except the most perverse and obstinate, can be mistaken thereby. Our piety cannot better be proved than by subjecting it to all the duties and respon-

sibilities of life. We should subject our piety to exactly the same test as we would apply to anything else. A piece of machinery, for instance, may look very well on examination—it may seem to be fitted up according to approved rules—it may apparently correspond to every treatise that has been written on the subject; and yet, when put to actual trial, by some strange oversight, or unforeseen casualty, it may prove in the working an absolute failure. That religion is genuine which will enable a person to resist temptation, to fight against evil in all its forms, to trample sin and Satan beneath our feet. That religion is genuine which will enable us to endure persecution for righteousness' sake, to bear calumny and reproach without a murmur, to return a blessing for a curse, and love for hate. That religion is genuine which makes a man humble, and conscientious, and faithful, and honest in all his dealings with mankind, and which prompts a man to prefer death to disgrace. That religion is genuine which makes its possessor resigned to the will of Heaven, whatever that will may be: which uncomplainingly receives every stroke of the Divine hand; which exclaims, "Though He slay me, yet will I trust in Him." That religion is genuine which nerves for toil in the kingdom of Christ, which enables us to endure hardship as good soldiers, which prompts us to self-sacrifice, which fires us with the zeal of a martyr and the love of a seraph. "Examine yourselves," brethren, in all these respects. Remember, that in all these respects others may examine you too; and whether you pronounce a verdict upon yourselves or not, a verdict will be pronounced. "Examine yourselves, whether ye be in the faith."

II. LET US SHOW THE DESIGN OF SELF-EXAMINATION.—Of course, the design of self-examination is various. Were we to take in the whole of its design,—all the valuable results flowing therefrom,—we might occupy much space. We con-

fine ourselves to the one view of the matter presented in these words of Scripture, "Examine yourselves, *whether ye be in the faith.*" Self examination is to relate to our being *in the faith*. To be in the faith, means to be in the faith of Christ, to have faith in his atonement, to be constantly relying upon his death. It means, to be a believer. There are three thoughts presented to us here:—

1. *The design of self-examination is to show whether we have ever been in the faith.* There are changes in our states of mind, and points in our history, which it is of the utmost importance for us to examine and classify. There are particular circumstances in the life of every person, to which we delight to recur, or of which we think with sorrow and sadness. Now there can be no period to the Christian so important as that which witnessed his surrender to the claims of the Divine Redeemer, his renunciation of self, and his faith in the cross of Christ. There is nothing in the history of any man comparable in real substantial importance to that change which we denominate *conversion*. In Scripture it is called "putting off the works of the flesh and the devil, coming out of darkness into marvellous light, transformed by the renewing of the mind, putting on the new man, being born again." Every Christian should recur to this period as one of incalculable importance, bearing, as it does, upon its bosom, the issues both of time and of eternity. The exact time or place, or circumstances of our conversion, may not in all cases be easy of discovery, nor is it necessary too minutely to scrutinise them. There will, however, be some days of joy, of exultation, of transport, to which we may look back with profit. We may think of the vows we then made, and ask how have we fulfilled them? We may think of the promises we made to God, and ask, have they been redeemed? We may think of the attachment we then professed to the Saviour, and ask, has time,

the test of all things, proved that attachment to be steady and true? Look back, reader—it is a profitable exercise—upon the time when God first called you by his grace, when Christ first revealed himself as an all-sufficient Saviour, when you found the pearl of great price, and obtained the peace which passeth all understanding.

2. *The design of self-examination is to show whether we are in the faith now.* We read in Holy Scripture of some churches and Christians who have “lost their first love,” of some who are warned lest they make “shipwreck of faith and a good conscience,” and of some who are commanded “not to frustrate the grace of God.” We know it is a nice question for casuists, of which simple-minded people lay hold and say, “But if we had faith once, can we lose it?” To which we would reply by another of far greater practical importance, “Have you lost it?” It is very easy for men to argue about this and the other doctrine, and all the time be in “the gall of bitterness, and in the bonds of iniquity,” and to be hastening onwards with rapid strides towards perdition. It is very easy to say, “O, but I think I once had faith, and right feeling, and real attachment to my Lord and Saviour; but somehow I do not feel my interest in Christ so strong as formerly: may I not rest on what I once was? Will not my past conversion do, whether I have the present proof of it in a holy life or not?” Why, the very worst men may use such arguments as these. The thief, when he is arraigned at the bar of justice, may say, “O, I was once honest: spare me on account of the past.” The profligate may say, “O, I was once amiable, and chaste, and consistent, when I lived beneath my father’s honoured roof; but, alas! sad, sad scenes have I witnessed since.” The first man, as he was driven out of Paradise, might say to the angel with the flaming sword, “Think of what I once was—a companion of angels, the friend of God—and treat me not thus.”

The angels who kept not their first estate might reply to the great God, as he drove them out of heaven, “Were we not the sons of the morning? Did we not live in thy life, and shine with thy lustre, and dwell in thy blessed home? Remember what we were, and spare us, O thou terrible Avenger!” But who does not see the utter absurdity of such arguments as these? Nor are they less absurd when used by you. The question is not, “Did I once believe?” It is, “Am I a believer now?” It is not, “Was I once united to Christ?” It is, “Am I united to Christ now?” It is not, “Was I in the faith formerly?” It is, “Am I in the faith at this present moment?”

3. *The design of self-examination is to show whether we are growing in the faith.* Faith is progressive. Religion is a growth. “The path of the just is as the shining light, which shineth more and more unto the perfect day.” Let your eye wander abroad over nature. You see the grass, the flower, the tree, are all growing. There is life, teeming, rejoicing life, everywhere. The dew, the sun, the shower, are all contributing of their riches to fill the earth with animation, and to make man grateful to the all-bountiful Giver. Nor is it, at least, nor ought it to be less so, in the kingdom of grace than in the kingdom of nature. But, alas! these plants, the plants of grace, which ought to know no winter, but which ought to rejoice in the ever-during sunshine of heaven, and to be continually yielding their ripe, mellow fruit, are stunted, and faded, and dwarfish, and dying. Where do we find the healthy, robust, vigorous Christian? Alas! brethren, our “piety is sicklied o’er too much with worldliness and sin.” We have a name to live, but life is well-nigh extinct. We have a form of godliness, but where is its mighty, all-subduing, all-controlling power?

We might have given some directions for attending to this important duty, but we must pause. “Examine your-

selves, whether ye be in the faith." Let your self-examination be sincere, not pretended; let it be thorough, not partial; let it be constant, not occasional; let it be prayerful, not in your own strength, but in the strength and by the aid of Him who knows what is in man, and who has promised to help in every time of need. Examine yourselves, re-

membering how terrible, how fatal, the consequences of mistake. Examine yourselves in the light of Scripture, of conscience, of eternity, and with a conviction that the full blaze of the eye of God is upon you; and then you will not have discharged the duty in vain.

J. B. L.

Northallerton.

ENVY.

Of all the vices indigenous to the human heart, perhaps the most to be dreaded is envy; not only on account of the torment it inflicts on its possessor, but also because of the baneful and wide-spreading evils consequent on its pernicious influences. Did it stop short in its effects, and prove rottenness of the bones only to the framework of the spirit which cherishes it, we would not so much care to exhibit the odiousness of this monster crime. But, when we consider, that instead of this being the case, it is a polluted fountain, whose streams infect every object with which they come in contact,—a moral pestilence, which infuses its deadly poison into the very heart's core of its victims,—a consuming fire, which spares not, but rushes on, increasing in its fury, until its rapacious maw is sated by having devoured whatever came within its reach,—we cannot but feel it our duty to fully exhibit its disgusting deformities.

What the power of envy is, we infer from the language of inspiration. "Wrath," says Solomon, "is cruel, and anger is outrageous, but who can stand before envy?" It is a pestiferous virus, infecting man's very life-blood. The apostle James says, "The spirit that is in us lusteth to envy." Profane history also, as well as individual observation and experience, furnishes examples fully demonstrative of this fact. But,

confining ourselves to the Word of God, we there read of occasions no fewer than four-and-twenty, on which this hell-lighted torch blazed forth with the fury of a consuming fire. We make no apology for using strong language: we have the sanction of the apostle James, who employs the same figure in reference to the tongue: "It is set on fire of hell."

We have an instance of envy in the Israelites, towards Moses and Aaron, because the favour of the Almighty was apparent towards them. Another is that of the brethren of the patriarch Joseph, who through envy delivered him into the hands of the Ishmaelites: he being better than they. Their envy was so fiercely excited, that even murder was suggested by one or two of them: their father's just preference for Joseph instigating them to the foul deed. Gaunt Envy's weapons are always aimed against *great* and good persons, or great and good actions. Who envies the despised? Who envies poverty, or evil of any kind? "Envy delights to suck poison from the fairest flowers." Its victims are Heaven's favourites. Towards *such* it directs its most envenomed darts! Among these are detraction, censoriousness, slander; all which are sent forth with unsparing and merciless hand. Sometimes, in the disguise of *pity*, it will insinuate its nauseous drugs. If the character be

too firmly established among mankind in its excellence and beauty, to be *uprooted*, it sides in the general opinion, and joins in its praise,—not without reserve, however, which it hopes will tarnish, at least, some of its present lustre. It is regretted, that “one otherwise so perfect, should bear even the taint of suspicion.” And again, “the injustice of those who breathe of such things” is condemned. This is a species of that envy which

“Withers at another's joy,

And hates the excellence it cannot reach.”

Truly is it said, that “Envy follows Merit as its shade.” What is there too base for its achievement? It has ruined individuals; it has broken up family concord; it has crushed the spirit of the joyous ones; it has broken hearts! Oh, envy is the fruitful parent of a malignant progeny! Its slimy brood, snake-like, hide themselves from view, that they may *unseen* effect their wily purpose upon unsuspecting victims! The wickedness of its course is, however, more easily felt than described. Alas, that there should be so many, who must, if honest to their own consciences, bear testimony to its tyranny in their heart,—must own that it nullifies their judgment, as to any *practical* steadfastness. Yes, there are self-discovered discrepancies in all, of which we feel ashamed; while we suffer them, it may be unwillingly, yet which we suffer to usurp an undue sway over our actions. A report, for instance, detrimental to the character of an individual, is raised; and what is the effect on the party whose ear it reaches? Just this: The judgment remains unchanged, it may be; but the feelings are so disturbed as to occasion a giving way of the confidence. And what, at this moment, is the reasoning process? This: “Well,” says A., “I cannot fancy B. is *not* what I have always thought him. Yet this person who has alleged so and so against him, knows more than I do of his proceed-

ings; it behoves me to be more cautious for the future.” Now, the necessity or desirableness of *caution*, once admitted into the mind, the warm heart, the transparent smile, the anxious desire after friendly intercourse, is at an end: “Ichabod” might be written on that friendship, for truly “the glory will have departed;” and there will follow, perhaps, sundry comments on this or that circumstance, this or that transaction; in short, the individual becomes, from the moment of such-like insinuation, a person to be talked *of*, and *at*, rather than *to*: in a word, he is a victimized man! This is only one class of evils incident on envy.

But we will further expose this demoniac power to our readers; for which purpose we will again draw our illustrations from Scripture,—in the case of Cain and Abel, for example. In this early age of the world's history, envy was discoverable. So soon as superiority existed, envy was born; and this, we think, substantiates what we have stated as to its being an essential element of the heart of man. What moved the hand of Cain to slay his brother? Was it not envy? “His own works,” we are told, “were evil, and his brother's righteous.” What occasioned the wife of the patriarch Abraham to hate the faithful Hagar? Was it not the remains of envy lurking still in her bosom? What raised the displeasure of the amiable Rachael against her own sister? It was envy. In fine, what delivered our Saviour into the hands of his enemies? We are told that “Pilate knew that for *envy* the Jews wished to have Jesus delivered into their hands.” Although there was a noted robber, who for sedition and murder was sentenced to death, yet was there heard the remorseless cry, the demoniac yell, “Crucify *him*, crucify *him*!” Here envy, as it were, reached its climax! here the depravity of the human heart was fully revealed! How humiliating to the pride of man

is such a picture ! Yet, how consoling the fact, that man, thus fallen from original righteousness, having lost the Divine image of his Maker, his glory laid in ruins, may, in virtue of the obedience, sufferings, and death of Christ, be reinstated into all the honours, all the immunities of a citizen of the New Jerusalem. We must not suppose, however, that this best gift to man precludes the display of Almighty wrath against such offenders as we have described—the crime of envy *He* abhors. His Word declares of such, “Lord, when thine hand is lifted up, they will not see ; but they shall see and be ashamed for their envy of the people, yea, the fire of thine enemies shall devour them.” And again, of the judgments of Mount Seir, for their hatred against Israel, it is said, “Therefore as I live, saith the Lord God, I will even do according to thine envy, which thou hast used out of thine hatred against *them*, when I have judged thee.” These, and similar passages, proclaim aloud the displeasure of God towards those who are swayed by this monster passion. What the late Dr. Chalmers said of slander, is equally true of envy, for envy is the mother of slander. “The complacency,” observes that great man, “which is felt by some on the discovery of a neighbour’s weakness or his crime, savours of the spirit and the *morale* of Pandemonium ; the zest which is so currently felt when scandal mixes up its infusion with the gossip of an assembled party, are the distinct traces of a contagion from below. There is a secret exultation of heart on some humiliating exposure of an acquaintance, which is absolutely fiendish. In the hateful temperament which I am now labouring to expose, there is, upon the sight or the report of such iniquity, a hellish joy—a gleam of malignant triumph, that is peculiarly hideous ; and were I called to fasten on the one trait that forms the most sure and specific indication of a satanic heart, I would say, that never is it given forth so un-

equivocally as by him, who, on the first opening to a brother’s humiliation or disgrace, would eagerly seize upon it, and rejoice in the hold that he had gotten—who would now delight himself with the ignominy of him, on whom he was wont to lavish the hypocrisies of his seeming friendship ; and like that great father of lies, to whom he bears a family resemblance so strikingly appropriate, would convert the base advantage into an instrument by which he might tyrannise, and entangle, and destroy.”

“Oh! better ’t were to live in some lone cell,
And breathe existence out from human ken,
Than on this fair and lovely earth to dwell,
The sport of *envy* and of malice fell—
And be the victims of our fellow-men.
’Tis base—’tis ignoble—to idly tell,
With venom’d tongue, the foibles of each
other ;
’T were better far, as sister and as brother,
Frail members all of *one great family*,
In *charity* and love to step between,
And try each other’s frailty best to screen.
’For who can see the *mote* in his *own eye*?
Ah! better ’t were, indeed, to *cease to be*,
Than live encircled round by calumny!”

More than enough, we think, has been exhibited to convince our readers not only of the odiousness and wickedness of envy, but also of the misery and the self-persecution which, when cherished, it entails on the spirit which is the subject of its corroding and peace-destroying properties. We would, therefore, most affectionately exhort any who may peruse these pages, especially such as may be conscious of the workings of this insidious foe in their own bosoms, to resolve, with Divine aid, to dethrone the monster, and instead, to strive to possess themselves of that godlike benevolence which makes to delight in the happiness and prosperity of those around us, however depressing our individual circumstances. The tyrant is to be expelled ! The writer knows of an instance in the circle of her friends, where defeat was achieved.

Miss —, who in every other respect

was truly amiable, yet, whenever brought into collision with superior talents, always showed signs of an envious and discontented state of mind. This, indeed, rarely occurred, for the individual referred to was herself highly gifted, and possessed beside many admirable qualities of mind and of heart. On such occasions, however, there might be seen the struggles of mortification and wounded pride with the better principles of grace and love. The clouded brow, the flushed cheek, the stifled sigh, the resistless tear, the petulant reply,—all told the triumph of envy. But, to the praise of grace be it told, after long and frequent battles between these antagonistic principles—*envy* and *grace*—the latter prevailed. And now, hand in hand, and heart in heart, walks forth this excellent and happy individual, alike weeping with those that weep, and rejoicing with those that rejoice: and

furnishing a bright specimen of the overcoming influence of the religion of Jesus Christ. Oh! it is this which sanctifies the whole nature, body, and soul, and spirit, and makes the once proud and rebellious heart a fit residence for the Holy Ghost.

"These weapons of the holy war,
Of what almighty force they are,
To make our stubborn passions bow,
And lay the proudest rebel low!
Great King of grace! my heart subdued,
I would be led in triumph too,
A willing captive to my Lord,
And sing the victories of his word."

May all our readers seek to possess themselves of these spiritual weapons! Then shall envy, hatred, malice, and all uncharitableness, flee away, and give place to love, kindness, gentleness, and liberality, and the cause of truth and righteousness be exalted in the earth.

S. S. S.

Poetry.

AN ECHO FROM THE ASHES OF THE GLORIOUS REFORMATION.

"Ye offer polluted bread upon mine altars,
and say, Wherein have we polluted thee?"
—Mal i. 7.

"Remember therefore from whence thou
art fallen, and repent, and do the first works;
or else I will come unto thee quickly, and
will remove thy candlestick out of his place,
except thou repent."—Rev. ii. 5.

Rise, England's Church! and cast away
The unclean, unholy thing
Which brands thy services impure,
And taints thy prayers with sin.

Let not the blood of martyr'd saints
Cement thy walls in vain;
Let not apostate actions slay
The "Crucified" again.

Hurl from thy fold the sheep-clad wolves,
Which enter but to kill,
And captive lead the silly flock
Obedient to their will;

The fiend-form'd creed of Baptism's
Regenerating power,
And that the Eucharist can save
In life's departing hour;

That self-styled priests—frail, faulty men—
Can mediate on high,
And bring the soul, by them confess'd,
To God, its Maker, nigh.

Rise, England's Church! and hurl thee back
Such deadly, dire deceit;
Rise! gird thee for the conflict now!
Arm thee for battle meet!

Plant *Faith's* pure standard proudly free
On battlement and tower,
And from each altar, pulpit, font,
Proclaim its *unshared* power.

Tell of the sinless, *sole* High Priest
A righteous God can heed;
Then point to Calvary's cross-crown'd
mount,

As all a sinner's need.

Thus trample down Delusion's lie,
The arch-fiend's mock to lure
Unwary souls, who, blindly led,
Seal their damnation sure.

Arise and shine! Bride of the Lamb!
Thy light shall surely come;
And soon the glory of thy Lord
Shall bear thee gladly home.

London.

ELEANOR SELLMAN.

Review of Religious Publications.

FATHERS of INDEPENDENCY in SCOTLAND; or, Biographical Sketches of early Scottish Congregational Ministers, A.D. 1798—1851.
Small 8vo. pp. 476.

A. Fullarton and Co.

IN the annals of Religious Revival, the Congregationalism of Scotland must ever occupy a conspicuous place. It was itself the child of such revival; and it became the instrument of an impulse which was powerfully felt from the Scottish border to the furthest limits of the Shetland and Orkney Isles. In looking back to the closing period of the French Revolution, it is not a little interesting to find that, both in England and Scotland, there was a noble band of religious men on whose minds God was graciously acting to prepare them for producing a great impression upon the age in which they lived.

The era was signalized by the publication of the **EVANGELICAL MAGAZINE**, and the formation of the London Missionary Society. These movements, originating with a few apostolic spirits, full of zeal for a new and better state of things in the churches of Christ, drew around them the great body of evangelical men, north and south of the Tweed; and the Revival of Religion which followed was shared alike by the friends of Christ, both in Scotland and England. They were, indeed, from the first, in close correspondence with each other, and were acted upon by circumstances by no means dissimilar in their ecclesiastical character and tendency. In the South, High Churchmen, and frigid Dissenters, looked on with nearly equal scorn and derision upon efforts which they deemed to be irregular and enthusiastic;—and in the North, the cold-hearted bigotry of Moderatism fulminated its anathemas upon all, in and out of the Establishment, who ventured to disturb the repose of spiritual death. All honour be to the men, north and south of the Tweed, who came "to the help of the Lord—to the help of the Lord against the mighty." The names of Newton, Hawes, and Venn, and Scott and Eyre, in the Episcopate; of Hill, Wilks, Burder, Bogue, Waugh, and Hardcastle, among various bodies of Dissenters, in England; and of Drs. Erskine, Balfour, Davidson, and Wardlaw, and Messrs. Ewing, Innes, Haldane, Aikman, and others in Scotland, will be had in everlasting remembrance.

When the flame of holy zeal for the salvation of perishing souls was kindled on the bleak mountains of Caledonia, no express plan had been formed for the establishment of churches on the Congregational plan. But the opposition which sprung up in the Estab-

lishment to plans and agents who were deemed irregular, and which, in some instances, were branded as a traitorous conspiracy against the peace and good order of society, awakened inquiry, and, after a time, brought the leaders of the movement to feel that if they were to enjoy liberty for a free publication of the gospel, and a further promotion of Christian, in opposition to worldly communion, they must come out from the Establishment, and form societies instinct with the spirit of self-government. In this state of things, it is impossible to say how much this incipient movement, which was now beginning to convulse and agitate all Scotland, was indebted to the providence of God for raising up to its aid the Messrs. Haldane, men of apostolic spirit, who were willing to consecrate their time, their talents, their property, for the evangelization of their native country.

We are old enough to remember the Pentecostal times in which these events occurred. Everywhere were the Missionaries, as they were opprobriously styled, spoken against; yet everywhere did they prevail. The slumbers of the Establishment, and of other religious bodies, were thoroughly disturbed. The clergy fulminated, but the people would hear the itinerant preachers; and few were the districts in all Scotland in which many precious souls were not "called out of darkness into marvellous light." It was "a time of refreshing from the presence of the Lord," in which all rejoiced and sympathised, except those who were wedded to pure formalism, or where ecclesiastical prejudices took the lead of their better feelings and convictions. We could wish nothing better for the independency of Scotland and England, than to see the return of such "days of the Son of man," when thousands flocked to hear the gospel of Christ; when "the Word of the Lord had free course and was glorified;" when dead and lifeless members of churches were led to discover their false position; when hardened sinners "were pricked to the heart;" and were heard crying, "What must we do to be saved?" and when the gospel was extensively propagated and settled, where, for many a long year, the trumpet had given an uncertain sound. There may have been some mistakes in the early management of Scottish Congregationalism; but, take it altogether, we see, as in the light of a sunbeam, after the experience of fifty years, and when nearly all its fathers and founders have fallen asleep, that it was God's express ordinance for arresting the progress of Moderatism and clerical bigotry; and for reviving the spirit of primitive religion in the land of Knox, and Ruther-

furd, and Boston, and Erakine, and Willison. We most thoroughly believe, that Scottish Congregationalism did more to help forward the religious reform in the Establishment, which issued in the disruption, than the most generous of the Free Church party are disposed to admit. Be this as it may, we hope that now all good men in Scotland, whether ranking in the Establishment, or belonging to communities supported by voluntary contributions, will agree in thinking that the Fathers of Scottish Independency are worthy of a monument to perpetuate the hardships they endured, the toils they encountered, the virtues they displayed, and the good they effected throughout the length and breadth of their native land.

We thank Mr. Kinniburgh for his seasonable effort to carry down the names and the excellences of his brethren to posterity. He has done a good work, which will not only add to the peace and joy of his evening hour, but which will cheer and comfort many a Scottish fireside, while fathers and mothers read to their children the simple annals of these "men of God," to whom they were indebted for the light and sanctity of their religious life. If the author of this volume, dedicated to the memory of the "Fathers of Independency in Scotland," has not attempted a series of original Biographies, he has at least availed himself of all authentic written documents extant, and has shed much light upon the path of his heroes, by observations and facts which have come within the scope of his own knowledge. The work is carefully edited, and will prove extensively useful and acceptable. We have read many of its pages, with great emotion, as we have thought of men, once familiar to us, but whom we shall never meet again till the heavens are no more. But they still live; and the work of their hands shall never perish. May we be followers of them who through faith and patience inherit the promises!

The Memoirs are *Thirty-eight* in number. We could have wished to see some other names of the deceased included, such as the late Rev. Joseph Gibb, of Banff. But the author very justly apologises for this omission by stating that he was unable to procure the requisite facts.

The notices, all interesting, are devoted to the following individuals, some of whom were men of the highest order of sanctified humanity, and all of whom were greatly useful in their day and generation:—

The Rev. Messrs. James Garie, of Perth; G. Cowie, of Huntly; James Hill, of Haddington; James Clerk, of Thurso; Peter Grant, of Blairgowrie; Thomas Paton, of St. Andrew's; John Dunn, of Dumfries; George Cowie, of Montrose; William Brown, of Inverury; Thomas Smith, of Garliston; Alex-

ander Arthur, of Dalkeith; John Hercus, of Greenock; William Orme, of Camberwell; John Martin, of Forres; John Aikman, of Edinburgh; John Elder, of Leven; Alexander Kerr, of Shetland; Archibald Miller, of Gatehouse; John Smith, of Blackhills; George Douglas, of Elie; William Henry, of Tooting; John Campbell, of Kingalund; Greville Ewing, of Glasgow; William Lindsay, of Letham; Richard Penman, of Aberdeen; John Cleghorn, of Edinburgh; James Dewar, of Nairn; John Watson, of Musselburgh; Thomas Just, of Newport; George Reed, of Lerwick; Francis Dick, Edinburgh; David Russell, D.D., Dundee; Alexander Dewar, of Avoch; Alexander Knowles, of Linlithgow; Robert Aikenhead, of Kirkcaldy; Peter Mac-laren, of Edinburgh; Robert Caldwell, of Howden; and James Alexander Haldane, Edinburgh. All the Memoirs are arranged according to the order in which the deceased brethren were called to their rest.

Few volumes of the modern press are more fitted for a wide and useful circulation than the "Fathers of Scottish Independency."

THE LIFE OF FRANCIS LORD BACON, *Baron of Verulam, Viscount St. Albans, and Lord High Chancellor of England.* By the Rev. JOSEPH SORTAIN, A.B., of Trinity College, Dublin. Small 8vo., pp. 306. Religious Tract Society.

THE veritable history of Lord Bacon has in it all the characteristics of a romance. In intellectual stature he was the prodigy of his age, and, all things considered, perhaps the greatest man that England ever produced. Yet how strangely dwarfish were his moral qualities, and what remarkable vicissitudes attended his personal and political career! We have always, by some unaccountable tendency of our nature, been struggling to hide from ourselves, or to explain away, the moral phenomena of Bacon's life;—but, in spite of ourselves, we have been compelled to sit in judgment and to condemn; and have been driven to the melancholy conclusion, that great mental power, even when associated with the most ardent and diligent application, has no necessary connexion with a right state of the heart, and a due regulation of the moral faculties.

We fear it is impossible, with truth as our guide, to rescue the character of Bacon from the worst suspicions. With all his magnificence of intellect, with all his power of inductive discovery, with all his just views of much that pertained to religion, with all the noble principles which he announced and inculcated upon others, he was, nevertheless, the victim of infirmities, which, but for his great parts, would have covered him with everlasting scorn and contempt. It is impossible to deny his craving ambition, his over self-

esteem, the sycophancy to which he resorted in urging his claims, his flattery of mean and vicious persons, his cold-hearted forgetfulness of his best friends, his prodigal expenditure, his reception of bribes in the highest office of justice, his slender moral remorse for the commission of crimes which he ingenuously confessed. Never were littleness and greatness so strangely blended as in the character of Bacon. We have been unable to repress our tears as we have contemplated the lights and shadows which fell upon his chequered path.

Mr. Sortain has done ample justice to this great philosopher and statesman, without committing the interests of religion or morality. In not a few cases in which Bacon has been unrighteously assailed, he has nobly and successfully defended him; and where he has felt himself unable to commend, he has, with a beautiful charity, looked at all the extenuating circumstances. The volume he has produced is a fine sketch of the history of the times of Elizabeth and James, as well as a searching record of the life of Bacon; and, if we are constrained to ignore the religious and moral consistency of his great hero, we are placed by him in a position to form accurate conceptions of his master-mind, and of the boon conferred by him on the science of his own and every coming age.

We think the Tract Society has well judged in publishing this truly enlightened volume, which cannot fail to be popular, and to enhance the literary reputation of the accomplished author. It is one of the most vivid pieces of biography that has seen the light in modern times.

THE PALACES OF NINEVEH AND PERSEPOLIS RESTORED: *An Essay on Ancient Assyrian and Persian Architecture.* By JAMES FERGUSSON, Esq., Author of "*The True Principles of Beauty in Art*," "*Illustrations of Indian Architecture*," &c. &c. 8vo. pp. 384.

John Murray.

It is very gratifying to find that the recent exploration of Assyrian ruins of cities and palaces, while it reflects the highest credit on the talent and industry of such men as Botta and Layard, has called forth the zeal and learning of a body of men, of whom Rawlinson and Fergusson are the types, who bid fair, at no distant day, to lay open to the view of mankind the meaning of Assyrian inscriptions, and the architectural forms of beauty which distinguished the monuments of our world's early history. Colonel Rawlinson has already done much towards deciphering the inscriptions which have been found in the great Assyrian ruins; and Mr. Fergusson, partly by his architectural skill, and partly by a close attention to the question of chrono-

logy, as it aids in tracing the progress and changes of ancient Assyrian architecture, has made great advances towards supplying accurate data by which to judge of the actual configuration of the palaces and temples of antiquity as they originally stood.

"There is nothing," observes Mr. Fergusson, "more essential in an inquiry like the present, than to obtain as clear ideas as may be possible of the chronology of the objects about to be discussed, not only relatively to one another, but also, if possible, to ascertain the exact period that elapsed between the age of one and that of another. Without this, all reasoning is vague and unsatisfactory in the extreme; and it is impossible either to understand what one sees, or to derive from it that instruction which a knowledge of its position in a series most inevitably conveys.

"By far the most important results obtained in Egypt, by the translation of the hieroglyphics, has been precisely this, that it has enabled us to classify the monuments,—to see how one building and one style grew out of another,—and in what mode the national mind expressed itself at the various epochs with which we are now familiar. This being accomplished, Egypt takes her place at once in the world's history; and any one who knows her chronology can read her history more easily, by a simple inspection of the ruins still standing in that valley of wonders, than if it were written in printed volumes; and her monuments now recal the past far more vividly and distinctly than ever yet was done by mere words.

"And so it will be with Assyria, when we know the exact date of the various palaces that have lately been disinterred, and can assign to each its place in history, and know the dynasty and race to which it belonged. Not only shall we understand the arts of which it is the exponent, but the dynasties and races will become entities and living things; not mere lists of unmeaning names, as they have hitherto been, but voices of men, who lived, and acted, and who expressed their feelings and their aspirations in those forms we now gaze upon and are trying to understand—standing face to face, as it were with the Assyrian, who lived four thousand years ago, and who saw these figures grow beneath the chisel of the sculptor, and read these inscriptions as we do now. What he saw and felt we now see and may feel, if we will give ourselves the trouble to study and to understand."

This extract will give our readers some idea of what Mr. Fergusson seeks to accomplish. He despairs not of doing that for Assyria which has already been done for Egypt. But we cannot follow him in his lengthened inductions. They are, however, those of a mind of the first rank, and will be read by

persons of intellectual taste and habit with the greatest possible interest. With the aid of Rawlinson, Layard, and Fergusson, there is every probability of our attaining to something like accurate conceptions of the chronological epochs of Ancient Assyria. He follows Herodotus, and not Ctesias. In this he differs from Rawlinson, but agrees with Layard.

To those who take interest in the recent discoveries in Nineveh this volume will be a most acceptable boon.

THE WORKS OF LEONARD WOODS, D.D.
late Professor of Christian Theology in the Theological Seminary, Andover, United States.
 Vols. 3, 4, and 5.

It is with great satisfaction we can announce the completion of these valuable volumes, and their appearance in this country. Last year we introduced to the public the two former volumes, and recommended them strongly to our readers, and especially to students and to young ministers. The contents of the three remaining volumes fully sustain the high estimation we before expressed.

The third volume completes the Lectures on Theology, which consist of one hundred and twenty-eight Lectures. The third volume commences with Lectures on Regeneration. The first of these replies, to the inquiry:—"Does the Holy Spirit, in Regeneration, act directly on the Sinner's mind?" Dr. Woods ably maintains, "*that as the effect produced in regeneration is in the mind itself, so must the influence be which produces it.*" "The disorder to be remedied lies in the heart; and where but to the heart is the remedy to be applied? There is nothing faulty anywhere, except in the mind itself: and the change to be effected must be effected there. Man's disposition—the state of his affections—is opposed to spiritual things. His heart is depraved. The Divine Spirit must act upon the heart itself. Do you say, He acts upon *the truths of religion*, so as to render them effectual; that He imparts power to motives, so that they excite and persuade the sinner to repent and believe? Let us examine this notion. Take the truth, that God so loved the world as to give his Son to die for us. The text is before the eyes of the believer and the unbeliever. They both read it, and read it alike. But the effect is different, and that effect is *in the mind*. The precise difference is this:—the believer discerns the excellence of the truth, and loves it, but the unbeliever does not. The *power* of Divine truth over the believer is precisely this:—he *feels powerfully* towards it—or has a *strong affection* for it—loves it *intensely*. And the Spirit of God gives power to the truth, by causing the mind to discern it clearly, to

believe it firmly, and to exercise powerful affections in view of it. He makes the truth efficacious, by bringing the heart effectually to love and obey it."

The fourth volume consists of "Letters to Unitarians;" and other Letters occasioned by these, or connected with them.

The fifth volume contains Letters to Young Ministers; Essays on the Philosophy of the Mind; and Remarks on Cause and Effect, in connexion with Fatalism and Free Agency. These are followed by a considerable number of Sermons, delivered on a variety of interesting and public occasions. Many of them are Funeral Sermons for distinguished men, or eminent ministers, and will be lasting memorials of the discriminating power of the author's mind, and of the kindly and benignant affections of his heart; as well as of his intense love to the truth and to the cause of Christ. Several of the discourses, of peculiar power and value, were delivered at ordinations; and not a few at the Chapel of the Theological Seminary. May it please God long to spare the author of these valuable works, in comfortable health, in happiness, and in usefulness, although in comparative retirement from his arduous and successful labours; and may the spirit of his theological lectures pervade all our colleges for the education of the rising ministry!

THE RELIGION OF GEOLOGY AND ITS CONNECTED SCIENCES. By EDWARD HITCHCOCK, D.D., LL.D., *President of Amherst College, and Professor of Natural Theology and Geology.* 8vo. pp. 484.

David Bogue, Fleet-street.

Dr. Hitchcock's standing, as a writer upon scientific and religious subjects, is well known and highly appreciated. Geology has been one of his favourite studies, for many years, and long before it became popular in circles strictly reverential to the data of Revelation. His earliest tractates on the subject were conceived and written in the true spirit of a Christian philosopher; though *then* there were not a few enlightened men, in America and in Great Britain, who were alarmed at the conclusions, or rather tendencies, of the geological theories advocated by him and others who thought with him. Many of the fears which then agitated the minds of intelligent and good men have gradually subsided; and our increased acquaintance with the actual state of the globe we inhabit has led to the general conclusion, in intelligent circles, that the account given by Moses in the Book of Genesis is perfectly compatible with the remote antiquity of the globe, which the actual discoveries of geology seem to demand. In fact, the danger to Revelation would seem to be more formidable in adhering to ancient theories, than in admitting

what the geologist requires,—an era of this world's history ante-dating, many a long age, the existence of man. He asks not that the origin of man should be regarded as different from what Moses represents it to be;—all he demands is, that it should not be assumed without proof, nay, in the midst of proof to the contrary, that there were no other states or revolutions of the globe before man became its inhabitant.

Dr. Hitchcock's Lectures, contained in the volume which we now introduce to our readers, will be found very instructive on a vast variety of topics connected with the discoveries of modern geology. The difficulties which arise in ordinary minds, in reference to this branch of science, are handled with great skill and delicacy; and we should hope that the result would be the removal of many scruples; or at least a determination to become acquainted with the actual state of facts which geology has disclosed to the view of mankind.

The Lectures are XIV., on the following topics: I. Revelation Illustrated by Science. II. The Epoch of the Earth's Creation unveiled. III. Death a universal law of Organic Beings on this globe from the beginning. IV. The Noachian Deluge compared with the Geological Deluges. V. The World's supposed Eternity. VI. Geological Proofs of the Divine Benevolence. VII. Divine Benevolence as exhibited in a Fallen World. VIII. Unity of the Divine Plan and Operation in all ages of the World's History. IX. The Hypothesis of Creation by law. X. Special and Miraculous Providence. XI. The future Condition and Destiny of the Earth. XII. The Telegraphic System of the Universe. XIII. The vast Plans of Jehovah. XIV. Scientific Truth, rightly understood, is Religious Truth.

All these interesting topics are handled with great acuteness, and vast comprehension of mind. The only fault we find with the volume is, that the Author has taken too much for granted the knowledge of his readers. Had he taken a little more pains to explain principles, he would thereby have adapted his book to a wider circle. But we have a full conviction that his labours will tempt research; and, if so, there is an advantage even in his reserves.

THE INQUISITION REVEALED; in its Origin Policy, Cruelties, and History, with Memoirs of its Victims in France, Spain, Portugal, Italy, England, India, and other countries. Dedicated to Cardinal Wiseman. By Rev. THOMAS TIMPSON, Author of the "Companion to the Bible," &c. &c. Small 8vo. London: Aylott and Jones.

If Cardinal Wiseman would "read, mark, learn, and inwardly digest," the terrible facts

of this volume (for facts they are, and facts in Popish history), it might abate somewhat of his vaunting description of his intolerant and persecuting community. Mr. Timpson has done good service, in collecting into one portable volume, the best records extant of that iniquitous thing called the Inquisition, which, thank God! could never have realized an existence, except under Roman Catholic auspices. It is assuredly the fitting appendage of an infallible church; though, in its working, it has resembled more the work of fiends than of men. Let no one suppose that the antichristian apostasy has ever parted with this instrument of terror, except when compelled; or that it will not resort to it whenever it dare. It is a *persecutor at heart*, and on *principle*, and will always persecute when it can. So will all kindred systems, when they have the power.

This is just the book wanted, in these times—to show up Rome in her own frightful colours. The English mind needs to be re-instructed in the history of the past, and to be warned against all sympathy with a system which has fattened upon the wreck of humanity.

Mr. Timpson's work "contains the substance of the valuable works of Limborch, Llorente, Dellon, Gavin, Buchanan, Bower, Newton, Gibbon, Watson, Ranke, Sismondi, Jones, Puigblanch, Edgar, Elliott, Mendham, Gresler, Dowling, D'Aubigné, De Costro, Achilli, and many others, regarding the Inquisition."

The historical accuracy of the work may be relied on. Let Englishmen read it; and then side with Rome, if they think that its Holy Inquisition belongs to the mild and merciful Redeemer. We believe it to be of its father the devil.

1. SUGGESTIONS FOR A REFORM OF THE OFFICE OF BAPTISM. *By an ATTACHED MEMBER of the CHURCH of ENGLAND.* 8vo. pp. 16.

Hamilton, Adams, and Co.

2. AN ENQUIRY INTO THE TRUE PRINCIPLE UPON WHICH BAPTISM IS ADMINISTERED TO INFANTS; in a Letter to a Member of the Middle Temple. *By an ATTACHED MEMBER of the CHURCH of ENGLAND.* 8vo. pp. 16.

Hamilton, Adams, and Co.

3. SCRIPTURAL REVISION OF THE LITURGY. *A Remedy for Anglican Assumption and Papal Aggression. A Letter to the Right Hon. Lord John Russell, M.P. By a MEMBER of the MIDDLE TEMPLE.* 8vo. pp. 194.

R. Groombridge and Sons.

THESE three pamphlets are distinct signs of the times. They are the productions of Episcopallians and of Churchmen; but as

Nonconformists we are interested in them. We know that if the Establishment is not greatly changed, it will become an enormous instrument for evil to our country and mankind. We hail honest reformers, therefore, within its pale; and would not judge them harshly, because they have liberty of conscience to remain at their posts. If they believe not in baptismal regeneration, they must be reformers, or dishonest men. Would that their numbers were multiplied a thousand-fold! It would minister to the good of our country. But there is an awful and portentous hush among the evangelical clergy. They seem afraid to speak out. But, if deliverance is to be wrought for them, they must speak out much more boldly. They have been, as we think, wasting their opportunities; and one is sometimes tempted to think that they would be willing to let the Puseyites remain in the Establishment, if they themselves were not excluded. Much more determined measures, and a more intense love of cardinal truths, must obtain, if either the Liturgy or the discipline of the Episcopate is to be reformed. The assumptions of apostolical succession, the priestly status of the clergy, the whole theory of sacramental grace, must be abandoned, if any thing worthy of the name of reform is effected.

But we are delighted to find some good and holy men beginning to speak out. We wish them all success, though they are not with us. If they prevail, the advantage will be for the Christian world at large, and we shall have our share of the benefit. But the task is a mighty one, and can only be effected by combination, a spirited press, and deep and strong conviction on the part of those who move in the great and salutary reform.

The pamphlets named at the head of this article are the productions of persons whom we know to be right-hearted, and who sigh and mourn over the existing state of things. The proposed reform of the baptismal service, if not so searching as we could wish, would vitally alter the revolting and objectionable office as it now stands in the Book of Common Prayer.

The second tract contains much that we approve, in treating of the grounds of Infant Baptism; though we know not how, upon the principles advocated, baptism could be administered to the children of the ungodly parents of a whole parish.

The third and largest work is a bold and honest attack upon all high-church notions; and is well calculated to lay open the vulnerable parts of the Anglo-catholic system, which has no defence to set up against Rome; the only way to pull down Rome and it too, being to take at once to the weapons of the Bible. Against these, neither Dr. Wiseman nor Dr. Pusey can stand; and hence they

look to tradition equally, in their different ways, as their only sure stronghold.

PAUL'S "MAN OF SIN," *Identified with Papal Antichrist*, by JOHN MORISON, D.D., LL.D., of Brompton. pp. 70.

London: W. F. Ramsey.

THIS discourse is founded on Paul's prophetic passage respecting the "Man of Sin," and is one of the most masterly expositions of that passage we remember to have seen. It enters into a thorough analysis of the phraseology of the apostle; traces the rise, progress, and consummation of the Papal system; and shows in a manner singularly conclusive that, beyond any other form of superstition, it unites in itself all the attributes and characteristics of the "Man of Sin." After an able and pertinent introduction, the following are the topics which Dr. Morison discusses:—*Paul's Warning as to the Coming of the Lord; The Apostasy to precede the Coming of the Lord; The Advent of an Agent opprobriously designated as the Remnant of the Apostasy; The Prophetic Attributes of the "Man of Sin;" The Predicted Destiny of the Adverse Power Described; Prophetic Notes of the Great Apostasy.* The discussion of these important and deeply interesting points is wound up with a solemn and trumpet-toned appeal to Protestants, on the duty and necessity of striving to withstand the progress of Popery, whether found creeping and hissing serpent-like among the Puseyites, or flaunting like a bedizened harlot among the avowed Romanists.

But instead of entering into anything like a lengthened eulogy as a commendation of this discourse, we shall present an extract or two, which will attest its excellence beyond any remarks we might offer. On the head, "The Advent of an Agent opprobriously designated as the Result of the Apostasy," the Doctor observes:—

"Let us look at the titles of this terrific agent, and then try and ascertain who he is. First, he is called '*the man of sin.*' The phrase is Jewish, and denotes a man pre-eminently flagitious—an example of concentrated and insufferable depravity. The use of the article, as in the case of the apostasy, intensifies the appellation, and seems to point to him as a person who should be well known in the history of the Christian Church for his deeds of unexampled infamy and crime.

"His next title is, '*the son of perdition.*' It is not a little remarkable that this is the very title given to Judas, the arch-betrayer, by '*the Holy One of God*' (John xvii. 12). The phrase, like the former one, is Jewish, and denotes one who is given over to destruction. But as the fearful doom of Judas arose out of his crime, we are mainly reminded, in the appellation given to him, of the heinous-

ness of his offence in betraying 'the Son of man with a kiss,' and selling him to the Jews for 'thirty pieces of silver.' And so in looking at the phrase, '*the son of perdition*,' as applied to the representative of the predicted apostasy, we fix our indignant gaze upon him as the betrayer of Christ, under the guise of pretended friendship.

"Doubtless he is '*the son of perdition*,' as doomed to the due reward of his crimes; but he stands out, in the language of the apostle, branded with all the infamy of the arch-betrayer of 'the Son of man.'

"The third title applied by Paul to the atrocious character of whom he speaks is, '*that wicked*,' or '*the wicked one*;' for again the article is used, which is a sort of special mark, indicative of the horrible depravity which he either embodies or sanctions in the system over which he presides.

"Where, then, are we to look in history for this agent, whose formidable *status*, yea, whose very existence, according to Paul, arose out of the early corruptions of the Christian faith? As we contemplate 'the man of sin,'—'the son of perdition,'—'that wicked one,' we trace his originating cause in that 'mystery of iniquity,' of which the apostle tells us that it *did* '*already work*' in his day. It is not a mere sequence of events of which Paul here speaks; but a connected series of relative manifestations of the same great system of moral and spiritual evil, tracing back to that apostasy, or falling away from 'the simplicity that is in Christ Jesus,' which began to operate with such baneful effect in the apostolic age.

"If, then, we cannot find this extraordinary agent of evil in palpable relationship to that 'mystery of iniquity' which had begun to operate in the days of Paul, we shall despair of finding him at all, or of his ever being found at any future period in the history of the world. Something prevented his revelation in Paul's day; and but for that something, there were elements at work which would have produced his revelation. I gather two conclusions from this fact: the first is, that the 'apostasy,' and the revelation of 'the man of sin,' are events which stand in the relation to each other of cause and effect; the 'apostasy' was the parent of 'the man of sin.' My second conclusion is, that 'the man of sin' cannot be some individual isolated man, who was to perform the part assigned to him in the great drama of prophecy, and then to pass off the stage of time like any other man, having done his dreadful work. The apostle's language, unless it were constructed to deceive, forbids this; for he tells the Thessalonians that his 'man of sin' would even then be revealed, but for an intercepting power. Such a 'man of sin,' then, as he describes, could not be any single isolated hu-

man being, however tremendous in personal attributes, but rather a representative agent and head of some huge system of religious apostasy; produced whenever the apostasy had power to do so, and perpetuated and reproduced as long as the apostasy was suffered, in God's moral government, to survive. 'The man of sin' of whom Paul speaks, was ready in his day to be revealed; he would then have found his place and his *status*, if something had not stood in the way; but that something—and we shall see what it was—prevented his advent. He could not, then, be an individual isolated man; nor could he be a character whose advent was to be deferred to the end of the world, for the elements of his manifestation were all at work; and whenever an existing impediment was removed out of the way, he was to be fully revealed.

"I can find these conditions nowhere but in the Papal system; the great Roman apostasy, with its accredited head. In Paul's use of epithets which imply personality, there is nothing inconsistent with the theory which we adopt. Rome, ever since it became apostate, has always been represented by a living, personal, human head, who embodies its authority, and administers its laws. Let me also remark that, to speak of a successional head as if he were an individual person, though he may be multiplied and reproduced indefinitely, is by no means inconsistent either with common or scriptural usage. The king or head of a political dynasty or kingdom never dies, though all kings are mortal; just because the law has provided for a successor, with all his legal attributes, that the throne may never be strictly vacated. Thus, in the Book of Daniel, the 7th and 8th chapters, and in the 13th chapter of the Apocalypse, a single beast represents a kingdom or empire, though that empire passes through a series of successive changes and revolutions. The woman, too, arrayed in purple and scarlet, of whom we read in the Book of Revelation (chap. xvii. 4), refers to no single woman, but is the meretricious counterfeit of another symbolic woman clothed with the sun, with the moon under her feet. Indeed, the word 'king' is employed by Daniel (chap. vii. 2; ix. 36) in two passages, to which I cannot but think Paul refers in the text, to portray a succession of kings, all representing and upholding the same huge system of moral and spiritual turpitude.

"I conclude, then, from all these and other considerations, that a *successional*, and not an *individual* 'man of sin' is predicted by Paul. The work assigned to the agent described is not that of a single human life, but of various and successive persons, occupying the same position, and representing the same system. Where can we find one so notorious as Paul's

'man of sin,' connected as he *must be* with an early apostasy from the truth, but in the head of the Papal system? He was the result, and the actual creation of a tremendous falling away from pure and primitive Christianity. Nor is there anything opposed to sober history and fact in describing the successional head of the Papacy by the opprobrious epithets here employed by Paul.

Again, on the topic, "The Prophetic Attributes of the 'Man of Sin,'" Dr. Morison uses the following striking and conclusive arguments:—

"Two characteristics are here named: he must have opposed and exalted himself 'above all that is called god, or that is worshipped,'—and he must have sat 'as God in the temple of God, showing himself that he is God.'

"1. Take the first prophetic note of recognition;—is it not palpably fulfilled? Has not the head of the Papal system 'opposed and exalted himself above all that is called god, or that is worshipped'? But in order to feel the conviction which Paul presses upon us, we must understand him as here speaking, not of the true God, nor of any heathen deity, but of the same kind of gods of whom Christ speaks when he said to the Jews, 'Is it not written in your law, I said, *Ye are gods*? If he called them *gods* unto whom the word of God came, and the Scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?' (John x. 34—36.) If Paul had meant the living and true God, he would not have used the phrase, '*all that is called god*.' He has no such meaning; but taking the term '*god*,' as it was well known to be used, to express distinguished office or rank of any kind, whether secular or spiritual, he makes it a distinct mark of 'the man of sin,' that he 'opposeth and exalteth himself above all that is,' *thus, by way of accommodation*, 'called god, or is worshipped;' that is, with such worship, homage, and respect, as are given to such earthly dignities. Now we are prepared to maintain, that above all these, the Papal system, with its formidable head, the Pope, has literally exalted itself. Every tyro in history knows that the Pope, as Universal Bishop, has claimed supremacy over all other bishops, and over all spiritual functionaries, and churches, and individuals, and even heretics themselves. To this hour, and in a recent bull, the Pope claims the world as his fold, and even old England itself, though three hundred years ago it shook off his tyrannous yoke.

"Nor has he less usurped the *temporal* than the *spiritual*. English and Irish Catholics may tell us that he affects nothing but the *spiritual*: but history tells us a very

different tale. As the successor of Peter, the Pope is verily 'the king of kings, and the lord of lords.' 'Papists find it convenient,' observes Dr. Anderson, 'at present, to deny that he makes any claim of secular jurisdiction; but they do so in contradiction of a thousand historical facts, and an open avowal of principles wherever it has been safe to make it. Hear what was said and transacted at the coronation of Pío Nono. Three days after his inauguration as supreme Pontiff, "he presented himself aloft on the balcony of the same edifice, when the oldest cardinal approached him, and removed from his head the mitre and replaced it with the crown, uttering these words, 'Receive the Tiara or triple crown, and know that thou art the Father of Princes, and the King and Ruler of;—the small patrimony of St. Peter in Italy?'—laugh!—'*King and Ruler of the world!*' Think, brethren, of the insolence of that; think of its impotence: but, especially, think of the manner in which that tiara attracts for his brow the lightnings of this prophecy, to brand him as 'the man of sin' of whom we are in quest, as one who 'exalts himself above all that is called god.'"

"Take these unblushing pretensions, and interpret them by the facts of history, and you will then see how literally Paul's prediction has been fulfilled by the Pope's assumptions, both spiritual and temporal. Time was, when the religious and political functionaries of Europe sat crouching at his feet, and when kings and emperors, no less than the ministers and professors of religion, were his absolute and helpless vassals. To kiss his toe, to hold his stirrup, or to stand suppliant at his gate, was the high game of kings in the middle ages; and we predict that it will be their game once more, if they do not with determined energy ignore for ever his preposterous claims.

"2. But the second prophetic sign is as distinctly fulfilled as the first. Has not the Pope sat 'in the temple of God, showing himself that he is God'? Here it is rendered certain that 'the man of sin' is an ecclesiastical functionary; and this answers expressly to the head of the Papal apostasy. He has ever sat, at least by profession, 'in the temple of God.' The phrase has no connexion with the Jewish temple, except such as arises from symbolical reference. In Paul's writings, the word is much used; and never in reference to the temple at Jerusalem. I submit that it must mean the Christian Church. 'Know ye not,' said Paul to the Corinthians, 'that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are' (1 Cor. iii. 16, 17). And again, speaking of the purity of Chris-

tian fellowship, which ought to distinguish the New Testament Church, the apostle indignantly asks, 'And what agreement hath the temple of God with idols? for ye are the temple of the living God.' (2 Cor. vi. 16.)

"The Pope, then, had his place, from the earliest revelation of his power and pretension as 'the man of sin,' in the *professedly* Christian Church. Now, does it accord with history and fact, that he 'as God' has sat 'in the temple of God, showing himself that he is God.'? We say, boldly and fearlessly, that this has ever been his blasphemous claim. He has mimicked God's power, God's authority, God's wisdom, and God's infallibility. Look at the portentous office which he claims, when he declares himself to be 'Christ's Vicar on earth.' He is not his representative—his ambassador, merely,—but his very substitute: he assumes to occupy his place, and though a puny worm of dust, wields his awful prerogative, pretending to exercise dominion over the visible and invisible worlds, and with infallible skill to regulate and control all that pertains to the universal church. I am not aware that he has ever taken to himself the name of God; but it has been given him a thousand times, without rebuke on his part; and he who affects Divine attributes, and claims to act in God's place, need not scruple the additional blasphemy of saying that he is God. But if he has abstained from this, his theologians and the councils which have been subject to him, have employed the current title of '*our Lord God, his Holiness the Pope*;' and unblushingly it has been claimed for him by the canonists of the Papal apostasy, that 'the sentence of the Pope is the same as that of God, so that from him to God there is no appeal. His tribunal and that of God is the same.'"

To these extracts we are persuaded nothing need be added. When they have been perused, we cannot doubt that every intelligent Protestant will endeavour to give the widest possible circulation to this very masterly Tract, as eminently adapted to the present times.

VERITAS.

CHRISTIANITY AS APPLIED TO THE MIND OF A CHILD IN THE SUNDAY-SCHOOL. *A Sermon by the Rev. ALBERT BARNES.* 18mo. pp. 48.

Benjamin L. Green.

THIS is a fine effort, from the pen of Mr. Barnes, and is calculated to be extensively useful among the Sunday-school teachers of America and Great Britain. We have seen nothing more just or more stirring upon the subject to which it relates. The three ideas illustrated with great power by the author, are the following:—*The Child, with reference to his capability of being influenced by Religion;*

the adaptation of the Christian Religion to the capacity of the Child; and the Sunday-school as a means of applying it to the mind of the Child.

WHAT IS POPERY? *A Catechism of the Principles, Doctrines, and Practices of the Roman Catholic Church.* By JOHN HAYDEN. Small 8vo. pp. 48.

Jackson and Walford.

THE catechetical form of instruction has great advantages for the young, and others possessed of limited knowledge. We are glad to hail every kind of honourable and scriptural warfare with the Papal system, with which, in these times, there ought to be no truce for a single hour. Mr. Hayden's catechism is full of good information, in reference both to Protestant and Popish doctrines; and will prove an admirable work for distribution among the cottages of the poor, which are so often infested, about our large towns and cities, by the emissaries of Rome. We thank Mr. Hayden for a seasonable and well-digested catechism upon the single question "What is Popery?" We hope it will be circulated by thousands and tens of thousands.

ANGER AND DUTY; or a few Words on Popery and Puseyism, and the Present State of the Times, in connexion with Truth, Righteousness, and Peace. By the Rev. RICHARD MARKS, Vicar of Great Massenden, Bucks. Tenth edition, small 8vo. pp. 64.

London: James Nisbet and Co.

THIS is a noble protest for apostolic truth and genuine Catholicism; the Catholicism not of the schools, but of the Bible. We shall be glad to hear of its being in the hundredth edition.

BRIEF NOTICES OF THE LIFE AND MINISTERIAL LABOURS OF THE REV. JOHN DENNANT, forty-four years Pastor of the Independent Church at Halesworth, Suffolk; with the Funeral Sermon preached to the Church, on the Lord's-day after his death. By JOHN FLOWER, Jun. 8vo. pp. 46.

London: John Snow.

MR. DENNANT was a truly primitive character, who made full proof of his ministry, and left behind him a bright and unstained reputation for vital goodness and ministerial fidelity. Mr. Flower has done well in giving publicity both to the Biographical Notices of his friend, and to his Funeral Sermon preached on occasion of his death. Both do him credit. They are fresh tributes, well and tastefully paid, to departed worth. If the publication circulates as it deserves, a new edition will speedily be called for.

REVIVAL OF SPIRITUAL RELIGION THE ONLY EFFECTUAL REMEDY FOR THE DANGERS WHICH NOW THREATEN THE CHURCH OF ENGLAND. By DANIEL WILSON, M.A., *Vicar of Islington.* 8vo. pp. 50. London: Thomas Hatchard.

THIS is an outspoken, admirable pamphlet, which strikes at the root of the Puseyism of the Church of England. In a truly spiritual state of the Church, Popery could not have so reared its head within its pale. Nothing but the spirit of our most devout Reformers rekindled can save it from antichristian apostasy.

WHITFIELD AND HILL: *Addresses delivered at the laying of the Foundation-stone of the New Whitfield Tabernacle, Kingswood, Bristol, July 23, 1850; and of the New Tabernacle, Wotton-under-Edge, June 18, 1851.* By GEORGE HENRY DAVIS. Small 8vo. pp. 40.

London: Houlston and Stoneman.

THESE Addresses are worthy of being printed in letters of gold, and sent all over the kingdom. They have in them the spirit of true revival.

Home Chronicle.

SOUTH SEA ISLANDS.

THE missionaries lately departed to various islands in the South Seas were supplied by the aged author of "The Sinner's Friend," with nearly 1000 copies of that little work; and "Come to Jesus," for English seamen returning from the whale-fishery. The author also wrote a letter of sympathy, congratulation, and encouragement, to Pomare, Queen of Tahiti, with a copy of "The Sinner's Friend," neatly bound, in the Tahitian language; also, copies of "Come to Jesus," "It is I," to be presented to her majesty, by the Rev. David Darling.

DESTRUCTION, BY FIRE, OF THE INDEPENDENT CHAPEL, RICHMOND.

WE most deeply sympathise with our dear friend, the Rev. Evan Davies, of Richmond, and his flock, in the calamity that has overtaken them, in the burning down of their beautiful sanctuary. It is, indeed, a great disaster; and the more so, as it was only insured to half the amount of the original cost. We fear that most of our places of worship are insured far below the proper amount: this is a policy greatly to be deprecated. Why insure at all, if not for the real value of the property? But our Richmond friends must be assisted generously in their affliction. The station is most important, and is well and usefully occupied by Mr. Davies, a most devoted servant of Christ. We are happy to find that our noble-hearted friend, William A. Hankey, Esq., has led the way, by a donation of *Fifty Pounds*. Others, we trust, will follow his example; and that, at no distant day, our Congregational Brethren, at Richmond, will find themselves in their new Chapel, free from all incumbrance. The cause must not be suffered to be oppressed and weakened by debt. We have confidence in the Religious

Public, that they will come forward, on this melancholy occasion, with zeal and promptitude, to help their suffering brethren. Subscriptions may be forwarded to the banking-house of Messrs. Hankey, to the office of the *British Banner*, and to the Rev. Evan Davies, Richmond, Surrey. To all our friends, individually, we would say, "*What thou doest, do quickly.*"

FIFTH ANNUAL MEETING OF THE EVANGELICAL ALLIANCE.

WE regret that absence from town has deprived us of the pleasure and benefit of attending the Fifth Annual Meeting of this hallowed fraternity. The Conference, which was held on the 20th, 21st, and 22nd of August, was characterised not only by a spirit of Christian love, but by an enlightened discussion of almost all the great topics which now agitate the great body of Evangelical Christians throughout the world. The morning service, for devotion, on Wednesday, the 20th, at Freemasons' Hall, was presided over by the Rev. Dr. Buchanan, of Glasgow, who delivered a most spirit-stirring catholic address, full of all valuable materials, especially against bigotry, on the one hand, and latitudinarianism, on the other. Dr. Urwick, of Dublin, offered prayer for the Divine blessing; after which, the Rev. Edward Bickersteth, who paid a beautiful tribute to the memory of his late honoured father, stated the great general principles of the Evangelical Alliance. He said, those principles "might be summed up in four words,—*humiliation, brotherly-kindness, prayer, and praise.*" On these he descanted with great effect. The Rev. Mr. Brock concluded the devotional service with prayer.

The Conference, Sir Culling Eardley having been called to the chair, proceeded to

business. The worthy chairman made many interesting references to the state of Evangelical opinion and feeling throughout Christendom; and recommended a growing effort to become acquainted with the actual state of Evangelical religion over the entire continent of Europe.

On the motion of the Rev. Thomas Scales, a number of gentlemen were chosen as Vice-Presidents of the Conference. The Rev. Carr Glyn moved, and the Rev. Mr. Scole seconded, the selection of the Secretaries to the Conference. Several appropriate Committees were then appointed; upon which, addresses were delivered by the Rev. J. R. Birks, the Rev. John Hands, the Rev. Mr. Johnstone, the Rev. Mr. Curme, the Rev. Dr. Wardlaw, Robert Walters, Esq., the Rev. Dr. Cox, the Rev. Dr. Bates, the Rev. Dr. Townsend, Prebendary of Durham, the Rev. Peter la Trobe, the Rev. John Jordan, Mr. Bignold, and Mr. Willa.

The Rev. J. P. Dobson, one of the Secretaries, then read the Report, which contained much interesting matter. It stated that Mr. Birks had been chosen to fill the seat in the Council vacated by the death of his late father-in-law, the Rev. Edward Bickersteth; it referred to the unanimity of the Council against the late Papal aggression; it announced that the Prize Essay on Infidelity was about to be published, &c. &c.

On the motion of Dr. James, and R. Bald, Esq., the Report was adopted.

The Council for the ensuing year was then chosen, on the motion of Messrs. Olden and Lillington. It was agreed that the next Annual Conference should be held at Dublin. Mr. Johnstone then closed the morning sitting of the Conference with prayer.

The evening sitting commenced at half-past five o'clock, when the Foreign Brethren were introduced. Rev. Dr. Leifchild presided, and delivered an address full of pathos and enlightened observation, which was delivered in French by Dr. Cook, of Paris; after which the Conference was addressed by the Foreign Brethren, Messrs. M. Fische, Professor Baup, M. Kuntre, and M. Oncken. Many foreigners were here introduced, among whom were some Israelites from Holland. Dr. Baird introduced many distinguished Americans, among whom were Drs. Robinson and Alexander. But we cannot particularise, as we are compelled to go to press.

The second day's Conference was presided over by the Rev. John Angell James; and the Hon. and Rev. B. W. Noel delivered one of his glowing appeals. Next month further particulars.

MEMOIR OF THE LATE DR. J. P. SMITH.

Searle J. Nash's, Esq.,

Homerton, Aug. 13, 1851.

REV. AND DEAR SIR,—The family of my late revered tutor and friend, Dr. Pye Smith, have put into my hands a variety of papers with a view to the preparation of a memoir of his life. His own letters during a long and wide correspondence are entitled to hold a prominent place in such a memoir; and it has been thought that the *loss* of not a few of the letters might be secured *for a time*, if you would kindly give expression to the wishes of the family in the September Number of the EVANGELICAL MAGAZINE. A paragraph of your own (may I say?) in some prominent part of the body of the Magazine, would, it is thought, be attended with far richer results than have been hitherto obtained from the *advertisement* two or three months ago.

Great care will, I am sure, be taken of any papers placed at the service of the family for the one purpose before mentioned; and the strictest caution will be used in regard to *names*, or to *circumstances*, the knowledge of which would be either painful or superfluous.

In particular.—Should the notice in the Magazine attract the eye of any minister who has in his possession letters from Dr. Smith relating to an offer from the *Regium Donum* Fund, some of these might answer the very valuable end of elucidating his *motives* and his *manner* in dealing with that litigated subject; and *would so far be of especial service* in a memoir of his life: but as letters of this class were in the writer's opinion sacred to himself and to the individual receiver, should any of them be lent to us for a while, a religious watchfulness will be used not to violate in any form the spirit of Dr. Smith's conduct towards these generously shielded correspondents.

The letters will be acknowledged when received; and will in time be returned to their respective owners. They should be addressed to Ebenezer Pye-Smith, Esq., 7, Billiter-square, London.

If you can kindly aid us in our purpose, not only shall we feel greatly obliged, but we would venture to hope, that an important public benefit will be secured.

I remain, Rev. and dear sir,

Yours very sincerely,

JOHN MEDWAY.

Rev. John Morison, D.D.

TESTIMONIAL TO THE REV. W. LEGG, B.A., OF READING.

THE Rev. W. Legg, B.A., having completed the twentieth year of his ministry in Broad-street Chapel, Reading, his church and congregation, as a token of their attachment to him, and of their high appreciation of his

labours among them, presented him on Thursday evening, July 31st, with a valuable and elaborately finished silver tea-service, and an elegant knitted purse, containing one hundred and ten guineas.

The testimonial was presented to Mr. Legg at a tea-meeting, at which a large number of friends from the town and neighbourhood were present. The Rev. Dr. Morison, of London, presided, and was surrounded by the following ministers and gentlemen:—The Rev. Geo. Clayton, of Walworth; the Rev. J. Rowland, of Henley; the Rev. Mr. Woolley, of Pangborne; the Rev. S. Curwen; the Rev. J. J. Brown; J. M. Farnell, Esq.; J. Ord, Esq.; W. W. Morley, Esq.; J. Cooper, Esq.; T. Gill, Esq.; and Messrs. J. G. Lamb, J. Brain, T. C. Williams, J. Dyson, &c. &c.

The tea-service consists of a handsome tea-pot, cream-swer, and sugar-bowl. On the tea-pot the following inscription is engraved:—

“ This Tea-service,
the Memorial of a
loving People's regard,
was presented, together with
a Purse of One Hundred and Ten Guineas,
to the Rev. William Legg, B.A.,
Minister of Broad-street Chapel, Reading,
on the 31st July, 1851,
in testimony of their growing respect and
confidence, after 20 years of faithful and
devoted Pastoral Service.”

Dr. Morison, in opening the more immediate business of the evening, adverted to his intimate knowledge of Reading and its religious societies; to his acquaintance with the Rev. A. Douglas, the late pastor of Broad-street Chapel, and to the fact that he had been the means of introducing Mr. Legg to the people, among whom he had so long laboured with acceptance and success. He expressed his unabated attachment to Mr. Legg, declaring that had he to write again the letter by which he introduced his friend to the people of Reading, it should be done with as hearty a confidence as when first penned. In reference to the testimonial about to be presented, the Doctor observed that, whilst some people had scruples and misgivings of conscience as to the propriety of poor ministers having silver services and gold purses given them, he had no apprehension of anything like excess on that score; and, moreover, conceived that such beautiful links of attachment between a pastor and his flock tended to inspire him with augmented freedom and happiness, and to fit him for greater efficiency in the discharge of his duties. The Rev. Geo. Clayton, of Walworth, presented the testimonial to Mr. Legg, and in a speech of great adaptedness and force, endeavoured to show that every public testimonial is really valuable on account of the principles it embodies and the spirit it breathes. He observed that in the testimonial which, as the delegate and representative of

the Committee, he handed to his friend, there was a tribute of homage to “the truth as it is in Jesus,” to the ministry as Christ's institution and ordinance, and to the man under whose edifying instructions the people had sat for the long period of twenty years. Mr. Clayton concluded his address by intimating that a letter had been received from the Hon. Justice Talfourd, whose grandfather formerly occupied the pulpit of Broad-street Chapel, expressive of his high admiration of the character and abilities of Mr. Legg, and enclosing a subscription to the fund. Mr. Legg, who was surrounded by his family of eight children, replied in a speech fraught with feeling and sound manly sense. Whilst he thanked his people with the eloquence of true gratitude for the very magnificent gifts then presented to him, he dwelt more especially on their sympathies, prayers, and co-operation, which extended uninterruptedly over the long period of his ministry among them. He observed, that if he was the head of the congregation, he had often found the members more active than himself, ready both to prompt and encourage, in the discharge of ever-recurring and arduous duties. The Rev. S. Curwen, the Rev. J. J. Brown, and the Rev. J. Rowland, of Henley, delivered addresses in the course of the evening, in which they expressed their fraternal sympathy in the object of the meeting, and their warm congratulations to Mr. Legg on the reception of such a magnificent testimony of the gratitude, confidence, and affection of his people.

BROAD CHALK, WILTS.

ON Wednesday, the 18th June, 1851, the friends of the Independent Chapel of the above place met to celebrate their Jubilee, by holding a public Tea Meeting; when addresses were delivered by the Rev. T. Greenfield, of Salisbury; Rev. C. Baker, of Wilton; Rev. J. Woone, of Tisbury; Rev. C. Harrison, of Bird Bush; Rev. C. Collier, of Downton; and Mr. W. Cox, of Fovant; when two papers were read, that created great interest. One was, “The Account of the Opening of the Chapel,” which was recorded in the “Theological Magazine” for July 1801, and which is in the possession of one of the members of the church, whose family have taken the **EVANGELICAL MAGAZINE** from the commencement. The other paper was drawn up by the deacon, which was “An Account of the Ordinations of three of its Pastors.” The papers created great interest, especially the old Magazine, which, by the bye, is a curiosity, having two portraits, very different to the sort issued by the **EVANGELICAL NOW**.

ORDINATIONS.

STEBBING, ESSEX.

On Tuesday, the 6th of May, Mr. Charles Duff, of Highbury College, was ordained pastor of the Congregational church at Stebbing.

The devotional services were conducted by fathers and brethren from the surrounding churches.

The Rev. J. De Kewer Williams, of Tottenham, London, delivered the introductory discourse, which presented a comprehensive statement and able defence of the principles of our "faith" and "order," from Col. ii. 5. The questions were asked by the Rev. J. Carter, of Braintree, and the ordination prayer was offered by the Rev. T. Craig, of Bocking. The Rev. Dr. Henderson then gave the charge, which was founded on 1 Tim. iv. 15, and marked by his usual fatherly affection and wisdom.

In the evening, the Rev. T. B. Sainbury, B.A., of Finchfield, addressed "the people" with great faithfulness and fervour, from Psalm cxxii. 6.

The numerous attendance of ministers and friends from the neighbouring churches, and the presence of many from a distance, testified the lively interest felt in the prosperity of the cause of Christ at Stebbing; and it was especially gratifying to see as one of "the Presbytery" the Rev. J. Morison, the former beloved and honoured pastor of the church.

In the morning the chapel was crowded, and in the evening filled with a most attentive auditory; and the services were such as to leave a deep and hallowed impression on the minds of all.

BAGILLT, FLINTSHIRE.

THE Rev. Rowland Williams was publicly set apart to the work of the Christian ministry, in connexion with the Congregational Churches at Flint and Bagillt, on Wednesday the 4th of June, 1851. Appropriate portions of Scripture were read, and prayer offered, by the Rev. J. Griffith, Buckley Mountain. The Rev. M. Lewis, of Holywell, delivered the introductory discourse; the usual questions were asked by the young minister's late pastor, the Rev. T. Edwards of Carnarvonshire; the ordination prayer was offered by the Rev. W. Griffith, Holyhead; after which the Rev. Michael Jones, Tutor of Bala College, delivered a charge to the young minister, and the Rev. Hugh Pugh of Mostyn, addressed the church. Discourses were also delivered in connexion with these interesting services, by the Revs. W. Griffith, Holyhead; O. Owens, Rhôs; T. Edwards, Ebenezer; W. Lloyd, Wern; T. B. Morris, Rhyl; and W. Parry, Llanarmon.

THE Rev. Robert Holden was ordained to the pastoral office, over the Congregational

Church, Little Hadham, Herts, on Tuesday, May 27th, 1851. The Rev. Robert Ricards, of Ware, opened the services with reading the Scriptures and prayer. The Rev. R. S. Bayley, F.S.A., of London, delivered a most eloquent exposition of the nature and constitution of a Christian Church; the Rev. George Pearce, of Ware, asked the usual questions, to which satisfactory answers were given; the Rev. C. Berry, of Hatfield-Heath, offered the ordination prayer; the Rev. W. A. Hurndall, of Bishops Stortford, gave a very impressive charge to the minister; and the Rev. J. Bealey, of Buntingford, closed the afternoon service with prayer. The evening service was opened by the Rev. J. Lockyer, of Ponders End; and the Rev. W. H. Stowell, D.D., President of Cheam College, preached to the people. Other pastors of neighbouring churches were present, and took part in the services of the day.

THE ordination of the Rev. Albert Foyteler, as pastor of the Congregational Church at Cuckfield, Sussex, took place on Wednesday 30th July, 1851. In the morning, the Rev. J. T. Bright, of Dorking, delivered an excellent introductory discourse, from the words, "But Christ as a Son over his own house," Heb. iii. 6. The Rev. J. E. Judson, of Lindfield, proposed the questions, to which suitable and satisfactory replies were given. The Rev. William Davis, of Hastings, offered the ordination prayer; after which the venerable Dr. Bennett, of London, gave a most affectionate and impressive charge, from the words, "Thou shalt be a good minister of Jesus Christ," 1 Tim. iv. 6. In the evening, the Rev. T. W. Aveling, of Kingsland, preached an admirable sermon to the church and congregation, from "Encourage him and strengthen him," Deut. xiii. 28. The Rev. Messrs. H. Rogers, of Petworth; E. Griffiths, of Billingshurst; W. Gravett, of Wivelsfield; J. Williams, of Newhaven; Geo. Hall, of Henfield; and J. Jenkyn, of Rye, also took part in the services of the day. Upwards of forty ministers and friends partook of dinner, and upwards of one hundred and forty of ten, which had been provided by the ladies, in the New School-Room. The addresses after dinner were of the most interesting and profitable character; and the whole of the services of the day were at once exceedingly interesting and truly solemn, and have left a hallowed impression upon the minds of most of those whose privilege it was to attend.

TIKELEY, ESSEX.—ORDINATION AT THE INDEPENDENT CHAPEL, ON TUESDAY, MAY 20TH.

MR. Thomas Taylor, Home Missionary, was publicly set apart, as pastor of the Congregational Church in the above place, when

there was a large and respectable attendance from the surrounding neighbourhood.

The Rev. C. Berry delivered the introductory discourse, with a brief history of the cause in that place; after which he asked the usual questions. The Rev. J. Lockyer, of Ponders End, London, offered the ordination prayer. The Rev. T. Finch (Baptist), of Harlow, delivered the charge, from 2 Tim. ii. 15.

At the conclusion of this service, upwards of one hundred partook of tea, in a booth provided for the purpose, on the chapel ground.

In the evening, the Rev. J. Lockyer delivered a most appropriate discourse to the church and congregation, from Heb. xiii. 17.

The following other ministers took part in the proceedings of the day:—The Revs. D. Davis, Stanstead; — Rook, Thaxted; Henry Stacey, Abbot's Roothing; S. Druce, Henham; H. Holden, Little Hadam; and — Fletcher, supplying at Dunmow. It is hoped that the services of the day will long be profitably remembered.

CHAPELS.

THE NEW CONGREGATIONAL CHAPEL IN THE CALEDONIAN-ROAD, ISLINGTON.

THIS place of worship was opened by a series of interesting services, extending from the 8th to the 17th of June. Sermons were preached by the Revs. James Bennett, D.D., Joseph Waddington (late missionary of the London Missionary Society in Berbice), Samuel Luke, Alexander Fletcher, D.D., William Foster, T. W. Jenkin, D.D., and B. S. Hollis. The Revs. Joseph Turnbull, Alexander Good, E. Davies, John Waddington, A. Buzacott, J. W. Richardson, and John Ross (of Woodbridge, and formerly missionary of the London Missionary Society in Berbice), took part in the various services. The congregations were numerous and attentive, and among the friends, who, by their presence, manifested their interest in this undertaking, were Mr. Alderman Wire, Mr. Joshua Wilson, Mr. Roger Cunliffe, Mr. G. Brooks, Mr. John Scoble, &c. On the Sabbath-day (June 22) following the close of these services, the Rev. E. Davies, who originated this effort, commenced his stated ministry in the place. Several pews and sittings have already been secured by persons in the neighbourhood, who are glad of the accommodation thus provided.

It may not be known to all who read this notice, that this chapel is erected as the commencement of an entirely new cause, and not for any existing congregation. It was undertaken from a conviction of the extreme importance of providing a place for public worship, on Congregational principles, in this locality, where a large population is gathering

with almost unexampled rapidity. The building is respectable and commodious. It will seat about eight hundred adults and two hundred children, and contains in the basement a spacious, light, and airy school-room, 12 feet in height. The cost is about £2600. A considerable portion of this has been already contributed by friends in various parts of the metropolis, and of the country; but about £1300 is still required to meet the demands upon the committee. Towards this sum the London Congregational Chapel Building Society have, however, engaged to contribute £700, viz., £400 as a gift, and £300 as a loan, so soon as the other portion shall have been raised. It will, therefore, be evident, that it is highly important that this should be obtained as speedily as possible, so that the place may not be encumbered with debt. Mr. Alderman Wire, the Treasurer; Rev. E. Davies; or any of the Committee, would thankfully receive any contribution to this object.

THE VILLAGE OF COBHAM.

THE attention of the benevolent and Christian public is respectfully and earnestly invited to the following statement:—

The unfortunately ignorant, and, until lately, neglected state of the village of Cobham, in Surrey, and surrounding villages, induced a lady, residing in the former, to make an attempt to supply the inhabitants (amounting to upwards of four thousand), by means of a resident ministry, with domiciliary visitation, Sabbath and week-evening services, and a Sunday and day-school, which already, though in an imperfect form (through want of increased means) have been attended with great success.

To the improvement that has taken place, it is desired (under the care, and with the support of the Surrey Mission, who have made it their jubilee station) to add a greater power of, and accommodation for, instruction; but the means are wanting, and the people themselves, though very desirous, are, through their position, unable to do more than has already been done by them to promote it, it being an agricultural district, and the inhabitants principally of the labouring class; but they have cheered and encouraged their friends by doing what they could, and have, in many instances, contributed in a manner that would do credit to a much higher position; and in cases where money was out of their power, have contributed by labouring in overtime, and giving the pay to the cause. One poor old woman, advanced in years, has taken in washing for this object. With such examples of merit we are cheered on to the work, and we trust that those who are more privileged, and happily circumstanced, will be willing to lend a helping hand to those who are so ready to help themselves, they

having, by the means already mentioned, raised £40 towards the erection of a chapel, which is felt by all to be much needed to promote and sustain the interests of this infant cause, the congregation being obliged, for the want of which, to meet together on the Sabbath and week evenings in a room connected with secular purposes, and used in the summer months by the cricket-players. Its dilapidated condition also renders its inconvenience to be more deplored, since it is feared these circumstances all combine to deter many of the more respectable class of inhabitants attending, as they declare themselves willing to do in a more suitable building. A chapel is now therefore felt to be absolutely necessary,

and the friends are making every effort to get one, and it is earnestly hoped the Lord will graciously dispose the hearts of his people to respond to this earnest appeal for their kind and benevolent aid, by sending contributions to the following gentlemen and ladies, who have kindly engaged to befriend the important undertaking: viz. the Rev. James Sherman, Surrey Chapel; the Rev. J. M'Soule, Battersea; the Rev. Robert Ashton, Putney; Thos. Miller, Esq., Cobham, Surrey; George Derbyshire, Esq., 61, Lombard-street; Mrs. Payne, The Mansion, Leatherhead, Surrey; Miss Tuck, Rectory Grove, Clapham, Surrey; Mrs. Matthews, The Grove, Clapham; and the Misses Cook, Clifford-street, Bond-street.

General Chronicle.

POPREY IN INDIA.

A LETTER lately appeared in the "Tablet" from a priest at Lahore, in India, complaining loudly of the small sum given by the East India Company to the Popish priesthood. The following is an extract:—

"Total amount given by the Company, 960 rupees per month to all the Catholic clergy at large; that is equivalent to the monthly allowance of a Protestant chaplain alone! So a Catholic chaplain receives every month but just the allowance of the list writer, or barrack sergeant! What generosity! And yet, if through sickness the poor chaplain cannot perform his duties, he gets nothing. A Protestant chaplain, after a certain number of years, is allowed to get a pension. The Catholic chaplain is allowed to be a beggar. Not a piece in store for his past services! A Protestant minister, besides his fine pay, gets good quarters in the stations where he is to reside in. The priest has the ground to lie on, and yet the spot is sometimes a camp of quarrels. The Protestant minister has in his chapel everything provided by Government. The priest must get everything on the shillings of poor soldiery and wretched women! The Protestant chaplain can ask for leave, and go to the hills for the benefit of his health, without any fear for his allowance. The Catholic priest may leave if he please, but allowance is cut off. Is it not a fine joke, dear Sir? Truly, the Protestant rulers are very anxious the priests may be in India new Simon Stylites!

"HEALTH OF THE CLERGY.

"F. Raphael is quite helpless.
 "F. Adeodatus is very old indeed.
 "F. M'Donnell is about the same.
 "F. John Mary is a skeleton.
 "F. Dotot does not differ much from F. John Mary.

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"F. Angelo is very weak also.

"F. Bertrand is overpressed by business, and only now recovering from a severe sickness.

"F. Vincent has to strive with rheumatic pains.

"F. Michael Angelo has to complain of the same.

"So, very few indeed are in the enjoyment of perfect health! And yet every one must be at work in their own stations, where they have to live without any comfort, even without the consolation of seeing a priest more than once a year! F. Bertrand, at Peshawur, has not seen a clergyman for two years, and nobody can go and afford spiritual comfort to this most respected Father. He is too distant from his brothers, and they themselves had too much to do this year to be able to leave their respective stations."

From this it appears that the East India Company are copying the infatuated policy of the Government of this country, in giving their power to the Man of Sin, and that the Mystic Babylon, which sometimes in this country professes for a purpose to be in favour of the voluntary system in religion, sneers at the "shillings of the poor soldiery and wretched women" in India, and sighs after the "fine pay" and "good quarters" of the Established Church, when there is the least prospect of getting them. This is the true spirit of the system.—*From the Bulwark or Reformation Journal for August.*

THE JEWS.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS, 1, CRESSENT PLACE, BLACKFRIARS, LONDON.

In our last Number we placed before our readers the claims of this Society upon the sympathy and the earnest support of all

who really love the Lord Jesus Christ. We have now the pleasure to enforce the appeal then made, by presenting some interesting facts, recorded in the journals just come to hand from the Society's Missionary recently sent to Germany.

Mr. William Brunner, formerly a student in the Society's Mission College, was appointed, a few months ago, to join another Missionary, Mr. Stern, who has been for several years labouring successfully in Frankfurt-on-the-Maine, that, benefiting by his experience and aided by his counsel, he might visit the Jewish population in the towns on the Rhine. He has entered on his work under the most favourable auspices, and opportunities of great usefulness have been vouchsafed to him by the "Shepherd of Israel." We extract the following from his notes of a tour, recently made in fulfilment of his mission to Hesse Cassel, Marburg, Friedeburg, and other places:—

"*Hesse Cassel.*—This place is inhabited by a large number of Jews, amounting to between two and three thousand. Here, as in many other places in Germany, the Jews are divided into two sects; the *Reformed*, or rationalistic Jews, who follow only what they call 'the religion of reason,' and the *Orthodox* Jews, who profess to adhere to the teaching of Moses and of the Talmud. These form the minority, though there are some very influential men among them. The spiritual condition of the whole body is very deplorable. Division has produced discord. Moreover, they have neither rabbi nor teacher of any kind to lead them. They are 'like sheep without a shepherd;' consequently some have gone the whole length of infidelity. Many, however, of these have tired of this, and have become conscious of their need of something better, and eagerly desire to attain it, while for it they grope in darkness! With such individuals as I have described, I have come in contact, and the impression invariably made on my mind concerning them was, that they stand between Judaism and Christianity. Indeed, many of them, men of high standing and great learning, would very easily be led into the truth, were the Christians, by whom they are surrounded, to set an example of faith and consistency; but what can the Jews say, when professing Christians themselves deny the Lord that bought them? Nevertheless, I found a great number to whom, during my stay, I declared the gospel of peace through the atonement of a crucified Saviour.

"I visited Town Councillor R——, who is celebrated here as a very learned Jew. He is an amiable and interesting man, occupies a high rank amongst the Jews, and is much esteemed by the Christian population.

"On introducing myself to him, he wel-

comed me very courteously. There were in the room a circle of literati, entertaining themselves with Mr. R—— on scientific subjects; but they were at once attentive to listen to what I had to say. The conversation soon assumed a religious character, and after several observations on both sides, we came to the subject of 'natural and revealed religion.' Mr. R—— said, 'that it was a great anomaly in connexion with revealed religion, speaking dogmatically, that while the Creator could have had no other design in giving a revelation, but to enable all his creatures clearly to understand his will, there should prevail such a variety of opinions, and such opposite interpretations of it—all persons proving their views from the Bible, and each separate sect denying that the others understand it aright.' 'This,' said he, 'would tend to prove that revealed religion did not effect that which, in the dogmatical sense, could have been its only design to accomplish; namely, the impartial and universal enlightenment of mankind. The property of revealed religion,' he continued to say, 'is, that it should be unmistakable in its sense; but what is the real state of things? How do we Jews and Christians differ in the interpretations of the Bible? Therefore this appears a great anomaly, and especially, when I reflect upon the subject of Christianity; for if it be really true, *what fearful errors have we Jews committed in the interpretation! and of what profit has the revealed Word been to us if we could so mistake it?*'

"I answered, 'that a revealed religion was certainly given with the design of benefiting the whole race with equal knowledge of the truth, but that the variety of opinions and interpretations do not result from any susceptibility in the Word itself of various meanings, but comes from the perverse will and inclinations of man; and to ask that no different interpretation should ever have been given to the Word, on the part of man, is to ask a continuation of miraculous working on the part of God, or rather, a continual repetition of individual revelations, in order to prevent mankind from error in the interpretation of the Word!' And with regard to the Jews, I replied, 'that their fearful mistake was not by any means owing to the *indistinctness* of the revealed Word, but was entirely their own fault, since the instruction which the Bible afforded them on that point, was *clear, precise, and unmistakable*. A Messiah had been promised,—the time for his appearance had been fixed,—His *character and office* described,—He did come and fulfilled all the predictions, and showed, by "signs and wonders," that He was the true deliverer; but the Jews rejected Him.' Here, taking out the Bible from my pocket, I drew his attention to the principal Messianic passages of the Old

Testament, and proved to him that Jesus of Nazareth was the promised deliverer.

"Mr. R—— and his friends listened seriously, and examined the portions of Scripture I pointed out, and then allowed me to speak for a long time on this great subject, regarding their salvation. Mr. R—— himself, though he at first made observations which would lead one to think him a 'Rationalist,' gave me every reason to believe that he was on the contrary, deeply concerned to ascertain the truth; and that he made these remarks from an earnest, inquiring state of mind, which may still have to struggle with many difficult insinuations of unbelief. He looks upon Christ as more than man, and is almost a Christian. This he did not conceal; for in the presence of all his friends he boldly said, '*Yes, my dear friends, if Christianity be not true, our Judaism has never fulfilled its end, but must have been a failure!*'"

"A confession like this, from a man in his position, speaks much in favour of his state of mind. I remained a long time at his house, and when I was about to take leave of him, he agreed to accompany me, the next day, on my journey to Marburg, which, however, he was prevented doing by indisposition.

"I left some useful tracts with him and his friends, and he also bought of me a copy of 'The Philosophy of the Plan of Salvation,' with which Dr. Pinkerton supplied me on going into the country.

"I conversed with Dr. L——, a very sincere Israelite, who is anxious to ascertain the truth. He told me that he had been that morning (it being the feast of Pentecost) to the synagogue, but that he felt that his heart was not satisfied, and that he did not derive the spiritual comfort and peace which the ordinances of God ought to impart.

"I told him that this was because the Schechina of the Lord had passed from Israel since their temple was destroyed, and because their present services and worship are not according to God's appointment. This led us to speak of the great cause of the destruction of Jerusalem, and of the subsequent spread of the gospel over the whole civilized world; and I endeavoured to show him that Christianity was the fullest extension of biblical Judaism, and referred him to several important prophecies of the Old Testament, which clearly indicate this. Gen. xlix. 10; Isa. xi. 10.

"Dr. L—— listened with the utmost attention, and then said, with tears in his eyes, 'I believe, my dear friend, that Christianity must be true; and I must confess to you that I am secretly inquiring after it; but one great difficulty I cannot surmount, and that is, the Divinity of Jesus. Oh!' said he, 'I wish that some one would take me by the hand,

and lead me into the safe path, for I feel I stand on slippery ground!' He retired for a moment into his library, and brought in the New Testament, with Luther's Commentary, and said, 'You see I am diligently studying that book, and earnestly wish that I may be able to judge rightly.'

"A young gentleman then came in, and thus our conversation was interrupted.

"I was very sorry to part with Dr. L——, but I supplied him with several tracts. I sold him also a copy of 'The Philosophy of the Plan of Salvation.'"

These extracts indicate the state of mind exhibited by multitudes of educated Jews in Germany. They also point out some of the chief difficulties with which the Missionaries have to contend. The godless lives of professed Christians, and the irrationalism of "rationalistic" criticism and interpretation, have cast a shadow upon the glory of the cross of Christ, and have kept back the Jew from considering the claims of Him "who is over all, God blessed for ever." But do not the above recorded facts encourage those who are interested in the restoration of "the lost sheep of the house of Israel?" Do they not show that the fields are white unto the harvest? And should they not lead the churches to rise and pray, that the Lord would send forth labourers into His harvest, so that the day of ingathering may soon dawn, when "*all Israel shall be saved!*" Rom xi. 26.

COLONIAL MISSIONARY SOCIETY.

THE importance of this institution is increasing every day. The number of British colonies, their rapidly-growing population, augmented by the myriads of emigrants who annually leave our shores, the efforts made by Popery, Puseyism, and nominal Protestantism to indoctrinate the minds of the colonists with pernicious and destructive errors, are considerations which cannot fail, it is thought, to rouse the attention of all who are concerned for the progress of pure Evangelical Christianity. The slender support rendered by British churches to the Colonial Missionary Society, compared with the greatness of its object, can be the result only of a want of thought and reflection. Did our churches, with their pastors, realize the fact, that for the last three or four years more than a quarter of a million of their countrymen have annually become voluntary exiles from the land of their fathers, they would surely feel it a manifest and imperative duty to send to them that gospel which alone can cheer and sustain them under the difficulties with which they have to struggle, and become the power of God to their everlasting salvation. Emigration is still advancing. It is

not too much to suppose that it will ere long amount to half a million every year. Our efforts to provide for these rising empires the means of grace and salvation, ought to increase in at least an equal ratio. If we slumber the enemy will the more diligently sow the tares of mischief and of error. Future generations will deplore the indifference of this. We should arouse ourselves to a degree of effort more in accordance with our professions, and more worthy of our principles. We ought to send out, at the very least, ten or twelve men of sound piety, and indomitable energy, every year. They would require our aid but for a very short space of time, as they would soon gather around them faithful and devoted adherents, who would feel it a privilege to minister to their comfort, and sustain their labours. The Committee have great pleasure in announcing that three brethren have recently embarked for the Australian Colonies. The Rev. T. Waraker, late of Tooting, is destined for Maitland, New South Wales. This town contains a population of six thousand souls; whilst, within a radius of three miles there are no fewer than fourteen or fifteen thousand. The friends in Sydney have already purchased a chapel, in which Mr. Waraker will commence his labours, and have generously engaged to sustain him for the first three years, should he require their assistance so long. The Rev. T. Hamer, late of Middleton, near Manchester, has sailed for Auckland, New Zealand, where, or at the town of Wellington, in that colony, it is expected he will find friends prepared to give him a cordial welcome, and most gladly avail themselves of his ministrations. The Rev. G. Clarke, late a student at Highbury and New College, was ordained to the work of the ministry in Union Chapel, Islington, and is now on his way to Hobart Town, Van Diemen's Land. This is a good beginning. Should the friends of the Society encourage the Committee by their contributions, they are prepared to send out others to important stations, from which they have received earnest solicitations for help. The Committee feel that the time has arrived when tenfold energy must be put forth. Never were the British churches more loudly called upon to enter on a more promising field. The whole scene is "white to the harvest," and if prayers to the Lord of the harvest to send forth labourers, be sincere, it will be shown by more generous contributions, that the object professedly desired may be realized. The Committee are oppressed by the responsibility that rests upon them. They are anxious to be up and doing. God has called them to a truly noble enterprise. They earnestly desire to enter upon it. Will not the churches of Britain, as with one voice,

say to them, "Go forward, you shall have our sympathies, our prayers, and our money." Let the more affluent members of our churches especially encourage them by a more generous scale of contributions than has hitherto been adopted. If the income of the Society could at once be quadrupled, it would not be more than the pressing necessities of the case demands. Why should it not be done?

THE CHURCH OF THE NESTORIANS; OR, THE CHALDEAN CHRISTIANS.

NO. II.

IN resuming my attempt to supply some facts as to the past history, and present condition, of this interesting Christian Society, I notice:—

1. *The orders of their priesthood, and their mode of worship.*—They profess, according to Mr. Layard, to have eight orders of clergy. Another writer I have consulted specifies nine, suggesting, however,—which is really the fact,—that instead of *Catholica and Patriarch*, it should be *or Patriarch*; the two names representing only one office, and that, the head of the Chaldean Church. It is curious to notice these minute distinctions of their clergy, as pointing to the early origin of the existing organization of our present episcopal churches. The Church of the Nestorians, it will be remembered, as an independent society, dates back as far as about A.D. 440, and we have no reason to believe that they have modified any of their institutions since that period. Here, then, we have an eight-fold multiplication of the one single scriptural office of Presbyter—or Bishop, or Pastor—as it had apparently and probably developed itself throughout all the episcopal churches, so early as the first half of the fifth century of our era. *Substantially*, we have here the model of our present episcopal churches,—the head being represented by the sovereign or the pope.

1. The Katoleeka or Patriarka, the Supreme Head. 2. The Muhan or Metrapoleeta, the Archbishop. 3. The Khalfa or Episkopa, the Bishop. 4. The Arkidyakono, the Archdeacon. 5. The Kasha or Keabee-sha, the Priest. 6. The Shammasha, the Deacon. 7. The Hoopodyakono or Sub-deacon. 8. The Kardoya, the Reader.

It could be wished that Nestorius had applied the same rule to the officers, as to the doctrines of his church; as, unless the Bible of those days were widely different from our own, we might search it long enough for any of the long string of clerical titles I have given above. "*It is not in the Scriptures*" was his one constant sufficient objection to the doctrine of 'the Mother of God,' "hence, it can have no place in my system." Pity that the same broom did not sweep the floor of the house which had swept its altar, and that the

unscriptural *officers* did not share the fate of the unscriptural *doctrine*.

The five lower grades of clergy are allowed to marry. "In the early ages of the church," Mr. Layard states, "the same privilege was extended to the bishop and archbishop, and even to the patriarch." Here one is glad to find Nestorius again with scripture on his side—"Let a bishop be the husband of one wife"—and to see that in *his* day the primitive church was still sound on this point. Clerical celibacy, in this ancient church, was then an unknown and strange doctrine. Bishops, archbishops, and patriarchs shared with the inferior clergy the privilege of marriage.

The present Nestorian clergy are all extremely poor, and most of the priests are said to derive their support from manual labour, like the peasants to whom they minister in holy things. Mr. Layard remarks: "I was much touched by the unaffected hospitality and simple manners of the two priests who entertained me. Their dress, torn and soiled, showed that they were poorer than their congregations. Yet they were treated with reverence and respect; the upper places were given to them; they were consulted on all occasions; and no one drew nigh without kissing the hand, scarred by the plough and the implements of the field."

Mr. Layard spent a Sabbath amongst these mountain Christians, and thus had an opportunity of inspecting their present mode of worship, and contrasting it with that of the Romish church. The services commenced at dawn. Two priests presided, attired simply in white surplices. A portion of Scripture was first read, in the ancient Syriac,—the dialect of all their sacred books,—and then *translated* into Chaldee, the native tongue of the worshippers. Prayers were then *chanted* by the other priest, the congregation either kneeling or standing, as they preferred, and joining in the responses. There were no superstitious forms, beyond the sign of the Cross, made by each on entering the church, and the bowing of the head at each mention of the name of Christ. At the close, the Lord's Supper, or as Mr. Layard, in approved "church" phraseology, expresses it, "the Sacrament," was administered indiscriminately to all present—men, women, and *children*—in this, resembling the practice of the Abyssinian Christians—and in *both* kinds. Here there was no withholding of the cup from the laity. This error of Rome has never penetrated the Nestorian church. Ere the congregation broke up, they affectionately embraced one another with a "kiss of charity," and then departed to their mountain homes.

Mr. Layard adds, "I could not but contrast these simple and primitive rites with the senseless mummery and degrading forms of the so-called "converted" or Romanized

Chaldeans of the Plains, lying at the foot of these very Kurdish hills. And it must be confessed, that, defective and unscriptural in some respects, as the picture here given of the Nestorian worship is, *by contrast*, there is much to interest and refresh us in the scene which it presents. We hear nothing about the Virgin, no images, no saints, but in place of these, the reading of the Scripture, prayer, and the supper of the Lord. We have no pride nor assumption amongst their priesthood, but from the patriarch downwards, the people seem to be bound to the clergy by the law of love. Perhaps the wonder ought to be—bearing in mind the Scripture assertion, "Evil communications corrupt good manners,"—not that they have fallen so low, but that they have stopped at the point at which now we find them.

2. *Their places of worship.*—The *first* peculiarity which arrests the attention of a stranger, on entering one of their places of worship, is the uncomfortably contracted limits assigned to the doorway. This rarely, if ever, exceeds two feet in height, and is narrow in proportion. The American Missionaries, in their narrative, had referred the strange construction of their doorways to the superstition of the Nestorians. "Is it not written," they report the natives to have said, "Strait is the gate and narrow is the way that leadeth to life?" But Mr. Layard, with his closer power of observation, seems to have given the true reason. "The entrances to Christian churches in the East are generally so constructed, that horses and beasts of burden may not be lodged there by the Mohammedians," who, so far from stumbling at the sacredness of the place, would only delight in the opportunity of thus desecrating the temple of the Christian "Infidel."

Glass is a luxury as yet unknown to the inhabitants of the Kurdish mountains, and hence their churches are very dark, and resemble rather vaulted chambers, under ground. Mr. Layard found their churches destitute of all pictures and ornaments, if we except a few English prints and handkerchiefs—*when* or *why* put up, he does not say,—seen hanging on the walls. "A bottle and glass, with a tin plate for the sacrament, stood upon the table; a curtain of coarse cloth hung before the inner recess, the Holy of Holies; and these were all the ornaments and furniture of the place." It must be observed, however, that, being in expectation of an invasion from some bloodthirsty Mohammedian chief, who had already desolated many of the neighbouring Nestorian villages, the priests had buried the greater part of the church *furniture*; and hence the common bottle and glass which Mr. Layard saw, might have been, and probably were, temporary substitutes, for more seemly sacramental

vessels. As to books, Mr. Layard found "a few rituals, a book of prayer, and the Scriptures, all in manuscript, lying on the rude altar, and all more or less imperfect, and what remained, either torn or injured by damp and rain." In another of their churches he saw "many ancient rituals, forms of prayer, and versions of the Scriptures; the Acts of the Apostles, and the Epistles, on vellum, the first and last leaves wanting, but evidently of a very early period; and a fine copy of the Gospels, Acts, and Epistles, also on vellum, entire, with numerous illustrations, written in the year of the Seleucids, 1552," or about A.D. 1240. These the priests were collecting, *with their holy vessels*, to be hid in the mountains, and probably to perish there. The torn and mildewed manuscripts, found in the church first visited, replaced others, perhaps as costly as those just described, which former priests had buried; but having been mostly killed in the incursion of the Mohammedan oppressors, there seems no hope of the books being ever recovered.

3. *The fasts and feasts of the church.*—The fasts of these Chaldean Christians are very numerous, and are very strictly observed, "not even fish being eaten." There are eight distinct fasts prescribed by the church—some of them extending over a period of fifteen or twenty days—in all, Mr. Layard says, they amount to 152 days. These fasts are *really* observed by the people; so much so, that during the excavations of Nineveh,—where these hardy Chaldean Christians formed what, in railway parlance, would be termed the staff of "navigators," *alias*, the hard workers,—although Mr. Layard frequently obtained a dispensation from the Patriarch, allowing them the almost necessary indulgence of animal food, they never seemed inclined to avail themselves of this privilege. Their feasts are observed with equal strictness. One fact is most pleasing, connected with their exact observance of the Sabbath. On this day no Chaldean Christian performs a journey, or does any work. Oh! Christian England and Scotland, how in this matter do these rude ignorant Nestorians cast shame upon you: *they* neither journey nor work! They adhere to the scripture custom in the computation of sacred days; and thus, like the Jews, their feasts, and fast days, commence at one sunset, and terminate at the same period of the following day.

The patriarch himself *never* tastes meat. Vegetables and milk constitute his only nourishment. He is commonly chosen from one family; and it is necessary that the mother should abstain from meat and all animal food, some months before the birth of a child who is destined to sustain the patriarchal office. Surely Nestorius himself—the man who made his appeals so pertinaciously

to Scripture—could never have instituted any such provisions as these. There the Holy Ghost has said, "The kingdom of God is not meat and drink." And again, "Meat commendeth us not to God, for neither if we eat are we the better, nor if we eat not are we the worse." Before the simple light of God's truth, the traditional observances of Nestorianism and Romanism, and all other *isms*, stand exposed in their true nakedness and folly.

4. *The ancient missions and learning of the church.*—And here we escape, happily, from the dark and murky regions of "fasts and feasts," and breathe at length, a purer and healthier atmosphere. The Church of the Nestorians would seem, from the earliest period of its migration into Persia, that is, from its first constitution as an independent society, to have acted upon the true and righteous principle of *aggression*. Hence the success and extent of its missions.

They applied themselves first, to the work of extension *at home*, and so wrought *outward*, and sought to push their boundary line continually further forward. Thus their first sphere of labour was the continent of Asia; here their success was so great, that it is said one of the Persian kings was amongst the number of their converts. Acting seemingly on Paul's rule—to go where the gospel was *not* preached—their missionary attempts were not carried on,—as Rome's too often are,—amongst other Christian denominations, but amongst the heathen. Hence their course was not westward, but *eastward*. Their success has been recorded by Cosmas Indicopleustes, "who visited Asia in the early part of the sixth century, and declares that they had bishops, martyrs, and priests in India, Arabia Felix, and Socotra, amongst the Bactrians also, the Huns, the Persamenians, the Medes, and the Elamites, and that their Metropolitan even penetrated into China, as early as the fifth century."

Here the Nestorians nobly fulfil their vocation as representing the *primitive* church. Whilst the church of the apostles (?)—the poor unambitious and despised fishermen, who turned the world upside down,—is devoting its energies to the possession of thrones and empires—struggling on every hand for power—the church of the Nestorians is going "far hence amongst the Gentiles," carrying to *them* the lamp of life.

Their successful occupation of China is, perhaps, one of the most remarkable features in their whole missionary history. Mr. Layard refers to the celebrated inscription of Sagan-foo; the authenticity of which, he states, so long contested, seems at length to be generally admitted. This inscription, in the Chinese-Syrian language, was seen by the Jesuit missionaries in 1625, and contains many interesting particulars respecting the

state of the Chaldean Church in China, from A.D. 620 to 721, a period of 160 years. "The Chaldeans had enjoyed, during that period, with only two exceptions, the Imperial favour; and their doctrines had been preached before the Court and throughout the empire."

The inscription was discovered in the foundations of the walls of the city of Se-gan-foo, and contains a profession of Christian faith, an exposition of church ceremonies, &c. according to the Nestorian rule, and a general history of the introduction and progress of Christianity in the empire. We can hardly, as Mr. Layard suggests, attach too much interest and importance to this remarkable monument.

On the rise of the Mohammedan faith, (about A.D. 630), the Arabian missionaries of this church appear to have gained extensive influence in the country of the Prophet. Mr. Layard refers to the tradition of Mohammed's connexion with Sergius, a Nestorian monk, as rendering it not improbable that it was through the Nestorians his knowledge of the Christian doctrines was obtained. However this may be, the consideration with which the Nestorian Christians were treated by the Prophet appears to admit of no doubt. They were freed from military service, and mostly, from the persecutions and imposts to which almost all other classes of *infidels* were subjected.

It is to these Chaldean missionaries that the conversion of the celebrated Prester or Presbyter John, one of the kings who filled the throne of Tartary in the sixth century, is ascribed. His "magnificence," in the letter to the Greek emperor, attributed to him, possibly, to show his devotion to the church, not less than to make a display of his extensive wealth, thus sums up his boastful epistle:—"In our hall there dine daily, on our right hand, twelve archbishops, and on our left, twenty bishops; abbots, according to the number of the days of the year, minister to us in our chapel; our butler is a primate and a king; our steward is an archbishop; our head cook is a king and an abbot," &c. &c.

"Put not your trust in princes," says the Holy Ghost; and the whole history of the Church of Christ has tended but to confirm and illustrate the truth of this great principle of Christ's gospel. If there be one Pharaoh, disposed to perform the office of nursing-father to the church, no sooner has the church nestled in his bosom, like Samson in the lap of Delilah, than "another king arises who knows not Joseph," and forthwith by his hands the church is shorn of its strength, and exhibited, thus exposed and destitute, to the merited contempt of those who are seeking for its destruction. Most singularly and signally was this fatal truth exemplified in the case before us. The reduction of this once

wide-spread community, within its present contracted and most insignificant limits, dates to a successor to Prester John, upon the throne of the Tartar kings,—the merciless Tamerlane,—whose relentless fury sought the annihilation of the entire church of the Nestorians, and indiscriminately subjected all to the swords of his barbarians, except the few who succeeded in making their escape to the fastnesses of the Kurdish mountains, where still their successors continue to this day to reside. Previous Tartar and Romish persecutions had considerably reduced their numbers; but the ruin of the church arose in the way above described. A few Chaldeans, Mr. Layard remarks, still dwelt in the cities and villages of the plains; but the emissaries of the false Prophet, on the one hand, and of the Pope, on the other, were too strong for their less hardy consciences; and hence, those alone who had taken refuge in the mountains, remained true to the faith of their fathers.

It remains to say one word respecting the *learning* of the ancient Nestorians. From the first they appear to have given great and successful attention to their educational institutions. After the closing, perforce, of their school at Edessa, in the year 489, by the Greek emperor Zeno, the Nestorians, nothing discouraged, opened a new school at Nisibis, lying without the territories of the Greek empire; where, says Neander, it could develop itself freely under the Persian government, and only flourished so much the more. This eminent writer bears a high testimony to the proficiency of the Nestorian schools, which he observes, "were, at the beginning, particularly distinguished." Very much to the point, remembering that we are speaking of the training of the clergy, is the following, from a North African Bishop of the sixth century, with reference to the school at Nisibis, "where," he states, "the Holy Scriptures were expounded by teachers publicly appointed, in the same manner as grammar and rhetoric were, among the Romans." This looks as though they sought to make their scholars *preachers*; as though their training, indeed, was *ministerial*, and as it should be. In this respect the Eastern Church stands out in striking and happy contrast to the Western; and thus Cassiodorus, "the well-known East Gothic statesman and scholar," after visiting this school of these Nestorian heretics (?) is found expressing his sorrow, that "*there were no public teachers of the right method of scriptural instruction*" in the Romish churches, as there were of the right method of understanding the ancient authors; and upon his proposition, the Bishop of Rome had actually contemplated copying the institution of these despised Nestorians; but the stormy times prevented the execution of the plan.

With reference to *general* scholarship, Mr.

Layard shall be permitted to speak for himself. "At the time of the Arab invasion (A.D. 630) the learning of the East was still to be found amongst the Chaldean (Nestorian) Christians. Their knowledge and skill gained them favour in the eyes of the Caliphs, and they became their treasurers, scribes, and physicians." "We are indebted to the Chaldeans for the preservation of numerous precious fragments of Greek learning; as the Greeks were many centuries before, to the ancestors of the Chaldeans, for the records of astronomy, and the elements of Eastern science. In their schools the early language of the country, the Chaldee and Syriac, were publicly taught; and there were masters of the sciences of grammar, rhetoric, poetry, dialectics, arithmetic, geometry, music, astronomy, and medicine. The works of Greek physicians and philosophers had, at an early period, been translated into Chaldee; and from Chaldee, by order of the Caliphs—at that time the great patrons of learning—into Arabic." Humboldt, in his *Cosmos*, speaks of the important influence, generally, exerted on the learning of the age by the 'Christian sect of the Nestorians,' as well as of the service they rendered specially to the Arabians, 'before the latter came to the learned, and controversial city of Alexandria.'

I have dwelt the longer on the *learning* of the Nestorians, from the fact of the notorious indifference with which, at this very time, the subject was treated at Rome; so much so, that even the Bishop of Rome could read communications from the Constantinopolitan, or Eastern Church, only through the medium of *translations*, though Greek was the spoken language of the Imperial City.

5. *The former extent of the Church.*—It must be interesting—if only, by the comparison, to be impressed afresh with the fleeting character of all human institutions—to contrast the limits of the ancient, and modern church of the Nestorian Christians. On the capture of Baghdad, the seat of their patriarchate, by Herlaku Khan, A.D. 1258, they could boast of not less than twenty-five *metropolitan* bishops, all recognising the common authority of the patriarch, as their supreme earthly head. "The sees of these metropolitans were scattered over the Continent, from the shores of the Caspian to the Chinese Seas, and from the most northern boundaries of Scythia to the southern extremity of the Indian Peninsula." At this present time, some seventy thousand is estimated as the sum total of their community.

Truly, truly, "How are the mighty fallen! how is the gold become dim! and how is the most fine gold changed!" Would we, as a

denomination, shun their fate, let us keep more closely to our simple Congregationalism, and seek, *individually*, to recognise with more holy, loving, complete, implicit obedience, the one sole headship of Christ our Lord.—"On this rock will I build my church, and the gates of hell shall not prevail against it."

It only remains, in summing up these statements, to mention the chief controverted points on which they are at issue with the Church of Rome. Remembering the *antiquity* of this church, these are important, as witnessing against the innovations upon the *primitive* church, of *modern, dissenting* Rome; albeit heralded forth so proudly and ostentatiously, as comprising in itself the one sole, original, catholic, and apostolic church.

1. They disclaim the worship of the Virgin.

2. They deny the doctrine of Purgatory.

3. They are most averse, not only to the worship of images, but to their exhibition in any form.

4. The figure of the cross is found in their churches, and they employ the sign of the cross, but not idolatrously. It is looked upon rather as a sign of brotherhood amongst themselves, scattered as they are amidst men of a hostile faith.

5. They reject the doctrine of Transubstantiation. On this point, by their assertions to Mr. Layard, more than once repeated, both by their patriarch and priests, there can be no doubt.

6. They do not prohibit the marriage of the (inferior) priests.

7. They do not withhold the cup from the laity.

8. Their earlier writers mention seven sacraments; but what these are no one now seems to be able to discover. The probability would seem to be, that these have been forcibly *adopted* into their system from Rome. Hence the confusion and ignorance which obtain respecting them. They have not cared to preserve an intelligent record of what did not really belong to their church, as constituted by their great patriarch.

Our Independent brethren in America have, for some time past, taken a deep interest in these hitherto neglected Chaldean Christians. A printing-press has been established, and several works, including the Scriptures, have already been issued in the vernacular language of the people. All honour to these men of God! May they help to restore to this branch of the *primitive* church, the living faith of that church; that thus, in its truest and fullest sense, this long-persecuted people may merit the title, already conferred upon them, of "the Protestants of Asia."

C. R. H.

THE
Missionary Magazine
AND
CHRONICLE.



THE AGED AFRICAN DISCIPLE.

JAMAICA.

UPWARDS of twelve years have elapsed since the passing of that signal measure of humanity and justice, the emancipation of the coloured population of the British West India Colonies; and, during the interval, a new generation, invested with all the rights and responsibilities of freedom, has entered upon the stage of life. By means of Christian education, the rising youth are being prepared for the due discharge of the important obligations to be hereafter devolved upon them as members of society, and not a few will we trust be led to embrace the gospel, and constitute the future strength and stability of the Mission Churches. To these classes the wrongs and sufferings of their forefathers, in the days of slavery, will ere long become matter of history; but, while we encourage the hope that the rising generation will greatly excel the preceding in all the graces of the Christian life and character, we desire to bear in grateful remembrance the evidences of simple and warm-hearted piety which were exhibited by many of the early converts of our Missionaries among the sons of Africa then living in bondage and exile.

To one of this class the following interesting anecdote, supplied by the Rev. W. J. Gardner, under date Jamaica, Feb. 3rd, has reference:—

"A few evenings ago," writes Mr. Gardner, "I was sitting under the shade of a cocoa-nut tree, conversing with one of the aged African members of the church. (See *Engraving*, p. 197.) I asked him to relate to me the leading events of his past life. The old man willingly complied, and told me all he could remember of his childhood, parents, and brethren, up to the period when he was taken from them and sent on board a slave ship. He was then about twelve years of age. His sufferings during the voyage appear to have been dreadful; at length he was landed in this country, and for very many years endured all the hardships of slavery. When he had concluded his narrative, I asked him if he never desired to return to his native land. 'Not now,' he replied; 'we wish to go back once; we wish more when in the ship, and when we

come here and dey flog me and treat me bad. Me too wicked den, for me sometimes wish me dead. But now,' he added, as he pointed significantly upwards, and a tear ran down his cheek, 'but now me heary de gospel, me know dat God; me tank him dat him bring me here, and make me heary his blessed word.' The simple, artless eloquence with which these words were uttered, so affected me, that I could not immediately reply; nor was it fitting that I should, for the clasped hands and uplifted eyes of the old man showed that he was continuing silently to express the gratitude he felt. As his name is *Joseph*, it was very natural that I should think how similar his feelings were to those of the aged patriarch, when he said to those who sold him into bondage, 'It was not you who sent me hither, but God.'"

 THE LATE VISITATION OF CHOLERA IN JAMAICA.

THAT mysterious and fearful agent—the minister of death—which first appeared upon the plains of Asia, and then traversed the fairest portions of Europe, has, within the last year, lighted in the Islands of the West. In Jamaica, thousands have been smitten by the pestilence; but God, of his abundant mercy, has answered the prayers of his faithful

people, the plague has been stayed, the tomb has closed upon its victims, and the voice of gladness is once more heard in the land.

When the Lord's judgments are abroad in the earth, the inhabitants thereof will learn righteousness. Such are the design and tendency of all national inflictions; and happy are that people who, while smarting under the rod, are led to consider their ways, and to turn unto the Lord. It is truly gratifying to be able to announce that, at several of the Missionary Stations in Jamaica, the late visitation has been blest as the means of exciting in the minds of many a spirit of earnest inquiry as to the things which concern their everlasting peace. May the impression not be as the morning cloud, and the early dew! Among the stations to which the foregoing remarks forcibly apply, we may adduce that of Mount Zion, occupied by the Rev. Edward Holland, who, under date 26th February, ult., makes the following statement:—

"When I last wrote, I informed you of the sad and fearful havoc which cholera, that insatiable enemy of human life, was making in various parts of this island. Since then it has made its unwelcome appearance *here*, and laid low in the cold chambers of the grave many of our old friends and acquaintances. On every face the lines of grief were visible. Every person we met had some sad tale of woe to tell. Whenever I saw a person coming near the house, my first question was, Who is sick or dead now? But a merciful God took compassion on us, gave us all strength equal to our trials, and enabled us to snatch many of our poor afflicted people from the gates of death. Evidently, it was sent on the land for the iniquities of the people. Nor has it been unproductive of good. A great change is everywhere perceptible, and, I hope, lasting benefits have been received. 1st. The lower orders, notoriously fond of drumming and dancing, have abandoned, at least for the present, their foolish old customs. Christmas used to be their grand holiday time for celebrating their obscene and disgusting fooleries: this season, they had something else to think about. Every house was filled with lamentation, and every heart with grief, bewailing the loss of some dear friend. 2nd. Multitudes have been drawn to the house of God. Every Sabbath our chapel is *crammed* with large numbers of attentive worshippers. Even the aisles are crowded. Every chair and stool for which room can be found is brought into requisition. Not a few have to sit outside. Some of the most notorious and depraved

characters in this quarter, whom I had tried for years, in vain, to draw to the house of prayer, *are now* to be found regularly, every Lord's-day, listening to the truths of redemption. After the public engagements of the chapel are over, I hold an open-air service in some populous district, and the attendance upon these occasions has been truly gratifying. In fact, I have no trouble *now* in inducing congregations to assemble. Wherever I send word I am coming to preach, I am sure of finding large numbers waiting to hear me. 3rd. A great *improvement* also is observable in the *general conduct* of the people. An amount of peace and quietness now prevails, such as I have not witnessed for years. Domestic broils and bickerings are rarely heard of, though formerly so common. A consciousness of God's overruling power is felt and acknowledged by many. 4th. The preaching of the glorious gospel has been, to a certain extent, successful. Through its instrumentality the minds of *many* dark and benighted sinners have been enlightened to see the evil of sin, and feel the necessity of a change of heart. Not a few of those who, in times past, laughed at and despised the warnings and admonitions of those kind friends who were grieved to behold the dangerous path they were pursuing, have come forward and requested admission into the Inquirers' Classes, and are now most punctual and attentive to all the instructions and engagements of God's house. In fact '*Zion*' *never before presented* such a hopeful and encouraging aspect. It is truly delightful, and quite

cheers one's heart to have such a crowd of hearers to preach the truths of salvation to, and the pleasure is enhanced by seeing so many remain as inquirers, to be more fully informed of those things which pertain to life and godliness; and my earnest prayer is, that these effects may be rendered permanent.

"The church has recently been increased by the admission of *nine new* members, who have for a considerable period afforded satisfactory evidence of a renewed nature. Several more will, I doubt not, be received shortly into our ranks. A few who were expelled some time back for various ungodly acts have been awakened and led to deplore their transgressions in the sight of God. They appear to be deeply humbled, and are very anxious to be received back into the fold of Christ.

"*Death* has deprived us of *four* of our number. One of these came many years ago from Guinea. Taken captive by the king of Ashantee, against whom his tribe had been fighting, he was led in triumph to the capital of his kingdom, where he was sentenced, with a number of his unfortunate countrymen, to be beheaded. Through some means his life was providentially saved. Soon after he was sold to the slave dealers, and brought to this country. Here, he continued to live as much a heathen as when in his native land. When I first came to reside on this mountain, he was a poor, blind, ignorant sinner, living without God in the world, and addicted to crimes of the most licentious nature. But, through the enlightening influence of the Holy Ghost, the Word was blessed to his sin-polluted soul. He joined the Inquirers' Class, surrendered his heart to the claims of Christ, became a new man, and was received into the church in the year 1846. From that time up to the hour of his death he continued a faithful follower of the Son of God. It was truly edifying to visit him during his last illness. Christ appeared to engross the whole of his thoughts and affections. His conversation was all about the goodness of God in preserving his life, bringing him under the sound of the gospel, and making him a partaker of its blessings. Shortly before he died, I asked him if he felt the truths of the Bible to be precious. Laying his hand upon his heart, he exclaimed, 'I have been a very wild and worthless sinner in my time, but all my trust

is in the blood of my Saviour, *Mansa Jema*. I must wait with patience till he thinks me fit to die; and then, I know, he will not forsake my poor soul, but receive it up to heaven.' Of all the sick-beds I have attended in this country, I can truly say, I never met one like his. Pure religion appeared to have completely changed his heart, and filled it with holy resignation. Occasionally, I took a few respectable Christian friends to converse with him, and they often expressed their amazement at the earnest faith, calm submission, and devout humility of this poor old suffering disciple. Another was a deacon in the church. For several years he had been walking in all the commandments and ordinances of the Lord, blameless. That man was *rarely* absent from the house of God. He generally sat before me on the Sabbath; and whenever anything I said, while preaching or expounding the Scriptures, touched his feelings, he might be seen trying to hide the streams of tears which ran down his sable cheeks. Until lately he enjoyed excellent health. About six months ago, dropsy began to show itself, and gradually undermined his constitution. But, although his affliction was severe, he never murmured. He was always ready, he would say, to carry whatever load his heavenly Master placed upon him. When his children or neighbours would express their commiseration for him, he would tell them 'not to fret for him, but for their own and their children's sins; that the Lord he had served so long, would help him to endure his sufferings with composure and peace.' For several weeks before his death, he seemed to know he had not long to live. He sent for me one day, and requested me to draw up a will, and enable him to arrange his affairs, so that he might have nothing to trouble his mind when called to leave the world. I was at his bedside when he died. After reading the Scriptures, and praying with him for the last time, I asked him before, and for the sake of, his children and neighbours, if he was sorry now for becoming a Christian. He replied, most emphatically, 'God forbid!' I asked him again, if he felt *sure* of the salvation of his soul: he answered, 'Thanks to my *Mansa* above, I do, I do.' 'When you die,' I continued, 'where do you now wish to go?' He replied, 'I should

like to go, and be with my precious Saviour for ever.' 'Remember, my old friend (and he had been a faithful friend to us), you are now about to leave this world for the judgment-seat—do not deceive yourself with a false hope. Make good use of the few remaining moments you have to live, in securing the favour of God, and the removal of your guilt, and be good enough to let us know on what foundation your hope and faith are fixed.' To reply to this question caused a severe struggle—nature was rapidly

sinking—speech was failing—the grim king of terrors had nearly completed his conquest. Taking hold of my hand, he shook it firmly, and turning his eyes towards me, he cried, 'On what you have always set before me,—blood, the blood of Christ.' These were almost his last words. Shortly after, he placed his hands across his breast, struggled a few moments, and then his disembodied spirit took its flight to the mansions of glory. The other two died also in the faith and hope of the gospel."

CHRISTIANITY IN INDIA.

We had intended giving some statements, derived from our ordinary sources of information, on the subject of the extraordinary measures lately originated by the upper classes of Hindoo society, with a view to counteract the efforts of the Missionaries, and to allay the excitement and alarm of the Native mind, occasioned by the acknowledged spread of Christianity in India, and more particularly by the recent conversion of several youths of high caste, in the Educational Institution at Bhowanipore, Calcutta.

In the meantime, an important Letter has appeared in the columns of the "Times" Newspaper; and, as it is communicated by a Military Officer in the service of the East India Company, whose testimony on the subject must be presumed to be perfectly disinterested, we have much pleasure in giving insertion to this gentleman's Letter, since it expresses, with great force, the substance of all we could have wished to lay before our readers on the subject of this extraordinary movement on the part of our Hindoo fellow-subjects.

Extracted from the "Times," August 6th :—

"TO THE EDITOR OF THE 'TIMES.'

"SIR,—As the information received by the last Mail from your correspondent in India (published on the 29th ult.) is liable to mislead the public relative to the Missionary operations carried on in Bengal and Western India, I am induced to offer a few remarks on the subject, with the hope of placing matters in their true and proper light.

"The great Anti-Missionary Meeting held in the Oriental Seminary at Calcutta, on the 25th of May last, had no reference whatever, as stated by your correspondent, to 'the suspension of the State allowance to the Temple of Juggernaut.' The Bengal papers state, that a meeting was held 'to take into consideration the alarming spread of Christ-

ianity,' and 'to devise means for counteracting the extension of Missionary influence by receiving repentant converts back into the Hindoo communion, and the enjoyment of all its privileges, religious and social;' and the Hindoo gentleman who convened and took a prominent part in that meeting, is reported to have stated 'that a great Hindoo movement must be organized to resist the progress of the Missionaries, for the late conversions at Bhowanipore (in consideration of the circumstances of the parties) had created a deep sensation.'

"Your correspondent states—'Now and then (though such an occurrence is wonderfully rare) a Hindoo youth is converted; but a different opinion appears to prevail in Cal-

outta, even among the Hindoos themselves. The 'Bhaakeer,' a native paper, in the Bengalee language, edited by an orthodox Hindoo gentleman, and one who took an active part at the late meeting, says, 'We know very well that a very great number of Hindoos have become Christians—even of those who have not been baptized, and thus publicly professed Christianity, a great many adopt in secret Christian practices.' Such an admission, by the avowed organ of the orthodox Hindoos at Calcutta, needs no comment.

"The 'Friend of India,' a Bengal newspaper, states—'In Calcutta, at the present moment, there are hundreds of young men, who, though not exactly Christians, are yet deeply convinced of the superiority of the Gospel creed to their own, and who would gladly embrace any opportunity of bursting their fetters, and avowing openly the convictions they secretly entertain. . . . We cannot but think, that the great Hindoo meeting held on the 25th of May, and the resolutions expressed and adopted at it, constitute one of the most important events that have occurred in India in the present century. It was, in fact, though not in name, a Hindoo protest against one of the more prominent evils of the system of caste which has been for centuries considered the bulwark of Hindooism. We have one more word to say, and it is rather for our readers in England, than those in India:—We have heard a great deal too much of late, of the small number of converts made in Bengal, and of the gradual extinction of Missionary usefulness. The meeting of which we have just spoken, is in itself a sufficient answer to all such calumnies. The very foundations of native society must have been shaken, before men, aptly described as more Hindoo than the Poorans, would come forward with a proposal for lightening the massive chain which for two thousand years has crushed the intellectual and religious activity of one-eighth of the human race, and that for the avowed object of saving Hindooism from the encroachments of Christianity. The meeting, it is evident, looked upon the Missionaries as the great enemies whose exertions and activity required to be baffled; and, while they acknowledged that it was hopeless to attempt to supplant

them as educators of youth, declared that their influence was making itself felt through every grade of native society.'

"With regard to the statement made at the meeting, and alluded to by your correspondent, that fifty Christian converts at Calcutta would return to the Hindoo creed as soon as the milder form of penance was assented to, there does not appear to be the slightest probability of such an occurrence taking place; four highly respectable persons whose names were mentioned at the meeting, have written to the 'Bengal Hurkaru,' stating in the following decided terms:—'Whatever may be done to render the return of Christians to Hindooism practicable, we have not the smallest intention of availing ourselves of such an arrangement.'

"Your correspondent states that, 'All things considered, the number of converts to Christianity made in Bengal and Western India, is astonishingly small; it is a most melancholy truth, that the number of conversions from Heathenism to Christianity should be so few out of a population of 91,000,000 in Bengal, and 15,000,000 in the presidency of Bombay!' But can it be wondered at, when so little has been done to extend Christianity among this enormous population? Your correspondent says, that 'In the presidency of Bombay there are about fifty Missionaries of various denominations, yet a conversion is seldom heard of.' Allowing that fifty Missionaries are labouring in the presidency of Bombay (though the actual number of European and native ordained Missionaries is, at the very outside, only thirty-three of all denominations), what are thirty-three or even fifty Missionaries for a population of 15,000,000?

"In Kattiawar, there are only three Missionaries (Irish Presbyterians), labouring among a population of 1,468,900; in Scinde, among a population of 1,274,744, there is only one (Church Missionary Society). In the Mhye Caunta, in Guzerat, among a population of 251,000, only two Missionaries (London Missionary Society) are labouring. What, let me ask, would be the spiritual state of the inhabitants of this great metropolis, if only five ministers of the gospel were to have the oversight of its immense population? When it is taken into consideration that there

is scarcely one Missionary to an average of 300,000, surely it is much more to be wondered at that so much, rather than so little, has been done. As to a conversion being seldom heard of, it may not, and is not, likely to be heard of by parties who take no interest and make no inquiries in the matter; but it is well known to those who are at all acquainted with the several Missions in Western India, that scarcely a month passes without several converts receiving Christian baptism; and, though the number of native Christian communicants in Western India is small, my personal knowledge enables me to state that it greatly exceeds that stated by your correspondent.

"As to the success of the Jesuit Missionaries in former days, the evidence of the Abbé Dubois is the best on record. The Abbé, after an experience of half a century in India, published his conviction that the conversion of the Hindoos was hopeless. The descendants of Xavier's converts are now scarcely to be distinguished from the heathen; they unite on Roman Catholic and heathen holy-days in observing the same rites, &c.; and, whether it is the Virgin Mary and child,

or the Hindoo idol, they alike bow down, and pay adoration to whichever may be before them.

"As the information of your correspondent impugns the character of the Missionaries in Bengal and Western India, let me only conclude with the opinion held of the Missionaries in Bengal, of whom the 'Bengal Hurkaru,' from which I have already quoted, says:—'They are a truly conscientious, energetic, zealous, hard-working class of people; and, feeling that they are labouring in an unspeakably noble cause, there is no self-sacrifice that they are unwilling to make;' in every word of which I most fully coincide, and would add that, from personal acquaintance with many of the Missionaries in Western India, more earnest, faithful, and devoted ministers of the gospel are seldom to be met with, and men who little deserve the imputations cast upon them.

"I am, sir, yours obediently,

"R. MARSH HUGHES,

"Major, late of the Bombay Army, and
Deputy Judge-Advocate-General in
Scinde.

"July 4."

CHINA.

INCREASE OF BELIEVERS AT AMOY.

NOTWITHSTANDING the strenuous efforts that have, of late years, been put forth for the spread of Christian truth in China, and the encouraging measure of success that has attended those labours, so far as regards the disposition to hear, and, in many cases, to yield the assent of the understanding to the facts and doctrines of the gospel, the Missionaries have yet to lament the slow progress of the work of genuine conversion.

But notwithstanding this general apathy, the natives of the province of Fuh-Kien have, in repeated instances, shown a susceptibility of impression under the preaching of the Word, and both at Amoy, and also, as we had occasion to notice in our last number, among several of the Fuh-Kien emigrants sojourning at Shanghae, the results have been the same. In addition to the converts formerly gathered into the native church at Amoy, the Rev. Alex. Stronach, writing on behalf of the brethren at that station, under date the 14th April ult., adduces the following interesting cases of three individuals, recently admitted to the initial rite of the Christian church:—

"With lively gratitude to 'the God of all grace,' we would now inform you that three more Chinese converts, in the sincerity of

whose conversion we have every confidence, have been yesterday admitted by us into Christ's visible church by the ordinance of

baptism. These three Chinese are Tinⁿ O-an, Ong He-sius, and Lim Tioh. Tinⁿ O-an has been fully three years attending regularly at our chapel. For nearly the whole of that time he has given up the worship of idols, and devoted his spare hours to the study of the Word of God. He has long cherished, and has often expressed to us a strong desire to be admitted into the fellowship of the Christian church. But unhappily he was engaged in partnership with his elder brother in the gilt paper trade; and as that paper is only used in Chinese idolatrous sacrifices, he could not be received into the church until he could free himself from all connection with it. Now he is entirely free from it, and has been so for fully two months; and he rejoices that he can now live as a consistent follower of the Redeemer.

"Of Ong he-siuⁿ also we have repeatedly written to you. We are satisfied now that he is a true and humble believer in the Lord Jesus Christ. He has expressed his wish to change his name on taking on himself the Christian profession. His former name, He-siuⁿ, means a 'priest of Budha;' but now he is named Kak-go, which denotes 'one awakened to a right understanding.'

"Concerning the third convert, Lim Tioh, also, we have the pleasing confidence that he believes with all his heart 'that Jesus Christ

is the Son of God, and that believing, he has life through his name.'

"On the morning of Lord's-day, April 19th, these three men were publicly baptized in our Chinese chapel. Mr. Young preached the introductory sermon. He took for his text, Eph. 2nd chap., 18th ver., showing the melancholy and dangerous state of those who are far off from God, and illustrating the blessedness of being 'brought nigh by the blood of Christ.' Mr. Young also addressed the converts on the sacred character of the profession which they were about to take upon themselves, and on the high duty devolving upon them to walk, henceforth, in newness of life.

"Mr. Stronach then called the three Chinese converts to stand up in front of the pulpit, and proposed to them, severally, a series of questions as to the grounds of their desire to be admitted to the rite of baptism; to which, having given satisfactory replies, the three Chinese were then baptized by Mr. Stronach, in the name of the Father, and of the Son, and of the Holy Spirit; and they afterwards received from the church the right hand of fellowship.

"We trust that our brethren at home will remember these, and all the other converts from heathenism, in their fervent prayers before God."

SHANGHAE.

BUDDHISM AND ROMANISM KINDRED SYSTEMS.

It is well known that in the sixteenth century the Roman Catholics obtained a footing in China, and that, through the zeal and enterprise of the first Jesuit Missionaries, numerous converts were made among the people of that country. In the northern provinces of the empire, the number of the professed disciples of Romanism amounts at the present day to many thousands. The extraordinary favour that has been accorded to this perverted form of Christianity, as compared with the results of Protestant effort, admits of easy explanation, when it is borne in mind, that the former has uniformly accommodated itself to the feelings and prejudices of corrupt human nature, and that the ceremonial of the Romish worship is, in many respects, so analogous to the puerile rites of the heathen, and especially those practised by the Budhists of China, that a conversion from one system to the other involves little more than the substitution of the saints of the Romish calendar, as objects of worship, for the images of departed ancestors.

The following communication, from the pen of the Rev. Joseph Edkins, dated Shanghai, 2nd May, ult., will serve, in a measure, to illustrate the foregoing remarks:—

"As your attention is drawn in succession to the various stations in the wide circuit of our Society's labours, you probably look with anxious expectation to China for signs of movement and spiritual life. You will have been highly gratified with the success of our brother, Mr. Stronach's efforts among the Fuh-Kien population of Shanghai. The time is not yet come for similar results among the native residents; but though success has not hitherto been abundant, I feel that it is by no means an uninteresting or unrewarded employment. The people are too remarkable in their customs, history, and literature, not to yield very high gratification to the student and observer; but they need to be seen to be understood. Maurice's Philosophical Account of the Religions of the East, gives far too favourable a view of Buddhism as it is. There is nothing like the elevated state of mind he describes among the priests or people. The former, indeed, are some of them very well educated, but quite incapable of seriously undertaking any religious enterprise, inculcating with correctness any principles of piety, or being anything better than the merest slaves of custom and a sensual life. For example, in the opposition they occasionally and with increasing frequency make to our denunciations of idolatry, almost the only argument they bring is, that we are wronging them in decrying the Buddhas, on whom, through the religious offerings of devotees, they depend for their sustenance. (Sinicó,—We depend on Budha for the rice we eat.)

"April 17th.—I went with a Missionary brother to Lung-Hwa. Large crowds of people were assembled on occasion of the annual spring festival. We tried to make our address as plain as possible against idolatrous practices; the priests were irritated more than commonly. In a side court of the temple, I had collected a nice little congregation of fifty or sixty; but after ten minutes, one of the myrmidons of the temple came to interrupt us, and intimated in a violent tone, that I must go outside. Unwilling to lose my audience, who were very attentive, and professed to side with me against the intruder, I held

my ground for some time; but gave way, finally, to his shouts and importunity. In the large open space in front of the temple we found many willing listeners. Some of them were Roman Catholics, who, if they have not much of the feelings of religion, at any rate know the phraseology and facts of Christianity; others had read from our books something of our doctrine. By entering into conversation with such persons, who can take up the words from the foreigner's lips and pronounce them in the pure native fashion, the bystanders understand and remember better what they hear. We are obliged to distinguish our religion from Popery, which is propagated here in some of its worst features. In their Ten Commandments, they have omitted the second altogether in their catechisms and teaching, and divided the tenth into two, in order to retain the complete number. They make no use of the distinctions of *colb* and *adbo*, using precisely the same phraseology for reverencing the saints and the Virgin as for God. In their houses and chapels they have all kinds of pictures and images, including the persons of the Trinity (represented by an old man, Jesus on the cross, and a dove). Judge then, whether we must not deny fellowship with them? The Roman Catholic villages round Shanghai are numerous; the people pursue their common employments on the Lord's-day.

"April 18th.—Went again to the Lung-Hwa festival; the crowd was less, but they were still to be counted by thousands. A Chinese, under the training of an American Missionary, preached very pointedly, condemning the worship of idols; the candles burning before them, he said, were of no use but to light the worshippers down the road to hell. May there soon be more to preach as plainly as he does, coming from among themselves, the truth of the gospel. One asked,—

"'Why do you speak derogatorily of Confucius? he invented our written characters for us.'

"This being not true, the answer was easy—

" 'The characters existed before his time; and he cannot save your soul or take you to heaven.'

" Q. 'Are we to fast if we believe in Jesus?'

" A. 'No! to worship him with the heart.'

" Q. 'This is a foreign religion; we must have books to read about it.'

" A. 'Just so; we have books for you.'

" 'Yes, but they are not written in a sufficiently elegant style. Shall I come and write them for you, with the euphonic characters properly used, and the whole finished off with classical correctness?'

" After a colloquy of this kind, the conversation will inevitably turn to gloves, hat, or dress, unless great pains are taken to keep the colloquy to a higher argument.'

" *Obj.* 'How can Jesus be called the Creator of heaven and earth, when he was confessedly only born in the time of the Han dynasty?'

" 'He pre-existed in heaven.'

" *Obj.* 'Why does your nation bring opium here, if you wish us to enjoy happiness?'

" That is each man's own affair; both buyer and seller. But if you would buy woollen cloths, cottons, watches and telescopes instead, the opium would not come. As to us, we have nothing to do with trade, and opium does not grow in our country.'

" *April 30th.*—Went to Keang-Wan, to another large festival. The noise in the tem-

ples, through the beating of drums, and the presence of multitudes, rendered preaching almost impossible. We retreated, therefore, to an old temple in the environs of the town, where, on former occasions, Christian truth has been proclaimed to many. Here a large audience soon gathered, among them some play-actors; they listened for nearly an hour, scarcely any leaving their places, while we told them that their superstition was wrong, and their Confucianism enormously deficient, and then unveiled to them some of the grandeur of Christianity. Such opportunities are very inspiring, and they need much of the Spirit of God in the heart to use them well: a crowd of heathen eyes are fixed on the preacher, and they remain silent and without any expression of indignation while he speaks as he chooses against their most cherished customs and sentiments.

" The Providence of God has done much in opening our way thus far; the eagerness for books still remains; but it is almost entirely a curiosity to know more of these western foreigners, who have lately produced such serious modifications in the course of events in China. It is this curiosity that needs to be sanctified and changed into a sincere desire to know the truth. Happily, we know where we may look for a power that can alter the purposes and aims of mind, as well as the arrangements and localities of man. May the Lord better it in his time!"

The remarks with which we have introduced the preceding letter, in reference to the significant resemblances between Buddhism and Romanism, are strikingly confirmed by the following passage from a recent work on China:—

" An honest Romanist priest must often be stumbled at the similarity between the religious forms of Popery and those of Buddhism. The existence of monasteries and nunneries; the celibacy, the tonsure, the flowing robes, and the peculiar caps of the priesthood; the burning of incense, the tinkling of bells, the rosaries of beads, the intonation of services, the prayers in an unknown tongue, purgatory, and the offerings for the dead in their temples; and above all, the titles of their principal goddess, 'the Queen of Heaven,' and 'Holy Mother,' represented by the image of a woman with a male child in her arms; present features of

mutual resemblance which must strike every candid mind. Such a remarkable similarity of details, although it may facilitate a transition from Buddhism to Popery, must occasionally give rise to perplexing comparisons. This subject is sometimes regarded as so full of difficulties, that in former times a Romanist Missionary declared, in the distress of his mind, that Buddhism must have been the rival system and master-plot of Satan, to hinder the progress of the Christian faith."—*Bishop Smith's Narrative of a Visit to the Consular Cities of China*, p. 205.

AN APPEAL TO THE FRIENDS OF HUMANITY AND RELIGION
ON BEHALF OF THE NATIVES OF SOUTH AFRICA,

AND OTHERS WHO ARE SUFFERING INNOCENTLY, BUT SEVERELY,
IN CONSEQUENCE OF THE PRESENT KAFFIR WAR.

RELUCTANT as the Directors of the London Missionary Society are, to make special appeals for pecuniary aid, they are forced by the urgency of the case now before them to depart from their usual practice, and to solicit the generous aid of the friends of justice, humanity, and religion throughout the country, on behalf of a people in whose sufferings they deeply sympathise, and for whom they cannot hesitate to believe that all the assistance required would be cheerfully afforded, if their actual hardships were sufficiently known.

It is necessary, in the first instance, to advert to the *Hottentots of the Kat River Settlement*. Without entering into a detail of their history, from the period when they were located in that district by the Government, it may be sufficient to state, that they have repeatedly proved themselves worthy of all the efforts made for their improvement. They have rendered most essential service to the Government in the defence of the Colony, and have been frequently eulogised in official despatches for their loyalty, bravery, and patient self-denial. After most severe privations and losses, incurred by the Kaffir war of 1846-7, they were rising, by their praiseworthy industry and indomitable perseverance, to a state of comfort, by felling timber, cultivating land, &c., &c., when their progress was arrested by the disastrous Kaffir war, which broke out at the close of last year.

It is admitted that certain of the Hottentots in various parts of the Colony, as well as in the Kat River Settlement, have placed themselves in the unjustifiable position of opponents to the Colonial Government, but the representations of this defection have been *grossly exaggerated*. The whole case, however, will we trust be subjected to a rigid and impartial examination, and the Directors of the London Missionary Society will calmly and confidently await the result. They are morally certain that their beloved and devoted Missionaries will come forth from the ordeal with honour, as the friends of good order, peace, justice, and humanity, and they are no less confident that the general character of the Hottentot community will be vindicated from the foul aspersions which unprincipled parties have endeavoured to cast on them *as a body*, instead of directing their censures against the misguided and criminal few.

But without anticipating that decision, and without offering remarks in relation to the political aspect of the Kaffir war, the Directors are constrained to ask immediate relief for the families of those loyal and

devoted Hottentots of the Kat River settlement, who have been forcibly driven from their homes by the indiscriminate and hasty measures of the military authorities, while their property has been scattered, plundered, or confiscated, notwithstanding their declarations of fidelity, and their proofs of attachment to the British Government, together with the solemn protests of their devoted pastors.

The Missionaries, Messrs. READ, father and son, have been deprived of *all they possessed*. Nothing can be more affecting than the language of the venerable JAMES READ, sen., who has served the cause of Missions more than fifty years, and is now approaching four-score years of age. "I have now nothing left me," he observes, "but my dear children."

The people of Philipton, who were forcibly removed from their homes by General Somerset, as though they had been guilty of rebellion, have suffered greatly from cold and hunger, and the want of medicine and care; a small amount of relief was immediately transmitted to them in clothes, food, and medicine, by the Society's friends in Cape Town, in the confidence that such outlays would be re-imbursed by the friends of humanity and justice in England, so soon as their case became known.

Nor is it on behalf of the Hottentots alone, that this appeal is made. There are many Kaffirs who have not joined their countrymen in the war; but though they have remained steadfast in their attachment to the British Government, they have suffered severe privations, and need humane assistance and generous sympathy. Among these are the people under the Christian instruction of the Rev. R. BIRT, at Peelton; who, together with their Missionary and his family, were forced to abandon their homes, and have lost their all. Mr. BIRT has returned as near to his field of labour as possible, awaiting the termination of the war, and anxious to renew his efforts among the people; but for the present this is impracticable.

It is obvious, also, that throughout the Colony the natives must suffer greatly. The men are taken from their homes on military service, the due cultivation of their land must be suspended, the means of supporting their families are cut off, the necessities of life are raised to *war prices*, and all the innumerable evils of such a protracted conflict will be felt far beyond the immediate seat of war.

Impressed with these facts, the friends of the London Missionary Society, at the Annual Meeting on the 15th of May, Resolved—

"That this Meeting, while deeply lamenting the events which have occurred in South Africa, in connexion with the present war, and the criminal position assumed by some of the Hottentots, affectionately sympathizes with the Missionaries and their families, and the innocent sufferers among their native converts, who either have suffered or may suffer serious injury; and therefore strongly recommends the Directors of the London Missionary Society to appeal to their friends throughout the country, with the view of raising contributions by a

special effort, to meet the urgency of the present case, and to adopt such other measures, without delay, as may seem to them expedient to save their Missions in the Kat River Settlement, and other places in South Africa, from the danger that seems to threaten them."

In the expectation of receiving additional particulars from South Africa, the Directors deferred for a season the execution of these instructions; but subsequent intelligence having confirmed their early impressions, and their worst fears, they can no longer delay an appeal to the humane and generous feelings of their friends and countrymen.

In the contemplation, therefore, of the entire case—the positive sufferings of the people at the present moment—the immense amount of their losses—the inadequate means of the Missionaries to meet the augmented cost of living—the expenditure that must be incurred to enable them to rebuild and refurnish their houses—the state of destitution in which so many of the people will long be placed, before they can obtain crops or secure resources of any kind,—the Directors appeal with confident hope to the friends of justice, humanity and peace throughout the empire, to supply them with the means of affording immediate relief to their suffering brethren and fellow subjects in South Africa.

Signed on behalf of the Directors,

ARTHUR TIDMAN,
JOSEPH JOHN FREEMAN, } SECRETARIES.

Mission House, Blomfield Street.

The above statement will receive confirmation from the following extracts from correspondents:—

EXTRACTS OF LETTERS FROM REV. JAMES READ, SEN.

Alice, South Africa, March 18th, 1851.

"Of course our Auxiliary Society is at a stand-still, and all subscriptions for our support; thus we shall be obliged to draw upon the Society for the whole of our salary, and perhaps more, for our expenses will be greater as everything here is dear—Meal £3 10s., and £4 the muid (a muid is about two bushels)."

"Alice, March 26th.

"Major General Somerset affirms, that he found seventeen wagons belonging to the rebels in Philipton, about 100 women and children, and property to a great extent. He spoke as if nearly all the wagons in the place, amounting to between fifty and sixty, were those of rebels; and so have they been represented in some newspaper accounts. But the fact is, that although, with a rashness and rudeness which to Englishmen at home would seem incredible, many wagons were seized and searched, not *four* altogether,—I am not sure if more than two,—were found to be, or to have been, those of rebels; of all those in question, and indeed of all at Philipton, accurate accounts can be furnished whenever demanded by competent authority.

I suspect the property, to a great extent, said to have been found belonging to rebels at Philipton, will have dwindled down to very small amounts when the returns of the proceeds are made to the Government Treasurer; and that few farmers will boast of having found their stolen property at Philipton. That property to a great extent was found there, is perfectly true; but it was the lawful property of loyal people, of which, I am sorry to say, the greater part, in cattle, corn, and meal, was rifled from them by the military forces, either at Philipton, or on the journey to or at Alice, where the plunder of cattle and flocks was wholesale."

"Alice, May 5th.

"General Somerset brought with him 600 or 700 people from Kat River, with their horses, and among them a vast number of widows and orphans; also blind, lame, lepers, aged and infirm persons; and here they are now, in the greatest distress imaginable—foodless, clothless, and houseless; many sick, and some dying. The able-bodied men are, for the most part, in the Levies. The number of the destitute is very considerable; many of them are most loyal. They have no prospect of relief. The winter is coming, and the distress is very great.

"The week before last, all my dwellings at Philipton were burnt to the ground, and all my property. General Somerset gave us so little time, we could take but little of our property with us. Our new dwelling, worth to the Society at least £200; my old dwelling (my own) about £50; another cottage of about the same value, with stable and other outhouses; then our printing-office and all the materials; also many books, and about fifty reams of printing paper, have been destroyed, and, I suppose, the press also."

EXTRACT OF LETTER FROM REV. R. BIET, ADDRESSED TO REV. J. J. FREEMAN.

"East London, South Africa, March 12th, 1851.

"Our beautiful Peelton, improved greatly since you saw it, is now in ruins; the wretchedness of which is seen by the contrast of the most luxuriant crops of melies and millet-pumpkins, and the like, around it.

"We had just completed a commodious dwelling-house, and had got into it only six weeks before we had to quit it, at one hour's notice, leaving all but our apparel to the mercy of the marauding Kaffirs. Our people left with us, and up to the present moment have given us only satisfaction.

"You will have heard that I lost almost everything I possessed, and unfortunately had spent £100 in the house, which I had intended to raise in *this country*: that is now out of the question—it is done and gone, but my hopes are not all blighted in reference to the one great object at which we aim. I long to go in again, as soon as it is practicable, confidently expecting to reap the harvest of seed sown before the war.

"Our poor people will soon be in deep distress. They are pent up in King William's Town—their cattle for the most part gone, through losses from the enemy, sickness among them, which took off many, and now poverty from the absence of grass in the neighbourhood. Two hundred souls are in King William's Town from Peelton."

DEATH OF THE REV. M. W. WOOLLASTON.

It is our painful duty to announce the removal, by death, of the Rev. M. W. Woollaston, Missionary at Mirzapore, East Indies. Our lamented brother had, from a long residence in India, become thoroughly acclimated, and, to all human appearance, his life might have been prolonged for years of active service; but the all-wise Disposer of events had other thoughts concerning him.

Mr. Woollaston's death was occasioned by a virulent tumour, formed on his neck: high fever and delirium supervened; and notwithstanding all the efforts of medical skill to reduce the inflammation, his sufferings were brought to a close on the evening of the 10th of June. During the lucid intervals with which he was favoured, and in the immediate prospect of death, our brother was enabled to avow his reliance on Christ alone for salvation.

Mr. Woollaston, who became a member of the Society's Mission at Mirzapore, in 1843, had for several years previously held a lucrative situation in the Government College at Agra, which he relinquished on conscientious grounds, when prohibited by the authorities from introducing the Christian Scriptures to the attention of his senior pupils. The Rev. R. C. Mather, of Mirzapore, from whom we derive the intelligence of Mr. Woollaston's decease, remarks of our departed brother, that though he had laboured under the disadvantage of entering upon the Missionary work at a comparatively late period of life, he evinced a great desire to benefit the natives, and took great delight in preaching to them the gospel.

MISSIONARY CONTRIBUTIONS

From 23rd April to 31st July, 1851, inclusive.

<i>London and its Vicinity.</i>		£ s. d.		£ s. d.		£ s. d.	
G. Hitchcock, Esq., a Thank-offering for special deliver- ance from Fire, Psa. lli. 3.	100	0	0	Mary Dawkins, per ditto.....	0	7	0
S. M. Peto, Esq., M.P., to be spe- cially applied to the destroyed Churches in South Africa.....	100	0	0	Rev. Reginald and Mrs. Bryan.....	2	0	0
Sir E. N. Burton, Bart., M.P.	50	0	0	<i>Many Chapel, Ac-</i> <i>cent's Park, Sun-</i> <i>day-schools, for</i> <i>School at Shang-</i> <i>hae, per Mr.</i> <i>Adeney.....</i>	5	0	0
C. J. Bevan, Esq.	50	0	0	<i>Bethnal Green, La-</i> <i>dies' Association</i>	15	0	0
G. B. T.....	50	0	0	Juvenile Associa- tion, for Mrs. Porter's School, at Cuddapah.....	10	0	0
John Finch, Esq., and Robert Sweet- ing, Esq., jointly	10	0	0	Ditto, for the Ship, ..	2	10	7
Mrs. Frederick Smith (A.)	5	0	0	Ditto, Meeting.....	2	14	1
Ditto, for the Chi- nese Boy, called Frederick Smith For the Mission at Upolu; in me- mory of a deceased father who loved the cause of Mis- sions and the God of Missions.....	5	0	0	Annual Collection	13	1	1
Mrs. Yeaman.....	1	1	0	431. 5s. 9d.			
Mrs. W. G. Dyer (A.)	1	0	0	<i>Camberwell,</i> <i>Eq.,..... (D.)</i>	20	0	0
Ditto, for the Wi- dows' and Or- phans' Fund.....	1	0	0	<i>Coverdale Chapel,</i> <i>Limehouse.....</i>	6	19	7
T. & Friend to Missions.....	1	0	0	<i>Crown-court, Drury-</i> <i>lane, Juvenile So-</i> <i>cietv.....</i>	5	0	0
Mrs. Blake, Treas- urer.....	0	17	1	<i>Ebenezer Chapel,</i> <i>Shadwell; Miss</i> <i>Stratton's, Beran-</i> <i>Class, for an Or-</i> <i>phan Girl in Mrs.</i> <i>E. Porter's School,</i> <i>Cuddapah, to be</i> <i>called Mary Ann</i> <i>Stratton.....</i>	3	0	0
A Friend.....	0	10	0	<i>Eden-street, Sun-</i> <i>day-school, for</i> <i>the Ship.....</i>	3	16	4
Mrs. Smith.....	0	10	0	<i>Falcon-square, the</i> <i>Silver-street Ju-</i> <i>venile Tract and</i> <i>Missionary So-</i> <i>cietv.....</i>	1	0	0
Collected by Miss Stone.....	0	12	6	<i>Eden-street Chapel,</i> <i>Collected by Miss</i> <i>Putley.....</i>	1	1	0
From a little Girl who loves the Mi- sionaries.....	0	10	0	Mrs. Woodham.....	1	1	0
A Friend, per Rev. J. M. N. Boyd ...	0	10	0	Mrs. Woodham.....	1	1	0
A Thank-offering, Miss Humphrey per Rev. W. Campbell	1	0	0	Mr. Treasure.....	0	13	0
Mrs. Bowden, per ditto.....	1	0	0	Miss Putley.....	0	10	0
				Mrs. Griffith.....	0	10	0
				Mrs. Herepath.....	0	10	0
				Mrs. Heath.....	0	10	0
				Miss Chent.....	0	10	0
				Mr. Macmonin.....	0	10	0
				Mr. & Mrs. Warner	0	10	0
				Smaller sums.....	1	12	6
				Collected by Miss S. Yates.....	1	1	0
				Mr. Walton.....	0	10	0
				Mrs. Farrer.....	0	10	0
				Mr. Rivers.....	0	10	0
				Smaller sums.....	2	8	8
				Collected by Mr. F. Mumford.....	1	0	0
				Mr. Baugh.....	1	0	0
				Mr. Mumford.....	1	0	0
				Mr. Griffiths.....	0	10	6
				Smaller sums.....	0	10	0
				Mrs. Roland's Box	0	13	0
				Mrs. Evans' ditto.....	0	8	9
				Collected after Ser- mons, May 18, 1851	9	14	10
				264. 7s. 9d.			
				<i>Holloway.</i>			
				Congregational Church.			
				On account.....	40	14	2
				Sacramental Collec- tion, for the Wi- dows' and Or- phans' Fund.....	10	10	0
				Mr. John Cook, Jun.	7	0	0
				Ditto, Special for China.....	4	0	0
				Mrs. John Cook, Jun.	3	0	0
				Ditto, Special for China.....	3	0	0
				Mr. Dutton, for the Ship.....	0	7	8
				Mrs. Atkins, ditto.....	0	5	4
				684. 0s. 2d.			
				<i>Holywell Mount.</i>			
				Ladies' Branch.....	5	13	11
				Mr. S. Thorogood.....	1	0	0
				for the circulation of the Chinese Scriptures.....	5	0	0
				Ditto, for the Sta- tions in Kaffrland injured by the War.....	5	0	0
				151. 12s. 11d.			
				<i>Heaton, on account</i>	15	0	0
				<i>John-street, Mis-</i> <i>sionary Associa-</i> <i>tion, per M. Mar-</i> <i>tin, Esq.,.....</i>	30	0	0
				<i>Kingland, Mrs.</i> <i>Nash, for the Na-</i> <i>tive Girl, Sarah</i> <i>Nash.....</i>	5	0	0
				<i>Latter-day Chapel, a</i> <i>few Friends in</i> <i>Manchester, per</i> <i>Mrs. Crellin, for</i> <i>the Berhampore</i> <i>Schools.....</i>	1	0	0
				<i>Marlborough Chapel,</i> <i>on account.....</i>	5	0	0
				<i>Paddington Chapel,</i> <i>Sunday-school, for</i> <i>the Ship.....</i>	2	6	4
				<i>Poultry Chapel, on</i> <i>account.....</i>	230	0	0
				<i>Miss Julia Peck, for</i> <i>the Native Teacher,</i> <i>Felix Neff.....</i>	10	0	0
				<i>Robert-street, col-</i> <i>lected by Mrs.</i> <i>Mart., for the</i> <i>Native Teacher,</i> <i>Clarence Robert</i> <i>Howell.....</i>	10	0	0
				<i>St. Thomas's-square,</i> <i>Hackney, a Friend</i> <i>Sion Chapel, Sun-</i> <i>day-school, for the</i> <i>Native Teacher,</i> <i>Cathedral, at Pa-</i> <i>reybary.....</i>	5	0	0
				<i>Stepney, Sunday-</i> <i>school, collected</i> <i>by Miss R. Nunn,</i> <i>for the Ship.....</i>	0	15	0
				<i>Surrey Chapel, per</i> <i>W. H. Stumm, Esq.</i>	4	2	3

Tabernacle, Juvenile Auxiliary, per Mr. Waghorn		Luton. £ s. d.		Luton. £ s. d.		CORNWALL. £ s. d.		Miss M. A. Glasz	
1	10	0		A Moleby	41 12 9	W. Polard, Esq., per Rev. J. Kernahan	10 0 0	0	11 4
				For the Ship	0 5 0			3l. 11s.	
				41l. 17s. 9d.				East Ham.	
Tottenham-Iconvi-Road, Mrs. J. A. C. Blagrove, for Chan Wing Kong, in the Theological Seminary, Hong-Kong		Turvey		DEVONSHIRE.		A Friend, in the county of Derby, per Rev. J. Corbin		Mrs. A. Haldane	
25	0	0		ROCKINGHAMSHIRE.		Alfreton	3 10 6	West Ham.	
				Aylesbury	17 0 4			Mr. H. B. Fleming	1 0 0
				For the Ship	0 10 0			Widow's House	
				17l. 10s. 4d.				Sabbath-school, for the Ship	0 10 0
New Tottenham-court Chapel.		Buckingham.		DEVONSHIRE.		For the Widows' and Orphans' Fund, per Mr. Yeo		GLOUCESTERSHIRE.	
Missionary Prayer-meetings	2	10	0	Rev. S. Bellamy.		Edgford.		Cheltenham.	
Collected, after the Service, by Rev. J. J. Freeman	3	13	0	Subscribers.		Mount-street, Devonport.	3 5 0	Mrs. Berger, for Mrs. Mills's Boarding-school, Upolu	
Collected by Mrs. Fletcher	0	10	6	Mr. S. Allen	1 1 0	Day-school, for the Native Boy, at Salem, called John Poyer	3 0 0	Dursley, Miss C. A. Harding	
Mrs. Fletcher	0	10	6	Mrs. Allen	1 0 0	Tiverton, F. S. Gervisy, Esq., for the Kafir Mission	5 0 0	Gloicester, Mrs. Washbourne, for the Girl's School, Trevandrum	
Mr. Prior	1	1	0	Mrs. Stallworthy	0 10 0			Trevandrum	
Mr. Mitchell	1	1	0	Mr. A. Durant	0 5 0			Rochborough.	
Miss Swan	0	10	0	Sabbath-school Teachers	5 0 10			Tabernacle.	
Miss Cree	0	12	0	Ditto, Scholars	1 7 2			Collected by—	
Collected by Rev. Messrs. J. Rogers and J. H. Mann, Esq. (D.)	5	0	0	Juvenile Contributions	2 5 8			M. A. Dowell	
Weigh House, a Friend, by Rev. T. Binney	10	0	0	Collected by Mrs. Harding	3 9 2			H. Bizey	
York-street, Walworth. Collections after Sermons	62	7	1	Missionary Boxes.				Missionary Boxes—	
Belgrave House, Association, per Master E. Arber	3	1	8	Mrs. J. Kirby	0 10 0			William Jefferies	
Eagle-court, St. John's-lane, Sunday-school	2	9	0	Mrs. Stallworthy	0 2 6			Sarah Webb	
Salem Chapel, New North Road, Sunday-school	0	13	0	Collections	10 8 2			Miss Stephens	
Sutherland Chapel, Walworth, Sunday-school	0	8	7	Less Expenses	26 9 7			Eliza Rustall	
West-street, Walworth, Sunday-school	4	0	0	WYCOMBE AND SOUTH Bucks Auxiliary.	24 6 1			Miss Barter	
Canon-street Road. Collected by the Apprentices of John Powell	0	4	0	Braconfield, Rev. J. Marsant	8 10 6			Eljah Thirstfield	
Miss E. Scott and Friends, per Mrs. Cox, for the Boys' School at Trevandrum	3	0	0	Great Marlow, Rev. T. Styles	5 5 11			Mary Welling	
Mrs. Potter, per Mrs. Abbs, for the Chapel at Freydisley A Friend, Missions, per Rev. W. Slatyer, for the College at Calcutta	5	0	0	Rev. S. Weston.				Mrs. Gough	
For the Missionary Ship. Box on board the Ship	3	3	3	Miss Stuchberry, produce of a Lamb	2 0 0			Miss C. Dowell	
A Friend	0	10	8	Widow's Mite	0 2 7			Miss Hillman	
A Friend	0	10	0	Collection	2 7 6			Edward B. Hooper	
Collected by Miss M. L. Allport	1	10	0	WYCOMBE.				Donation, Miss Atkinson	
Miss Davenes	1	7	2	Ebenezer Chapel.				Subscriptions—	
Little Anna	0	12	6	Rev. J. Hayden.				Joseph King	
Miss H. Hamilton	0	3	0	Collection	4 0 9			Mrs. King	
Kenrick	0	4	0	West Wycombe Chapel.				James Bizey	
Master E. Taylor	0	2	0	Ditto, Sunday-school	1 5 0			James Clutterbuck	
Miss H. Ward	0	10	6	6l. 12s. 6d.				Result of Free Trade	
Mr. Williams, St. Paul's Church-yard	0	7	6	Green-lane.				Sunday-school Boxes	
				Rev. H. Winzar.				11 10 10	
				Collection	4 14 0				
				Ditto, Sunday-school	0 9 6				
				Public Meeting	4 6 0				
				Subscriptions.					
				W. Rose, Esq.	0 10 0				
				Rev. J. Hayden	1 5 0				
				Mrs. Hayden	1 5 0				
				Rev. H. Winzar	0 10 6				
				Mrs. Wilkinson	2 0 0				
				Mrs. Williams	1 1 0				
				Henry Wheeler, Esq.	1 1 0				
				R. Wheeler, Esq.	1 0 0				
				W. Paeker, Esq.	1 0 0				
				John, Esq.	1 0 0				
				Mr. W. Butler	0 10 6				
				11l. 4s.					
				Less Expenses	45 12 5				
				11l. 7s.					
				45 15 0					
				CAMBRIDGESHIRE.					
				Linton, Collected by Miss Elizabeth Jones, from her Pupils, for the Ship	0 10 0				
				Roydon, John-street, for the Ship, (ad.)	0 4 6				
				CHESTER.					
				Bucklow Hill, near Knutsford, per Mrs. Hope	5 4 4				
				Sandbach, John Charles Billington, Fifth birth-day present	5 0 0				
				Stockport, Hanover Chapel	68 1 5				
				Bedfordshire.					
				Bedford.					
				Bunyan Meeting	30 2 10				
				Howard Chapel.					
				For General Purposes	17 5 11				
				For the Ship	2 13 6				
				18l. 18s. 9d.					

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
HERTFORDSHIRE.		Subscribers—		Missionary Boxes.		Tottenham, M. M.	
<i>Bishop's Storyford.</i>		Mr. G. Gould		Miss Carille		<i>Uxbridge, per Rev.</i>	
Subscriptions		Mr. Tapley		Miss Ball		T. G. Stampier	
Collected by—		Mr. E. Williams		Mr. Somers			
Mr. Everard		Sunday-school, for		Mrs. Doughty		MONMOUTHSHIRE.	
Miss Dodd		the Ship		Mrs. Wright		<i>Monmouth.</i>	
Miss A. Slater		Collected by—		Master C. England		Annual Collection	
Mr. T. Slater		Miss Coleman		Master Wise		Rev. T. Loader (A.)	
Collections		Miss Gould		<i>Exr. 11s. 3d.</i>		A Friend	
Public Meeting		Miss Poole		Cudator, A. Friend,		Missionary Boxes.	
Missionary Boxes		Miss Tapley		by Rev. J. Ander-		Mrs. Powles	
W. Bird, Esq., for		7l. 12s. 8d.		Kirtan		Sunday-school	
the Native Female		Mr. Mumery		Stanford, Miss Fysh		10l.	
Teacher, Rebecca		Particulars inserted		Miss E. Fysh			
Bird		16 12 1				NORFOLK.	
73l. 14s. 9d.		Lewisham.		MIDDLESEX.		<i>Harleston.</i>	
Chesham.		<i>Milton-next-Sittingbourne.</i>		<i>Edmonton, Mrs.</i>		Rev. S. Laidler, for	
College Association,		Contributions		Smith		the Native Girl,	
Per Mr. Rae.		18 0 3		<i>Enfield.</i>		Ellen Laidler	
Collection in the		For the Ship		Per Rev. G. Wilkin-		Small contributions,	
College Chapel		19l. 2s. 3d.		son		by Miss Crosskill	
A Friend		<i>New Cross.</i>		8 16 6		Sunday-schools, for	
Prayer Meetings		6 2 3		A. Thank-offering		the Native Girl,	
Collected by Miss				for mercies re-		Susan Priest	
Barber, Hertford				ceived, per ditto		Per Miss Laidler	
Heath				28l. 16s. 8d.		For the Ship	
2 0 0				<i>Enfield Highway.</i>		For the Widows' and	
Less Magazines				Subscriptions		Orphans' Fund	
6 3 4				collections		Missionary Box	
0 7 9				0 13 6		7l. 19s. 6d.	
5 15 7				1l. 10s. 8d.		Lynn	
						9 11 10	
St. Albans.							
Contributions						North Walsham.	
Ditto, additional						Mrs. Trotter and	
For the Ship						friends, per Mrs.	
0 8 8						Abbs, for a Na-	
Mrs. Cherry, for a						tive Girl at Pary-	
Native Teacher in						chaley, to be called	
the South Sea,						Elizabeth Trotter	
named Frederick						2 10 0	
Henry Cherry							
3 0 0						Norwich.	
12l. 2s. 2d.						Tabernacle.	
Sawbridgeworth.						Rev. J. J. Kempster.	
Juvenile Associa-						Collected by Miss	
tion, for the Native						Kempster—	
Girl at Cuddapah,						Mr. Ford	
called Mary Mar-						0 6 0	
tha Sawbridge-						Mr. Hoperoff	
worth						0 6 0	
3 0 0						Mr. Kempster	
						0 2 6	
Totteridge.						Miss Kempster	
Annual Collections						0 1 0	
Quarterly ditto						Martha Kempster	
3 5 8						John Kempster	
Mr. Stuchbery's						0 1 0	
Missionary Box						James Kempster	
2 19 7						Sunday-school Mis-	
51s. 11d.						sionary Box	
Ware.						Collections	
High-street Chapel.						5 5 1	
Sunday-school Girls						<i>St. ss. 8d.</i>	
1 13 8						Prince's-street Chap-	
Ditto, Boys						el, Annual Col-	
1 1 5						lection for Child-	
Missionary Boxes.						ren of Missiona-	
Miss Hartland						ries—paid to—	
0 6 1						Girls' Mission	
Master Stokes						School	
0 10 4						3 3 0	
2l. 11s. 6d.							
ISLE OF MAN.						J. Venning, Esq. (D.)	
<i>Douglas, per Mr. M.</i>						Do., for the two Girls	
Fowler						at Nagercol, called	
6 11 3						Julia and Maria	
						Venning	
ISLE OF WIGHT.						10l.	
<i>Newport, St.</i>						Collected by Miss C.	
James's - street,						Boardman, for the	
Rev. E. Giles, for						Ship	
the Chapel at						1 2 6	
Shanghai							
1 0 0						Per Mrs. Abbs.	
						For the Chapel at	
Nude Hill Chapel.						Parychaley.	
Mrs. Gibbs						Mrs. Ling	
2 0 0						0 10 0	
Mr. Ross						Miss Oxley, Dray-	
0 10 0						ton Lodge	
W. F.						1 0 0	
Mrs. F.						Miss Judith Pigg	
0 10 0						and friend	
Collected by—						For Native Girls	
Mrs. Harvey						in Mrs. Abbs's	
2 12 2						School, Pary-	
Mrs. Nobbs						chaley—	
0 16 7						Mrs. Beakley, for	
Missionary Boxes.						Susanah Sarah	
Miss Gould						Beakley	
1 5 1						2 10 0	
Mrs. Spiller						Collected by Miss	
0 5 4						Corble, for Mary	
Collected after Ser-						Ann Corble	
mons						1 3 0	
4 5 1						Prince's-street Sab-	
<i>Exr. 3s. 1d.</i>						bath-school, for	
12l. 9s. 1d.						Elizabeth Russell	
						9l. 2s.	
N.B.—10l. of the above to						Yarmouth.	
go for the support of the Na-						For the Native	
tive Teacher, Daniel Tyer-						Teacher, John	
man.						Palmer	
						10 0 0	
RENT.							
Bironley							
20 0 0							
DOVER.							
Russell-street							
Collection							
2 1 8							

£ s. d.	£ s. d.	£ s. d.	£ s. d.
Collection by the Children in a Family, for Widows and Orphans Collected by Emma Newman for the Ship..... 0 2 6	Wellington, Friends, by Mrs. Cox, for a Boy in the school at Trevandrum..... 3 0 0	For the Ship..... 1 12 0	Red Hill, Miss Smith, in Memory of a mother, for China..... 1 0 0
Per Mrs. Abbe, for the Chapel at Patechaley..... 101 8s. 4d.	STAFFORDSHIRE. Bilston.	For Widows' Fund..... 2 2 0	Redgate, a Friend at Melrose Cottage, for the Boys' Mission School..... 0 3 0
Miss White's Sabbath afternoon Class..... 1 0 0	Rev. Robert Davies..... 1 0 0	Walpole..... 2 9 0	Sutton, Sunday-school, per Miss Sandford..... 0 12 0
NORTHAMPTONSHIRE.	Collection..... 5 5 6	Wickham Market..... 9 15 3	Wandsworth, Independent Chapel, Rev. G. P. Davies, B.A. Mr. Hickson, Treasurer.
Crick, Boys' Sabbath-school..... 0 10 0	Missionary Boxes.	For the Ship..... 1 16 0	Missionary Boxes..... 2 3 0
Market Harborough.	Mrs. John Fellows..... 3 2 0	Wickham Brook..... 4 15 10	Collectors..... 7 19 4
Particulars in the Annual Report..... 75 18 8	Mrs. Drew..... 2 4 0	Woodbridge.	support of the Native Child, Eliza Jane..... 3 0 0
Castle Hill, Particulars in the Annual Report..... 26 4 4	Miss Lidington..... 2 0 0	Quay Meeting..... 20 16 6	Mr. Hickson (A.)..... 1 1 8
Peterborough, for the Ship, additional..... 0 4 0	Mrs. Sergeant..... 1 17 8	For the Ship..... 2 7 3	Rev. R. Ashton (A.)..... 2 3 0
NORTHUMBERLAND.	Benjamin Carpenter..... 1 10 0	Exs. 171. 12s. 10d.	Juvenile Collection, for the Missionary Ship..... 3 14 4
Alnwick, for the Ship..... 2 2 0	Deborah Price..... 0 10 2	* Including 90s. previously acknowledged.	[Est. 18s. 6d.]
NOTTINGHAMSHIRE.	Ann Norton..... 0 13 0	SEARBY.	BRIGHTON, per W. Penfold, Esq..... 10 0 0
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Do, of daughters of ditto..... 20 0 0	Infant School..... 0 2 0	Mrs. Nisbit..... 1 4 1	Rev. A. Pope..... 0 10 0
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zibah Goth	6 0 0	tory	5 0 0	Mansfield	0 3 0	Elgin, Congrega-	
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tive Boy at Pary-		1852	2 0 0	regational Chapel		Mr. McNeil's Con-	
chale, to be called		Do., for 1851	2 0 0	Free Church, Rev.		gregational Chapel	3 1 7
John Paul	2 10 6	<i>41.</i>		A. Topp		Moss-street, U. P.	3 2 9
Yark, Miss Back-		<i>Fraserburgh.</i>		Church, Rev. A.		Lind	2 14 4
house, for the Na-		Congregational Church.		Lind			8 18 8
tive Girl, Mary		Rev. A. G. Forbes.		<i>12, 108.</i>		Less Expenses, Ad-	
Backhouse	2 10 0	Mr. James Park, for		<i>Dunbar, collected by</i>		vertisements, &c.	0 10 6
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LONDON: REED AND PARDON, PRINTERS, PATERNOSTER ROW.



THE UNIVERSITY OF CHURCHILL

1850

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THE
EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR OCTOBER, 1851.

MEMOIR OF THE LATE REV. JAMES RABAN.

THE late Rev. James Raban was born at Olney, in Buckinghamshire, in 1773, where he enjoyed the instruction of religious parents, and where he followed the good examples placed before him. He became the subject of Divine grace in early life, and being desirous of devoting himself to the Christian ministry, he entered the college at Newport Pagnell, under the able presidency of the late Rev. W. Bull. Here he displayed his activity and energy in the prosecution of his studies, and increasing desire to labour in his Master's vineyard. His first sermon recorded in his private papers is from Psa. lxiii. 1st and 2nd ver., "O God, thou art my God, early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is, to see thy power and thy glory, so as I have seen thee in the sanctuary." A beautiful prelude this, to a long, chequered, and valued life. His last text was from Rom. viii. 31, "If God be for us, who can be against us?" His whole life was a practical proof of dependence upon God, mighty in its operation, and always sustaining and cheering in its effects.

Piety with him was not the assumption.
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tion of a profession; it was a deep flow of joy in God, resulting from an abiding faith in the Lord Jesus Christ, and an earnest desire to be increasingly assimilated to him. The Bible was his companion. From it he drew the truths which he conveyed with kindness to the minds of those among whom he laboured. His knowledge of the Bible was not a knowledge of the words merely, but a heartfelt love of the vital principles it revealed. His knowledge was a spring whence flowed streams of love to the poor, ignorant, and distressed. Hence it was, that he aimed at the Divine glory. He looked upon every thing as loss for the excellency of the knowledge of Christ his Saviour. Speak to him of Jesus, and his whole soul would be lit up with sacred fire. Speak of Jesus, and you would elicit remarks of an experimental nature, exciting, ennobling, sustaining, and cheering. Speak of Jesus, and the eye would beam with intelligence, the countenance would glow with cheerfulness, and the tongue respond in praise. You had only to speak of Jesus, and you would at once perceive the man had a soul filled with love to Him, and an unconquerable desire to glorify

Jesus, whose he was. The doctrines of the Bible, to which he was attached, were those involving man's sin, and man's salvation. God's wisdom, almightiness, grace, and love. Christ's willingness and readiness to receive the penitent. The Spirit's work to subdue, and mould, and sanctify. Of dogmatical or polemical theology he was not fond. He would scarcely approach it. He considered that man had something better to do than engage in controversy, and especially in religious controversy. In that he thought with the poet Cowper,

"No combatants are stiffer."

He always studied the Bible, not to produce abstract truths, but to shape his conduct according to its dictates. It was to him what the chart is to the mariner; it guided him on the ocean of life, and in every difficulty, in dark dispensations, as well as in sunny prospects, he referred to the Word of God. Thence he drew instruction for his future procedure, and from the paths it marked out, he would not stir in the least possible way. Thus his aim was to be an expositor of God's Word, and to make his own character subservient thereto.

As a minister his aim was to be useful rather than shining. His manner was unadorned, natural and simple. His ministrations had more of the practical than the theoretical. His object was to divert his hearers from carnal security, rather than lull them into the slumbers of an Antinomian and delusive safety. He settled at Wallingford, in Berkshire, in 1804, and laboured in this his first sphere with considerable activity and energy. Here his ministerial labours commenced, and here his ministerial trials were great, almost overwhelming. As in many country towns the spirit of Antinomianism creeps in, and produces withering effects, so here the "good minister of Jesus Christ" had his soul grieved, and his prospects blighted, by

the deleterious effects of "dirty Antinomianism." The beloved partner of his days, by her exertions in the ladies' establishment she had commenced, enabled Mr. Raban to become an "independent itinerant." He assisted his companion in her profession, and was employed in the Saviour's vineyard wherever an opportunity presented itself. "Oxford, Reading, Abingdon, Henley, and the adjacent villages," were favoured with his labours. If it were ever whispered that Mr. Raban's labours were not so successful or appreciated as his beloved partner could have desired, she would whisper that he was the "independent itinerant." And this he was in every sense of the word, as much as if he had had a fortune at his command. If any did not value him so much as they ought to have done, Mrs. Raban would gently hint at her husband's independence, and their ingratitude.

In the arrangements of Divine Providence, Mrs. Raban was called to remove her establishment from Wallingford to St. Albans. Here her school was highly appreciated by those who sought a first-rate education for their daughters. Mr. Raban became their spiritual guide. He was greatly beloved by them; many of whom have become wives and mothers, and revert with pleasure and gratitude to the affectionate counsels and parental care of the good minister, by whom they were partially educated. After Mr. Raban became settled with his partner at St. Albans, he laboured for some time at Whitwell. Here his ministry was blessed. The people to this day speak of it, as affectionate and disinterested. He sought not theirs, but them. The late Lord Dacre honoured Mr. Raban with his friendship, and frequently received him at his house. He recognized him as a gentleman, a Christian, and a minister of the gospel.

When it was thought a suitable minister was found to settle with the

people at Whitwell, and reside amongst them, Mr. Raban engaged elsewhere, and like the apostles, "he went forth preaching everywhere, the Lord working with him and confirming the word."

For some time, Hockliffe, in Bedfordshire, was the place of labour for this devoted man. He was rendered a blessing to the people, inasmuch that the church increased, continued united, and by their prayers held up the hands of their beloved pastor. The chapel being well attended, a gallery was erected for the accommodation of additional hearers. He was now spoken of by many as a valuable man, possessing great self-denial, and labouring in season and out of season for the salvation of immortal souls. By his kindness, liberality, and conciliatory spirit, he drew around him a number of poor yet worthy people, and others of a more respectable and affluent character. Many of the Established Church and of the Wesleyan denomination attended occasionally on his ministry. Hockliffe owes much to the assiduity, disinterestedness, and thorough kindness of the late pastor there. At St. Albans Mr. Raban was well known, and highly esteemed. He took a very prominent part in all the movements of the day, especially where the interests of Christianity were involved, and he secured for himself the respect of the clergy, and the more liberal part of the aristocracy.

As changes are continually occurring in the events of Divine Providence, so was Mr. Raban the subject of them. A grievous affliction visited the family circle, and Mrs. Raban was compelled to remove her establishment to Holloway. "Here," to use the words of her biographer, "though much encouraged by her former, and recently acquired friends, she found that her heavy expenses, with some losses, afforded her no adequate remuneration." She seemed to sink beneath the pressure

of difficulties, and in a little more than two years she left this world of care for peace and joy. During his residence at Holloway, Mr. Raban occasionally supplied vacant churches, and laboured in season and out of season for the prosperity of Zion. The pages of the *EVANGELICAL MAGAZINE* were graced with original pieces emanating from his pen, or with his valuable extracts from pious authors. He was constantly employed in writing, or preaching, or visiting, for the instruction of the ignorant, or the consolation of the tried and distressed. After a few years Mr. Raban retired to the village of Stanstead, near Ware, and occupied the pulpit of the chapel under the auspices of the Cheshunt College Committee. Here he formed a church, established a Sunday-school, and laboured incessantly, sometimes in the open air, and in the week evenings, in the winter season, teaching the young that which would render them useful and acceptable to society. Here he laboured until death.

In the discharge of the public duties of the sanctuary, Mr. Raban never sought the pleasure of men; always their edification, their salvation. He probed the conscience, and endeavoured to heal its wounds; he arrested the attention of the reckless, sought to reclaim the backslider, and comfort and build up the believer. He represented man in the language of Scripture as lost and ruined, as an object of Divine pity, as needing pardon, and obtaining it only through grace. He would sometimes alarm, by announcing the danger to which man in his unregenerate state was exposed, but he would always make known the way of escape, and then in the most spirit-stirring manner—manifesting at once his earnestness, his fidelity, and affection—declare there is salvation in no other than Jesus Christ.

In doctrine he was what may be called a modern Calvinist. He abhorred the sentiments of those who

adhered to the doctrine of election, and yet gave no diligence to make their calling and election sure. He considered such views derogatory to the interests of the soul, subversive of all real spiritual prosperity, and calculated to produce prejudice, lukewarmness, indolence, and death. If any would refer to abstract passages of the Epistles by Paul, to confirm their notions, he would refer to the Epistle by James, and say, "Faith, if it hath not works, is dead, being alone." His ministrations were always of a practical character, marked by genuine piety, deep humility, and an increasing desire to benefit those who heard him. Speculative or theoretical knowledge he regarded as useless; spiritual and practical knowledge he looked upon as paramount, as by that, and that alone, the Divine glory could be promoted. As to forms he was not particular, but as to correct views of Divine truth he was positive, determined, invincible. "The kingdom of God is not meat and drink, but righteousness, peace, and joy." After that kingdom he aspired, and to that kingdom he directed others.

His general character, as well as his private, was without a stain. He cultivated a truly catholic spirit. He would say, "Grace be with all who love our Lord Jesus Christ in sincerity and truth." Though he conscientiously differed from some in church government, he loved those who held the truth in love. Christianity with him was one broad basis, love to God and love to man. Hence he was a friend to all denominations, retaining to himself the right of private judgment. He embodied in himself the language of the poet:—

"E'en his failings leaned to virtue's side,
And in his duty prompt at every call,
He watched, and wept, and prayed, and felt
for all:

And as a bird each fond endearment tries
To tempt its new-fledged offspring to the
skies,

He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way."

Whilst we would admire and love the man, we would more than all adore the grace which made him to differ. In the language of the apostle would he say, "By the grace of God, I am what I am."

He was fond of literature, and would have engaged in it speculatively, much to his own pecuniary injury; but it seemed to him a habit which he could not control. Frequently was he obliged to resist the impetuosity of his feelings towards books and authors. He cultivated the art of poetry, and some of his verses are proofs of simplicity of style, originality of thought, and pungency of satire. He knew a little of the poet Cowper personally, and hence he seemed to date his own desire to become a poet.

It is not intended to set forth Mr. Raban as a perfect man; he had his failings, as all partaking humanity have,—save in the case of Deity and humanity blended,—yet he had great moral excellencies. He was liberal to an excess, and frequently involved himself in difficulties thereby. He was always benevolent with his tongue. Not an unkind word would he utter of any one, except when it was called for. Then it would partake more of a humorous or poetic strain than anything else. He would put to silence, in a moment, the calumniator and the falsifier; and by a sharp reproof urge the cultivation of a better and a Christian spirit. Thus he may be said to have followed peace with all men, and holiness, without which no man can see the Lord. As he lived, so he died in peace.

Though he had been afflicted for some time, and had suffered much, yet he never complained. He referred to the kindness of his medical attendant,* and much valued the privilege of being associated with,—to use his own words,—a reading, reflecting, discriminating, intelligent, and pious man. So he would say, "How gracious to me is God in everything!"

* H. Butcher, Esq., of Ware.

In one of his letters to the writer of this sketch he said, "Let me have your sympathy and prayers." And in another he said, "Do come and spend an hour with me, and with usual love let me beg your prayers for your unworthy brother." He was through mercy much restored, and for a few days was enabled to go from home and visit his friends, being as cheerful in their society as ever. Though he had the snow of seventy-seven winters on him, he had the warmth of the Sun of righteousness in his soul. That warmth would be visible in his conduct and conversation. He would rejoice in the beauties of creation. The field, and the garden, and the songs of the birds, would lead him in meditation to the Great Creator.

He had no sooner apparently revived, and reached convalescence, than he again wrote the writer, calling upon him to unite with him in thanksgiving and praise to God for the partial restoration afforded. Notwithstanding all this, his days appeared to be numbered, and the time approached when he was to lie down and die. When the writer of this visited him, he was sitting up in his bed, supported by pillows. He extended his arms and said, "My dear, dear friend, glad, glad am I to see you! Here am I suffering, waiting, hoping, believing, rejoicing. All is well even now." The tears rolled down his cheeks; but said he, "I have no fear. I am resigned. I am in the hands of God, a merciful, covenant-keeping, soul-sustaining God. The Lord prepare me for the accomplishment of his will. Living or dying I am the Lord's." Then he would refer to books and authors, and the church, and thus converse with the greatest ease. "However," said he, "I think my work is done. I am ready to give up all and enter my rest. Still, if the Lord hath more for me to do, he will raise me up again." He expressed a wish to be written to, after the departure of the writer of this, which was accordingly done. He was

reminded of Halyburton, who said to his students when around his death-bed, "Here I lie, pained without pain; without strength, yet strong." Some lines which he composed have a peculiar bearing in his own case.

"THE HOPE OF HEAVEN.

"There is a house not made with hands,
And there eternally it stands,
Where all the saints unite on high
In everlasting harmony.
'T is there I ever hope to rest,
In realms of joy with all the blest.
There in my Saviour's image shine,
And sing 'I am for ever thine,'—
Thine, the sole purchase of thy blood,
Redeemed and brought to this abode;
Thine in these everlasting days,
I live to celebrate thy praise.
To God the Father,—Spirit, too,—
All glory is for ever due,
Thus would I join the blissful throng,
And there sing praise with loudest song,
The song of Moses and the Lamb,
To the one living, great I Am."

The writer was again summoned to his bed, and his speech had almost gone. The eye was glazed in death, and the sands of life were rapidly running out. He was asked, How is it with you now? Have you any fear? He replied as well as he could, "I can have none." He requested prayer to be offered, after which he seemed composed, and waited for the salvation of God. He spoke no more, and in a few hours he was released from the body of sin and suffering, to enter into the joy of his Lord. We love to contemplate him now

"Where pleasure in perfection is."

On Wednesday, July 23rd, the mortal remains of this honoured and beloved servant of Christ were conveyed from Stanstead to Abney Park Cemetery, where, in accordance with his own request, they were deposited in the grave of his former wife. The Rev. Thomas Ray, of Hatfield, read suitable portions of Scripture, and offered prayer; and the Rev. J. V. Mummery, of London, delivered a most interesting and affectionate address. On the following Sabbath his death was improved at Hat-

field, where he laboured much, and at Stanstead, his more immediate sphere of labour, by his friend Mr. Ray, from Romans xivth, 7th and 8th verses, a text he had chosen for some time previous to his death. Thus the grave has closed upon one who was beloved as a man, disinterested and useful as a

Christian minister, and invaluable as a friend and brother.

May the widow be sustained by the covenant-keeping God of her husband, and may the church be comforted by the assurance that He whom Mr. Raban preached still lives, to guide, and strengthen, and comfort those who are his!

THE SCRIPTURE DOCTRINE OF SANCTIFICATION.

"Holiness is religion's glory:

Its crown of gold is pure without alloy:

Its robe is stainless—its sky without a cloud

Or even freckle to mar its beauty—

Its chaste and perfect loveliness: and all

Who prize religion must be holy too."

Divine Communion.

In the estimation of every person who wishes to be brought under the influence of Christian truth, and to be thoroughly consecrated to God, there is no subject more deeply interesting than the holiness which is required by the gospel; the sanctification of the nature from the polluting and debasing influence of sin; its recovery to a state of moral beauty and elevation, by the agency of the Spirit of God. It is a subject to which the exemplary disciple of Christ ever recurs, with the purest, the highest enjoyment; and from the contemplation of which he realizes the utmost advantage. He views it as being associated with every doctrine which the Bible reveals—with every precept which it inculcates—with every invitation which it offers—with every admonition which it tenders—with every promise which it expresses; and his own character, he is convinced, would have no high excellence imparted to it—no chaste and commanding loveliness—unless it developed, in its marked and prominent features, the holiness demanded by the Christian religion.

And this subject is as momentous as interesting. Clear and accurate views of it are indispensable. Without the possession and cultivation of the spirit

of holiness, there can be nothing of vitality, and, consequently, nothing of the progression and energy associated with Christianity, when it renews and purifies the nature. Without its development, whatever the names we bear, the feelings we cherish, the principles by which we are regulated, the hopes we entertain, or the profession we make before the world, our pretensions are utterly defective, hollow, and delusive; and, therefore, a few serious, unpretending, and scriptural observations on this question of pre-eminent importance and value, can never be deemed either unseasonable or unnecessary.

On the subject of sanctification, a considerable number of unsound, fantastic, and even pernicious opinions have been and still are maintained by many, and their seducing and evil influence has been widely and permanently felt; and, therefore, we would just remark on a few of those points in which the sanctification of the gospel does *not* consist, in order that our views may be definite, lucid, and well-founded. We have had glaring errors entertained on this subject, and sad Antinomian trash indulged—sentiments the most baseless, unscriptural, and even absurd, have been advanced, as degrading as injurious.

It is a favourite notion of many individuals, whose views on this subject are lax and seriously defective, that "Christ is the believer's sanctification." The assertion, doubtless, if properly explained and guarded, is correct and

important; but not as *they* state and defend it. Some have told us that the charge, "Follow holiness, without which no man can see the Lord," does not refer to the holy habits which Christianity forms, or to the holy conversation and conduct which it induces, but to Christ himself; as if the apostle, by the exhortation "Follow holiness," simply denoted "Follow Christ." No interpretation can, obviously, be more unwarrantable, more puerile, more absurd, and, we could add, more productive of pernicious consequences. From the direct import of the expression, and the scope of the passage, it palpably refers to the principles we are to exemplify, the dispositions we are to cultivate, and the conduct we are habitually to pursue.

We are told, unquestionably, by the Apostle Paul, that "Christ is made of God to us sanctification," as well as redemption, and he is so strictly, and in the most important sense, in connection with all his people; but he is our "sanctification" only when we are united to him—when we are living by faith on his atonement—cultivating his pure and lovely spirit—imitating his example—delighting in his holy and beneficent will.

It is evident to all acquainted with Christianity, that the holiness which the gospel requires is something positive—something which can be clearly defined—something which we are not merely invited, but enjoined, to possess; and which, if gained and cultivated, will confer on us real dignity, and the highest enjoyment. Hence it is exceedingly desirable and important that we should form clear and accurate conceptions respecting it, that we may labour under no mistake, be involved in no difficulty, be exposed to no danger.

To every intelligent and devout student of the Scriptures, then, it is apparent, that the holiness required by the gospel does not consist, in any degree, in mere *form* or *ceremony*, whatever its nature, its peculiarities, its

splendour, or the character and office of those who impose or celebrate it. We may wear a distinct, and what may be termed a sacred vesture; we may approach the Divine Being with or without a manual of devotion; we may implicitly regard certain prescribed services during Divine worship; still, let it ever be borne in mind that these things are by no means essential to holiness, nor, indeed, do they constitute a part of it. They are external, not internal; ceremonies, not principles. Forms are one thing, the spirit of vital and heaven-descended Christianity is another.

The holiness of the gospel is not evinced by our *conversation* only. Many persons, versed in the Scriptures, are very fluent, very animated, and even eloquent, when conversing on Christianity as a simple, benevolent, and sublime system, eminently deserving of universal reception and regard, and their terms are very glowing and unmeasured, when descanting on it; and yet they know nothing of that sanctification which the gospel requires; they are utterly ignorant of its pure and lovely spirit. And, therefore, we should always distinguish between the fluent and vivacious talker on Christianity, and the humble, obedient, and holy disciple. The two persons, in principle, in spirit, in aim, are often wide as the poles asunder.

The holiness demanded by the gospel, moreover, does not consist in a mere *external observance* of the duties which it requires to be discharged. Numerous, indeed countless, examples have been furnished of individuals, who were regular in perusing portions of the Bible—who were habitual in their attendance on the means of grace—who paid particular attention to the external sanctification of the Sabbath—who took an active part in the management of the congregations with which they were connected—and who felt very desirous of seeing them prosper; still, the love of Christ never quickened,

warmed, and elevated their hearts—the spirit of the gospel never glowed within them, and exerted its benign, its powerful, its transforming influence.

Nor does the sanctification which Christianity requires, obviously follow from vigorous and continued efforts to *alleviate the condition* of man; to chase away the gloom of ignorance—to lessen the privations of penury—to reduce the amount of wretchedness and misery—and to smooth the pillow of the dying. How many have been most active and exemplary in *these* respects, and, yet, there has been no attachment to truth, no devotedness to Christ, no elevation above the world, no preparedness for heaven!

Nor dare we, with the Bible in our hands, affirm that those persons who are distinguished by urbanity of manners, by transparent integrity of character, and uniform propriety and amiableness of deportment, but by *these exclusively*, have ever realized the transforming energy of Christianity, or entered into the true spirit of holiness.

The word *sanctify* is employed in a *twofold* sense, in the Word of God. It often denotes the *separation* of a person or thing, from a common, to a sacred purpose: and, at other times, signifies the cleansing of an object from previously contracted defilement, thus fitting it for the use to which it is designated. Thus it is stated, Psalm iv. 3, that “the Lord hath *set apart*,” or sanctified “him that is godly for himself,” devoting him to a special and sacred purpose. The minister of Christ is represented as “a vessel unto honour, sanctified and meet for the Master’s use, and prepared unto every good work,” 2 Timothy ii. 21; that is, he is a holy vessel, purified and set apart for the express service of the Lord of the temple.

Regeneration and sanctification may be distinguished. The former is that great and marvellous change effected by the Spirit of God on the heart of every

disciple, by which all the powers, feelings, affections, and desires, are renovated, and have a thoroughly different bias and aim given to them; the latter is subsequent to it, and has been termed the *continued transformation* of the soul from the degradation of sin into the pure and glorious image of God.

The one, as has been properly discriminated, is the communication of life; the other is the strengthening and maturing of that life, advancing the person, who is heaven-born, from the weakness of the infant to the vigour of the young man, and, ultimately, to the sageness and holy maturity of the father in Christ Jesus.

Justification and sanctification are dissimilar, and should always be nicely and scripturally discriminated; still, they must never be *separated*. The union between them is close and indissoluble. It has been remarked, that “where they are not distinguished, a religious system cannot be clear; and where they are divided, it cannot be safe; where they are not distinguished, law and gospel, free-will and free grace, the merit of man and the righteousness of Christ, run into a mass of confusion and disorder; and where they are divided, Pharisaic pride, or Antinomian presumption, will be sure to follow.”

By justification, we understand an acquittal from the charge of guilt, and a declaration of the righteousness and acceptance of the sinner, through the imputation to him of the perfect righteousness of Christ, or having it *placed to his account*; by sanctification, is denoted the *advancing process* of personal purity.

The one is a change relatively, the other, personally. The one regards something which is done for us, the other something done in us. The one is a change in our condition, the other in our spirits, our habits, our entire character. The one is accomplished at once—is perfected as soon as we believe; the other is gradual. The one gives a

title to heaven; all its felicity and glory—the other communicates a preparedness for its enjoyment. In a word, the one is derived exclusively from the obedience and merits of the Redeemer, the other from the purifying and transforming influences of his Spirit. Thus justification is deliverance from the condemnation of the violated law; while sanctification is the “cleansing of ourselves from all filthiness of the flesh and spirit, and perfecting *holiness* in the fear of God.” 2 Cor. vii. 1.

The sanctification required by the gospel extends to the *whole nature*, physical and intellectual, in all its features, developments, and properties. We are sanctified “wholly in body, soul, and spirit,” and preserved blameless until the coming of Christ. If Divine grace has renovated and purified our nature, the body, with all its members and energies, will be *the Lord's*; we shall feel in this respect that we are *not our own*. Our tongues, instead of being, as the apostle James represents them, “a world of iniquity,” will celebrate, with sweetness and beauty, the praises of Christ; our hands will vigorously and continually labour for God; our feet will tread in the steps of the Redeemer; all our energies will be consecrated to the Lord, and our members will, as the apostle remarks, be “instruments of righteousness,” employed for the Divine service and honour. And, with regard to our intellectual and spiritual nature, it will be powerfully and constantly operated on. Its character will be habitually elevated, and its tone and bias, not only improved, but *radically changed*.

The *understanding* will be purified. It will reject and exclude error, however seducing and imposing, and receive with discrimination, and under the influence of the most enlightened views, “the truth as it is in Jesus.”

The *judgment* will be properly informed, and, with regard to great religious principles, be nicely balanced, be wisely and efficiently directed.

The *memory* will be chastened—will be enriched with what is valuable and divine, and preserved from retaining what is untrue or pernicious. The Word of God will be hidden there, that sin may be avoided, and that the soul may be benefited.

The *affections* will be rendered holy. They will be properly balanced and regulated; they will be raised transcendently above the world; they will be fixed supremely on celestial objects, and delight in soaring into the regions of unlimited knowledge and wisdom, pure truth, consummate holiness and bliss.

The *temper* will be sanctified. It will be sweetened. Its asperities will be subdued. It will be rendered conformable to the temper of Christ. What was unamiable and sour will be changed into that which is agreeable and pleasant—what was violent will be checked and tamed—what was arrogant will be humbled—what was malignant and revengeful will be transformed into benignity, forgiveness, and love, and “the mind of Christ” will be beautifully developed.

The *desires* will be influenced. There will be a high character and tone given to them. They will not fix chiefly on terrestrial objects. They will, on the contrary, be moderated and subdued, in relation to “the things of time;” be elevated, stimulated, and rendered glowing, in relation to “the things of eternity.”

The *conversation* will be habitually and powerfully affected. It will not only be wisely restrained, but be chastened and purified. There will be nothing indecorous, unkind, censorious, or bitter, much less what is indelicate or profane. The speech will be “seasoned with salt,” and employed for the purposes of edification; and it would be a happy thing for individual professors, for Christian families, for the church at large, if these principles were more fully carried out—if these hints were more carefully remembered, more practically and seriously observed.

The holiness required by Christianity will influence the *whole deportment*. The manners will be regulated. The habits will be properly moulded, and continually directed; all the dealings of the sincere and holy disciple with his Christian brethren, and his fellow men, will be consistent, upright, exemplary. His daily life will be a quiet and beautiful exhibition of the excellence of that character formed by the gospel, and of that conduct which is ennobled by the grace of God—and thus his religion will be recommended, and his Saviour will be honoured;—thus his light will shine, and his usefulness be extended.

Sanctification is attributed immediately and entirely to *Divine agency*; that is, as to its source and efficiency. Its origin is, unquestionably, celestial. It is “the God of peace who sanctifies us wholly.” It is “by the washing of regeneration, and the renewing of the Holy Ghost,” that this thorough revolution takes place in our natures, and that we are purified, in some humble degree, “as Christ is pure.” It is by the operations of the Spirit of God that we are delivered from the defiling and debasing influence of sin. Scriptural means are to be employed; but these will be rendered utterly ineffectual, without simple and unflinching reliance on the aid of the Holy Spirit. He must enlighten. He must quicken. He must purify. Human efforts *alone* cannot remove one stain. Human energies *alone* cannot impart one Christian attraction. The fountain in which the penitent sinner is cleansed, is Divine in its source, as well as in the quality and virtue of its waters. It is the power and grace of God *exclusively* which can transform the moral desert, with all its sterility and desolation, into the fragrant and beauteous garden of the Lord.

Sanctification, however, while its source is Divine, is promoted *instrumentally* by the truth—by the gospel of the Lord Jesus. By “the Word of

Christ”—that is, of course, as the legitimate, the *fitting instrument*—the mind is, at first, enlightened, and the heart is renovated. “The entrance of God’s word giveth light,”—and, while it irradiates, it sanctifies. We are “sanctified by the truth.” This is the divinely appointed means; and no person can be sanctified without the application and the continually purifying influence of the truth. The gospel of Christ, when it comes with power to the heart, is the instrument of conversion. “Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever,” 1 Pet. i. 23; and, as it renews, so it sanctifies. It elevates every thought, refines every feeling, chastens every affection, purifies every desire; and, while it regulates and hallows, gives an impulse to every effort.

Thus, as sanctification is the growth of the soul newly born—born for God and heaven—so Divine Truth is the spiritual aliment on which it feeds, and by which it is strengthened. We are, consequently, exhorted to desire, “as newborn babes, the sincere”—the unmixed, incorrupt—“milk of the Word, that we may grow thereby.”

We find, by attentively perusing the gospel, and marking the operations of Divine grace on the hearts of believers, that Christian sanctification is *progressive* in its influence. In this respect, it is analogous to many of the operations of nature, beautifully referred to in the Word of God. It is compared, for example, to the progress of light, which is so steady and decisive in its advance; struggling, at first, with the thick gloom of midnight, but continuing to increase in clearness, until it arrives at meridian beauty and splendour. So “the path of the just is like the shining light, shining” clearer and brighter “unto the perfect day.”

At one period, the followers of the Redeemer resemble the tender blade, or the ear just formed, until, by the pro-

gress of Divine grace, they appear as the full corn in the ear, bowed down with fruitfulness, and ripened for the garner of immortality. As the disciples of Christ advance in the Divine life, their views of the grand doctrines of the gospel become clearer, deeper, more experimental, and comprehensive; the principles of godliness are invigorated, and become more influential; the power of the world is weakened; the seductiveness and malignity of the temptations of Satan are less felt, are less injurious, and the increase of spiritual strength enables them to resist, with greater power, all the encroachments of the adversary of souls.

Still, though the sanctification of the people of God is progressive, *necessarily* so, if their true spirit is exemplified, it will never be complete; never be perfect, while they remain here. An experienced, an eminently devout, holy, and matured believer, but a *sinless* one, in this vale of tears, we have never yet found; and we do not expect it. It would be idle, it would be visionary; it would be, in our judgment, unscriptural.

The best of men will always show that they are only men *at the best*—in the most favoured situations, under the most auspicious circumstances. The holiest Christian will ever feel, while here, to a certain extent, the power of in-dwelling sin. There will always be some ignorance to lament. There will continually be some errors to counteract. There will invariably be some infirmities to deplore, some prejudices to subdue. There will always be some mixture of motives, some coldness in our affections, some worldliness in our thoughts and feelings, some languor and irregularity in our desires. Who can ever say, while here, “My love is perfect, my spirituality is as I *could wish*, my garment is without a *spot*, my character, *before God*, is *without a flaw*!” Who dares say this, with judgment and eternity in view? We have

invariably found, that the most eminent Christians have been the most profoundly sensible of their imperfections; and that the most matured believers have uniformly been the most modest and humble. They have not exclaimed, “Lord, we are perfect!”—but, “Lord, we are vile!”

It is, however, an inspiring thought,—if any of us are the *real* disciples of Christ—that there is a period rapidly approaching, when our knowledge of Divine subjects and realities will be most accurate, and, in comparison of what it now is, unmeasured; when no error shall be entertained, when no prejudice shall continue, when no infirmity shall be felt; no cloud shall darken our sky, no enemy disturb our peace, or lead us astray,—no taint of depravity shall infect or defile our nature; for the glory of the land of immortality shall be ours, and the boundless perfection of heaven shall be our sublime and inspiring portion. “We shall be like God, for we shall see him as he is!”

Let us, as recognized believers in Christ, endeavour to enter, more fully and experimentally than we have yet done, into this great subject; for what theme can be richer, sublimer, or more momentous? If we have lax thoughts of *this* subject, we shall of *every other* great article of Christianity; while, if we appreciate and rejoice in this vital point of revealed truth, we shall in every other. Christians, everywhere, let it be your main, your constant business, to be *more holy*! You are not, in any instance—whatever the attainments or progress you have made—*holy enough*. Let it, then, be your unceasing aim, study, effort, and prayer, to be *more like God*; to be more assimilated to the image of the Saviour; to have more of the temper of heaven. This, dear readers, this only is to be *truly sanctified*; this is to live on earth, in some degree, as “the holy ones” live in the kingdom of cloudless light and glory.

T. W.

PASSING EVENTS.

THE last few months have been memorable in the history of the British Metropolis for four great confederations,—the Exhibition of a World's Industry, the Peace Congress, the Temperance Demonstration, and the Evangelical Alliance. We must hail them all as signs of progress.

THE GREAT EXHIBITION.

As the Great Exhibition is about to be closed, we may now be permitted calmly to look at its general bearings upon the state of society, and the prospects of mankind. It would be too much to affirm that it has been an un-mixed good. Like everything human, it has had its alloy. It may have ministered, in some degree, to our national vanity;—it may have tempted visits to the metropolis which prudence and integrity would have interdicted;—it may have produced an excitement and a sight-seeing propensity alien to our quiet British habits;—it may have injuriously affected some branches of business, by the expenditures it has occasioned;—it may have led to excesses, in its vicinity, in the use of intoxicating liquors;—it may have increased Sabbath desecration, by the numbers of foreigners and others drawn by its attraction to Hyde Park. It were easy to show that these evils have been connected with the erection of the Crystal Palace. But that they have been incidental, and have arisen more from human infirmity than from the Exhibition itself, must be obvious to every candid and thoughtful mind. Amidst such mighty gatherings of human beings from all lands, we can only wonder, having lived near the place of concourse, that so little of an objectionable character has taken place. It would be altogether unfair to charge the Exhibition with evils which must be traced exclusively to the thoughtless-

ness or the depravity of our fallen nature.

We confess ourselves of the number who are disposed to look upon the splendid Exhibition of National Industry, now about to close, as having effected benefits of no slender value in the economy of the civilized world. We would fain hope, indeed, that it will tell advantageously upon the higher interests of man.

Is it a small matter, in the present stage of the world's history, to have demonstrated the happy problem, that crowds of Foreigners, from all parts of the world, can be associated, for the accomplishment of a common object, with millions of Britons, not only without any indications of ill-will, but with unmistakeable displays of the most hearty cordiality? The fact of such a confederation will do more for the world's peace than fifty successful battles, which could only create a vast amount of human misery, and lead to deep and lasting national animosities.

Nor is it less gratifying to be able to record how perfect has been the order which has obtained in the Crystal Palace. Not only have the well-considered rules of the Commissioners been quietly and gracefully submitted to; but tens of thousands of persons, strangers to each other, and belonging to different grades of society, have urged their way through the several departments of the Exhibition, not only without any manifestation of rudeness, but with an obvious display of good humour and courteousness, which it has been most gratifying to witness. We cannot withhold from Foreign Visitors the tribute which is due to them, that they have conducted themselves with a most commendable propriety, and that all national animosities have been lost sight of, in the general and obvious desire to please. To see the represent-

atives of all nations thus mingling in fraternal harmony and good-will, is a spectacle worth looking at, and deserving of a grateful memorial. Who shall say that a better and more friendly understanding among the nations shall not be the result of the great gathering of the people in the British Metropolis! Under the moral government of God, it may be overruled for the greatest possible good.

How many Christian brethren, too, from all parts of the world, have met and greeted each other, in connexion with the Crystal Palace! Never before, perhaps, were so many of the followers of Christ gathered together in one place; and never, in private circles, have so many opportunities been afforded of exchanging those Christian courtesies which are so refreshing and improving to the heart. Our places of worship, too, have become scenes of Christian union, while brethren from all the provinces, and from all parts of the Continents of Europe and America, have been found mingling in them, and have united with the churches of the Metropolis in showing forth the dying love of their Divine Lord and Redeemer. Truly, in many instances, a time of refreshing has been vouchsafed from the presence of the Lord.

As Christian Journalists, moreover, we cannot be indifferent to the impulse which the Great Exhibition may give to the arts and industry of the world; nor can we doubt that all that art and industry will, under the guidance of Divine Providence, be rendered subservient, directly or indirectly, to the progress and ultimate triumph of revealed religion. In surveying the precious treasures of the Crystal Palace, we have been enabled to form an accurate conception of the comparative progress of various nations in the arts of civilized life, and of the wonderful advancement of scientific knowledge in its application to manufactures, agriculture, local transit, and the general meli-

oration and embellishment of human life. While Great Britain well sustains her position among surrounding competitors, she has seen enough of the progress of other nations to prevent anything like undue exultation. And on the other hand, Foreigners have had opportunities of estimating the position and prospects of our country, which will not be lost upon them. We have listened to the conversations of many intelligent Foreigners; and they have impressed us with the conviction that England stands high in their estimation. Our free institutions, and our free press, have been the theme of their constant praise.

Upon the whole, we are decidedly of opinion, that the Great Exhibition has well answered its original design, and that its beneficial effects are not likely to cease when its doors have been closed. We congratulate all parties concerned in its erection and management, and especially His Royal Highness Prince Albert, on the success of an experiment which has realized one of the most interesting displays of human skill and art the world has ever beheld.

THE PEACE CONGRESS.

The vast gathering in connexion with the Crystal Palace tended greatly to enhance the interest of this benign confederation for the peace of the world.

The number and respectability of the Foreign Delegates was a striking peculiarity in the sittings of the Congress; and the fine sentiments uttered by men living under the worst governments were gratifying beyond expression. There are spirits, in all the lands of despotism, sighing for better times, and longing for freedom and peace. Although it would be too sanguine to hope that the Peace Congress will produce any sudden effect upon the state of the world, yet we do confidently hope that, by an energetic perseverance in the course upon which it has entered, it

will gradually strengthen the impression of the folly, the impolicy, and the iniquity of war. As Evangelical Christians, we cannot but be opposed to war; and as Bible Christians, we believe that it will ultimately cease. Let all who hold these convictions, and especially ministers of religion, and conductors of the Christian Press, do all in their power to make war unpopular, and to urge forward the glorious consummation of universal peace. Bad governments, and bad men, will oppose their plans; but, nothing daunted, let them urge forward their benign career, trusting in the integrity and benevolence of their cause, and believing that the God of peace will smile on their undertaking. It is not necessary in such a struggle that all should think alike. If all are opposed to war, and are prepared to make their best contribution for its final overthrow, this will be a platform of action sufficiently broad and firm for all practical purposes. It is a great thing to meet, and talk, and write against war;—and it is a comparatively new thing even among Christian men. Our belief is that, if Christians will do their duty, war will become a thing impossible with the statesmen of the age.

THE TEMPERANCE DEMONSTRATION.

Of all the reforms that can be effected, in the progress of human society, the temperance reform may be regarded as one of the most important. The evils connected with the drinking habits of the people are so formidable, both in a social and moral point of view, that humanity—not to say Christianity—shudders at the spectacle.

On this ground, and without entering into any details respecting particular plans of operation, we are decidedly friendly to the Temperance movement, and wish it abundant success. That it has effected great good we cannot doubt; and that it will, by God's blessing, effect still more, is our firm belief. The late Congress must have been very interest-

ing and animating to the friends of temperance. We could have wished that it had been without some of its accompaniments; but the complaints of its best friends will not be disregarded, we trust, for the future. Much more evil is to be apprehended from imprudent friends, than from avowed enemies. It ought surely to be the policy of the friends of Temperance to attract as much as possible the confidence and respect of the religious and moral part of the community; and thereby to strengthen the hold which they have acquired of public opinion. That they may be successful in their great enterprise, in diminishing the crying evil of intemperance, is the fervent wish and prayer of our hearts.

THE EVANGELICAL ALLIANCE.

The thirteen days' sittings of this hallowed Union have closed, as they began, in the spirit of love. Never has there been such a meeting of the Alliance;—never did it assume an aspect so decidedly practical. The subjects discussed were numerous, and deeply interesting; especially in relation to Popery and the State of Religion on the Continent of Europe. The Essays read were, in general, of great intellectual merit, and will do credit to the Alliance, when they are issued from the press. Some of the Foreign Speakers uttered sentiments worthy of being printed in letters of gold. The best men in France and Germany are engaged in a noble struggle for the truth of God; and deserve the warm sympathy of all their brethren in this highly favoured country. We trust that all the members of the Alliance will have grace given them to carry out, in their several circles at home, the principles which they avow in their associated capacity. The spirit of love is not a thing for a mere holiday dress; and those who have ranked themselves with the Evangelical Alliance must be as generous in their private circles as

when they appear on the platform of the Alliance. We believe that this Christian Brotherhood is holding up a great lesson to the friends of Christ; and that, in a better age, it will be estimated as it deserves. Meanwhile, we are thankful to God for all the goodly fellowships it has secured; for all the serious inquiry it has awakened; for all the actual union it has created; and for all the useful information it has supplied in reference to the state of Evangelical religion throughout the world.

May the God of love continue to smile upon and to prosper the cause!

We regret that our limited space will not admit of our attempting any reports of sittings which extended over thirteen days. In relinquishing this, however, we would not be understood as, in any degree, lukewarm in the cause. It has our best wishes, and our most fervent prayers. We believe that a great blessing is in it; and that its strength lies in the love and harmony of its friends.

THE PROTESTANT ALLIANCE.

We have hailed this confederation with an honest and hearty greeting. We like its principles, its plans of operation, and the men who have stood forward to give it a name and a place in this Romanizing age. Our prayer to God is, that it may be faithful to its trust, as a bulwark and a defence of that Evangelical truth which we call Protestant, and which is threatened, in a variety of forms, in the present day.

It has a great work to accomplish; its steady aim must be to rouse the slumbering energies of our countrymen to a just sense of our impending dangers.

People in general, with a few exceptions, understand very well, notwithstanding all Dr. Wiseman's mystifications, what it is for the Pope to usurp the rights of the British crown; they know how to speak out on such an occasion, and how to deal with such an unexampled piece of Foreign insolence. But, alas! they little understand the real character of Popery; they know not its "mystery of iniquity," its deep laid plots,—its infamous manœuvres,—its bland but crooked policy,—its power to deceive,—its unscrupulous mode of prosecuting its objects,—its deep dis-

simulation,—its sheer villany,—its malign influence upon all the relationships, all the charities, and all the moralities of human life.

They do not understand Popery as a system; nor the modes resorted to by its advocates for defending and upholding it. They do not properly estimate its native tendency, where Protestant influences do not check its audacious claims. They do not make themselves generally acquainted with the terrible and ever-accumulating facts of its history. They think but little of what it has done to dishonour God, to insult the Redeemer, and to corrupt, enslave, and degrade the human race.

Popery, they admit, is a very bad thing; and they have read with indignation of the wholesale murders of its unoffending victims. But the principles which have made Popery what it is, they have not carefully examined. They could listen to them, without being shocked, provided they were announced from a Parish Pulpit, and from the lips of a regularly ordained Episcopal priest. If this charge of ignorance did not verily lie at the door of the English people, how comes it to pass that Puseyism, which is just incipient Popery, has spread with such fearful

rapidity in our day? An enlightened people, in the essentials of Protestant truth, would have defied all its Jesuitism and all its trickery. The thing has not been acted in a corner. Its teaching and its tendency have been substantially Popish. The worst dogmas of Rome have been advocated by it. Its most objectionable practices have been imitated. But the people at large have borne tamely with the innovations. Something, they admit, is wrong; but they scarcely know what. Fantastic charges have been introduced; but whether for the better or the worse they can hardly tell. Converse, as we have done, with multitudes, and they will join heartily in condemning the Pope, and a something that they call Popery; but if you venture to go a little into the vital questions between Protestants and Papists, you find that they know little or nothing of their merits. They are ready to be practised upon by men of the Anglo-Catholic school, who tell them that all grace is by the sacraments,—that the sacraments can only be duly and effectually administered by themselves and the priests of Rome,—that there is no hope of salvation but in the Catholic church, and that that church is absolutely identified with the ordination of Bishops. They can receive all this, if carefully, after the fashion of the Puseyites, handed out to them, as Protestant truth; though it were easy to show, that all the exclusiveness, all the professed infallibility, all the persecutions of Rome, have sprung from these very doctrines.

In short, so little do the great body of the people know the true merits of Protestantism,—what it really is,—that they are prepared to accept anything in its stead, provided it be so presented to their notice as not to shock the prejudices of education, and to awaken the dread lest they should lose their Protestant standing, and become Papists by the lump.

To make a decided stand against this

state of things,—this lamentable ignorance of Protestant truth, and to devise means for instructing the people, warning them against Popery in all its forms, and furnishing them with weapons to defend themselves against Romanism and Romanizers, we regard as specially and pre-eminently the work of the Protestant Alliance.

Their voice must be distinctly heard against the *essential principles of Popery*,—the doctrines of Priesthood,—of Sacramental grace,—of Apostolic Succession,—of a Catholicism restricted to the Episcopate,—of un-churching men whom Christ has received. Popery will never be effectually resisted in our country, if these, its essential principles, are not exposed and condemned.

We should be glad to look to the Alliance for a series of able tracts upon all these and kindred topics. It must aim at instructing the laity. Without their co-operation, all will be in vain. It is the *people* that are in danger; and we must endeavour to rescue them from the hands of false teachers; and, by pouring a flood of light upon their path, enable them to work out their own deliverance.

The Alliance will have much to do, in connexion with other agencies, in turning the existing tide of politics. Rome has been patronized, when she ought to have been let alone. All this patronage must cease; and it can only cease by the voice of public opinion becoming too strong for statesmen to disregard it.

But assuredly there must also be a thunder-cry against the national support, in the universities and parish churches, of all those teachers who are doing the work of Rome just as effectually as Dr. Wiseman and Dr. Cullen.

We look upon the Alliance, composed as it is of so many right-hearted men, with the deepest interest. We wish it success in the wise prosecution of its plans. We trust it will aid the formation of a *sound public opinion*;

that it will prove itself a breakwater against the flood of Popery, which has set in upon us; that it will promulgate bold Protestant principles, and contend for them with a zeal and earnestness worthy of the cause; that it will watch with an eagle eye the movements of the See of Rome, at home and abroad; that

it will drag forth to the light the plots of Jesuit priests, now busily at work; and that, by God's blessing, it will give such an impulse to the *spiritual* Protestantism of the age, as may substantially and permanently subserve the interests of Bible truth.

J. M. B.

THEOLOGICAL GEMS.

"UNRESERVED SURRENDER TO GOD.

"THEY that, by their own act and acknowledgment, are not themselves their own, but devoted, must also acknowledge they are owners of nothing else. In that mentioned form of surrender, in Livy, when Egerius, on the Romans' part, had inquired, '*Are you the ambassador sent by the people of Collatia, that you may yield up yourselves and the Collatine people?*' and it was answered, '*We are.*' and it was again asked, '*Are the Collatine people in their own power?*' and answered '*They are.*' it is further inquired, '*Do you deliver up yourselves, the people of Collatia, your city, your fields, your water, your lands, your temples, your utensils, all things that are yours, both Divine and human, into mine, and the people of Rome's power?*' They say, '*We deliver up all.*' And he answers, '*So I receive you.*' So do they who deliver up themselves to God, much more all that they called theirs. God, indeed, is the only Proprietor, men are but usufructuaries. They have the *use* of what his providence allots them. He reserves to himself the *property*; and limits the use so far, as that all are to be accountable to him for all they possess, and are to use nothing they have, but as under him and for him, as also they are to do themselves. Therefore, as they are required to '*glorify him with their bodies and spirits, which are his,*' so they are to honour him with their substance, upon the same reason."—*Howe.*

"THE SENSE OF FORGIVENESS.

"A SECOND consequent of God's forgiving you all your sins is his *seasonable manifestation* hereof to you. He may have forgiven you, and not judge it seasonable suddenly to make it known to you: he may judge it fit to hold you, some time, in suspense; and when by his grace he hath enabled you to exercise repentance towards God, and faith in our Lord Jesus Christ, whereupon you are in a pardoned state, you may yet some time remain in doubt whether you were sincere herein or no; and he may not on a sudden put you out of doubt, but keep you a while in a waiting position; as that which is more suitable to his own majesty and greatness, and to your own infirm and less established condition. He waits to be gracious, and is exalted even in showing mercy, for he is a God of judgment, and doth show mercy judiciously, when he judges it the fittest season;—'therefore are they blessed that wait for him.' Isa. xxx. 18. Assurance is the privilege, not of all his children, but of those who are come to a more grown stature; but, in the meantime, he sustains you by hope in his mercy, and lets not your heart sink within you. And when he sees fit, lets you know he hath accepted the atonement for you, *which he hath enabled you to receive*; and speaks that peace to you which is the fruit of his lips, and he only by speaking it inwardly to your heart, can create 'that peace which passes all understanding,'

(Isa. lvii. 18; Phil. iv. 7), and which belongs to his kingdom in you; with joy in the Holy Ghost, whenever the foundation is laid in righteousness. Rom. xiv. 17."—*Howe*.

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"THE JOY OF COMMUNION WITH GOD.

"CONTINUED *commerce with God*, agreeable to the tenor of that league and covenant struck with him, how pleasant and delightful it is! To be a friend of God, an associate of the Most High, a domestic; no more a stranger, a foreigner, but of his own household;—to live wholly upon the plentiful provisions, and under the happy order and government of his family;—to have a heart to seek all from him, and lay out all for him! How great is the pleasure of trust, of living free from care; that is, of any thing but how to please and honour him, in a cheerful, unsollicitous dependence, expecting from him our daily bread, believing he will not let our souls famish; that while they hunger and thirst after righteousness, they shall be filled; that they shall be sustained with the bread and waters of life; that when they hunger, he will feed them with hidden manna, and with the fruits that grow on the

tree of life in the midst of the paradise of God; that when they thirst, he will give water, and add milk and honey, without money, without price;—and, for the body, not to doubt but he that feeds the ravens and clothes the lilies will feed and clothe them;—to be so taken up in seeking his kingdom and righteousness, as freely to leave it to him to add the other things as he sees fit; to take no thought for to-morrow; to have a heart framed herein according to Divine precept; not to be encumbered or kept in an anxious suspense by the thoughts and fears of what may fall out, by which many suffer the same afflictions a thousand times over which God would have them suffer but once; a firm repose on the goodness of Providence, and its sure and never-erring wisdom; a steady persuasion that our heavenly Father knows what we have need of, and what it is fittest for us to want, to suffer, or enjoy. How delightful a life do these make! and how agreeable to one born of God, his own son, and heir of all things, as being joint heir with Christ, and claiming by that large grant that says, 'all things are yours;' only that in minority it is better to have a wise Father's allowance, than be our own carvers."—*Howe*.

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A GLORIOUS CHURCH

THERE are very few of the adult readers of the EVANGELICAL MAGAZINE that have not been called upon to part with dear and much beloved friends; some a husband, some a wife, some a parent, some a child. These things have filled our houses with lamentation and woe. A void has been created, which we cannot expect to see again filled. Their bodies are mouldering to dust; but where, oh where, are their precious souls!

I have lately lost several godly friends,

who have died in a most peaceful and happy state; while a few were so triumphant, that they scarcely saw death. They were translated. This has drawn my meditations, more than usual, to the heavenly world, to that "glorious church," of which they now form a part. My thoughts have taken this direction:—

I. What were the persons *originally*, who now form "a glorious church?"

The expression, "a glorious church," is found only once in the Bible, and it

is in connexion with persons who had been great sinners; so bad, indeed, were they, as to be styled, "*dead in trespasses and in sin*,"—"without God, and without hope in the world." There are no people in the present day in any part of the world in a more godless state.

II. In what age of the world was this glorious church formed?

The first member of this church, as far as we know, was righteous Abel. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous: God testifying of his gifts, and by it he being dead yet speaketh." This blessed man was slain by his own brother—"and wherefore slew he him? Because his own works were evil, and his brother's righteous." So the first man that was created became a *sinner*; and the first man that was *born* became a *murderer*; and the first man that *died* became a *member of "a glorious church."* Continual additions have been made to this church, and it will go on increasing, until every ransomed sinner is taken from earth to heaven.

III. Where did the members of this glorious church originally dwell?

In all parts of the world. "I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb." They have now all one language. It is the language of heaven. They have changed their different costumes, and all wear the white robe. They have laid aside their warfare, and carry the emblem of peace in their hands. They all sing the same song—"Salvation!"

IV. Wherein does the glory of this church consist?

It is not likely that we can know it

all, until we join it; and then, perhaps, millions of years will roll away before we can understand it fully; but this we know, that it has "*neither spot nor wrinkle, nor any such thing.*" A "*spot*" is descriptive of pollution. Every church on earth is a *spotted* church, and some are very spotty. The best of men are only men at the best. It is true that some of Christ's followers make great attainments in the divine life, and all true Christians are aiming at it, according to the saying of the apostle, "Every man that hath this hope in him, purifieth himself, even as Christ is pure." Still, we are imperfect. We break down somewhere; but in the glorious church there is *no spot*.

Another part of this description is, that there is no "*wrinkle.*" A wrinkle is not a mark of pollution, but a sign of weakness, or *old age*. In heaven no one *looks* old. Peter saw an angel once, and though that angel was created before the foundation of the world, Peter thought he was a *young man*. There were all the marks of youthful beauty and energy about him. Alas! how different is this from earth! The seven churches of Asia *have died out*. Some churches which once flourished in England, are now like skeletons, not very many, but very dry; and what from spots in some, and wrinkles in others, it is quite grievous to look at them. Oh, how refreshing to look away from it all, and gaze on a glorious church, and congratulate our friends, *that they are there!* Reader, would you wish them back again?

"Once they were mourning here below,
And wet their couch with tears;
They wrestled hard as we do now,
With sins, and doubts, and fears."

But it is all over, and now nothing remains but harps, and songs, and crowns of glory! Hallelujah!

V. How was it possible for great sinners to be made meet for this glorious church?

They were born again, not of blood, nor of the flesh, nor of the will of man, but of God. The Holy Ghost awakened them to a sense of their sin and danger, and at the same time showed them the beauty and all-sufficiency of the Lord Jesus Christ to save them, saying, "Believe on the Lord Jesus Christ, and ye shall be saved." After this they became *believers*. Then the grace of God, which bringeth salvation, appeared, teaching them that, denying themselves ungodliness and worldly lusts, they should live soberly, righteously, and godly. *This they did*. Thus having become new creatures, they delighted to hold communion with the Father and with his Son Jesus Christ. *This was their chief joy*. Every time they communed with God, they lost something of earth, and became more heavenly-minded. The Divine image, which was lost by transgression, was thus gradually restored; meditation on the character of God, and daily communion with God, produced such a happy and transforming effect, that at last they were changed into the same image, from glory to glory, as by the Spirit of the Lord. This illustrates what was once said, "Heaven is a prepared place, for a prepared people." "Nothing entereth that defileth, or worketh abomination, or maketh a lie." All the members of the glorious church are prepared for it, by the Spirit of God, and the Word of God, and the ordinances of God. Happy are the people, whether rich or poor, who are undergoing this preparation!

VI. Did the greatness of any man's sins ever prevent him from becoming a member of this glorious church, if the poor guilty creature earnestly desired it, and asked God to prepare him for it?

Never! The apostle was once describing some of the worst people in the country, to some godly men who were just ready for heaven, and as if to call forth their gratitude to redeeming love,

he said, "*and such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God.*" Could anything be more calculated to rouse their gratitude to infinite love, or to encourage men in every age to seek a Saviour?

VII. Is there any difficulty in the way of the readers of this Magazine becoming members of this glorious church, and joining their pious friends, who have already gone to heaven?

None whatever! provided they seek it from the right quarter. Jesus says, "*I am the way: no man cometh to the Father but by me.*" This strikes at the root of every false hope. This cuts off all the delusions of Pharisees and self-righteous people. This shuts the kingdom of heaven against all unbelievers. But it exhibits Christ in the gracious attitude of a Saviour, saying, "Whosoever cometh unto me I will in no wise cast out."

"Come ye sinners, poor and wretched,
Weak and wounded, sick and sore;
Jesus waiting, stands to save you,
Full of pity, joined with power;
He is able, he is willing:
Doubt no more."

Lastly. Dear reader! what reason have you to think that you shall be a member of a glorious church?

Are you a member of any church *now*? Has the subject deeply interested you? Have you prayed over it? Have you applied to the life-giving Saviour for a share in his love? Have you committed your precious soul to his keeping? If you have, he will keep it, and present it faultless before the presence of his glory with exceeding joy.

Again, let me press the question on your conscience, and inquire, are you neglecting the great salvation? Are you outliving the day of your mercies? Are you making vain excuses? O stop *now*. To-day consider your state, "for

he that being often reproved, yet hard-
 eneth his neck, shall suddenly be des-
 troyed, and that without remedy," and

he will have the fearful reward due to
 the man who destroyed his own soul.

RICHARD KNILL.

POVERTY OF MINISTERS.

(To the Editor of the EVANGELICAL MAGAZINE.)

DEAR SIR,—And does "Pastor Rusticus" really imagine that his pithy, earnest appeal to the liberality, or rather justice, of your readers will be of any avail? Is he not aware that the theme is too unpalatable ever to become savoury through such plain and truth-speaking letters as his? Does he not know that it is a principle of modern Christianity, in all voluntary churches, except the Wesleyans and the Free Church of Scotland, "*that they who preach the gospel should starve of the gospel!*" A bitter experience of twenty-five years as a Rustic Pastor compels me to conclude that our case is perfectly hopeless, till our brethren take up the matter in connexion with the wealthier churches of the kingdom. Here the evil lies. They do appeal to their churches on behalf of our Missionary brethren, and to assist and support them, a perfect organization exists, and periodical operations are made; but in four-fifths of our churches at home no conviction appears to exist that our Rustic Pastors are any other than most comfortable on their £100, £80, or even their £60 a year.

I decidedly and strongly object to the

plan laid down by "Pastor Rusticus" for our relief. I love to see private sympathy and liberality in the way he suggests; but let that be shown *in addition* to a more perfect development of the resources of the churches, in the shape of Country Associations; by which means, whilst relief is extended to the necessitous, a certain amount of labour will be in return secured.

By the private patronage plan of "Pastor Rusticus," a few forward and complaining spirits will get their £30, £40, or £50 per annum, as I have known, from private benevolence, whilst men of "sanctified intellect" and sterling excellence are left to the most agonizing suffering, from the utter inadequacy of their income to meet the most economical expenditure. But again, sir, I say what avails it to throw out suggestions, till our more popular brethren and wealthier churches feel the love of Christ constraining them to be not only generous, but barely *just*!

Yours ever truly,

ALTER PASTOR RUSTICUS.

August 6, 1851.

Poetry.

THE GLORIOUS CHANGE.

On the Death of an Infant.

THAT crusted stone, from depths of earth,
 The practised eye declared a gem,
 Waiting but skill to show its worth,
 A jewel for a diadem.

That little speck, its grain contains,
 Which needs a microscopic gaze,

Sown, with its fruits, on widening plains,
 The harvest of a world displays.

That babe, whose entrance upon life
 O'erflows with joy its mother's breast,
 Has power for its intensest strife,
 And for its holiest, sweetest rest.

It sickens, wastes, and death's cold chill
 Creeps o'er its pallid, sinking frame;
 But, rising from this world of ill,
 A radiant angel it became.

It knew, perhaps, its parent's face,
But *now* its soul is filled with light;
Of kindling love it showed some trace,
But *now* that flame in heaven is bright.

No thought of God its mind could grasp,
Nor acorn's cup embrace the sea,
Yet it began, with life's last gasp,
The worship of eternity.

Heaven was *its own*,* as it can be
To none all scarr'd with guilt and care;
Born for celestial royalty,
It died, a seraph's crown to wear.

Midst those of *yours* in that bright throng,
Who worship Jesus night and day,
It pours a still more rapturous song,
As through *Him* far more bless'd than they.

This thought shall then dry up our tears,—
From endless evils *thou* art free;
While *we* must bear our "tale" of years,
Thine is immortal ecstasy!

CHARLES WILLIAMS.

August 8th, 1851.

THE DYING GIRL'S ADDRESS TO HER
MOTHER.

O MOTHER! mother, come to me;
I want to take your hand!
Now, mother, I can scarcely see;—
Read me "The Better Land."

* Such is the force of our Lord's declaration,
Matt. xix. 14, Mark ix. 37, defectively rendered
"Of such is the kingdom of heaven."

How often have I read those lines!
Admiring more and more;
And, as my sun so swift declines,
I long to reach that shore,
Where I shall walk with Christ in white,
And never wander from his sight.

O mother! mother, come and pray!
I feel I'm going fast;—
I hope my Saviour's mercy may
Redeem my soul at last.

He will not, cannot, cast away
One lamb within His fold,
One child who makes His love his stay,—
Who prizes more than gold
His merits, and His precious blood,
And says, "Behold the way to God!"

O mother! mother, come and talk
Of Christ's rich love to me!
How often in the garden walk,
I've prayed His face to see!
Will you, dear mother, speak of Him,
For He is *all* to me?

And though I am the child of sin,
With Him my home shall be.
He'll guide me through death's gloomy vale,
I'm *sure* His promise will not fail.

O mother! mother, now, "good bye!"
We soon shall meet above:
And, when I'm gone, you must not sigh;—
I range in worlds of love.

I'll think of you, my mother dear,
When golden crown I wear,
Then dry up every sorrowing tear,
My bliss you, too, will share,
I found a home in your kind heart;—
In heaven, we shall not, *cannot* part!

September 1. T. W.

Review of Religious Publications.

MEMOIRS OF THE LIFE AND WRITINGS OF
THOMAS CHALMERS, D.D., LL.D. *By his*
Son-in-law, the Rev. WILLIAM HANNA,
LL.D. Vol. iii. 8vo. pp. 552.
Hamilton, Adams, and Co.

We have much satisfaction in introducing to our readers a third volume of the Life of Dr. Chalmers. The respected Biographer, we are happy to find, has recovered from that serious illness by which, for a season, he was arrested in his interesting labours. He had hoped to make the third volume the last; but materials have so accumulated upon him, as he has advanced in his work, that he has been compelled to resolve on a fourth. His original plan was to divide the life of Dr. Chalmers into three periods, and to devote a volume to each,—from his birth, in 1780, to

the close of his ministry at Kilmany, in 1815,—from his removal to Glasgow to the close of his Professorship at St. Andrews, in 1828,—and from his entrance on the Theological chair in Edinburgh till his death, in 1847. Before Dr. Hanna, however, had completed his second volume, he found it impracticable to adhere to his original design, unless he had suppressed a mass of materials which he knew to be interesting to the large circle of Dr. Chalmers' friends and admirers. Contrary to all our ordinary notions of Biography, we are of opinion that Dr. Hanna has exercised a wise discretion, and that there is strength enough in the character of Dr. Chalmers to admit of details which would weaken and destroy an ordinary memoir. As the last volume will trace the efforts of Dr.

Chalmers as the leader of the Free Church reform, it will, under the wise Editorship of Dr. Hanna, be deeply interesting to a large class of expectant readers, both in and out of the Free Church. But it will require much care, and an abundant supply of that candour for which the Biographer is peculiarly distinguished.

In turning to the volume before us, we cannot but express the high delight we have felt in perusing its contents. If it is not quite so full of incident as the two preceding volumes, it still sustains all our notions of Dr. Chalmers' mental habits, professional ability, and high Christian character. One of the finest chapters in the volume is that which portrays the entrance of Dr. Chalmers on his duties as Professor of Moral Philosophy in the University of St. Andrews. The narrative is done to the life; and there is verily a *life* in the subject of the narrative rarely to be met with. Never, perhaps, did a public lecturer enter upon his career more brilliantly than did Dr. Chalmers. It was a new era in the history of St. Andrews, when our lecturer began his course; and many happy fruits were the result of his instructions, though his labours were restricted to the moral philosophy class. We look upon Dr. Chalmers' residence and labours at St. Andrews as a most prolific section of his public life. He produced an effect upon many minds which continues to tell with power to the present hour.

He had many battles to fight, while occupying this post, and made himself obnoxious to his fellow Professors by certain acts, which reflect the greatest honour upon him now that he is dead. We refer our readers to this part of Dr. Hanna's narrative with full confidence that it will place the character of Dr. Chalmers in the most amiable point of view.

In this volume we follow Dr. Chalmers from St. Andrews to Edinburgh; from the chair of Moral Philosophy to that of Theology; and, at every step of our course, we cannot but mark the movements of a man of God, "full of the Holy Ghost and of faith." It is delightful, amidst all the public questions which often and anxiously engaged his thoughts, his pen, and his eloquence, to find him unbending so naturally and so sweetly in all the scenes of domestic and private life. His Journals and his Tours are models of all we could desire in a man intensely devoted to the public service; and his transitions from sprightly repartee and the details of passing events, grave matters too, are often very striking. After giving to Mrs. Chalmers an account of a visit to the country of Burns and of Dr. Thomas Brown, with all the ease and interest peculiar to such a document, he closes in the following remarkable terms, showing how

deeply his spirit was imbued with the spirit of vital godliness.

"And now, my dearest G., let me urge on you the great and only essential topics for the entertainment of immortal creatures. This world, with all these petty and evanescent interests which now so engross and agitate, will soon pass away. And surely there is enough in the greatness and glory, even of our present revelations, to lift us above them. What is all that is near or around us to the worth of those precious interests which attach to immortality? Let us lay hold of eternal life. Let us cast our confidence for life upon the Saviour. Let us enter into this life even now, by entering upon its graces and virtues even now. Let us cultivate a present holiness, not merely as a preparation, but as a foretaste of our future happiness. These children of ours have a vast and momentous interest associated with them. They have imperishable spirits, and they have a right at our hands of having provision made for them. I desire to feel the weight of all this, and to act upon it far more vigorously and faithfully than I have ever yet done."

In this volume we have an opportunity of marking the conduct of Dr. Chalmers in his church extension movement. It must be confessed that he was just as zealous behind the scenes as in his public showings, and that he was constantly doing what was very unwelcome to his voluntary friends; but, making due allowance for human infirmity, and what we hold to be erring notions, there is a manliness about his conduct which can create no festering wound in the heart of an opponent. He lived to see that Statesmen and legal tribunals were not such manageable affairs as he wished to make them; and the disruption itself is a striking proof of the folly of even good men in thinking to commit the interests of religion to the conservation of secular tribunals. Had the result, in reference to the late reforming party in the Church of Scotland, been different from what it was, it would have been no proof to us that the Church and State connexion is anything other than a doubtful and dangerous human expedient, altogether unsanctioned by the doctrines and laws of the New Testament.

The volume will be read by multitudes, with the enthusiasm it deserves. It is, indeed, a most instructive collection of deeply interesting facts, well grouped, and so disposed of as to present an accurate and striking portrait of one who must ever be dear to posterity, and of whom every Scotchman may well be suffered to think with the most profound admiration and love.

THE SECOND REFORMATION; or, *Christianity Developed*. By A. ALISON, Esq.
London: Simpkin, Marshall, and Co.

WHO, or what A. Alison, Esq. is, we know not, and consequently we can entertain no prejudice either for or against him. Nor, it is probable, should we have noticed his ill-starred and mischievous publication, did we not fear that unwary readers might be betrayed into a perusal of its pages by the false and deceptive title which he has adopted. The title, "The Second Reformation; or, Christianity Developed," would lead one to expect, at least, something like an advocacy or enforcement of the great fundamental doctrines for which Luther, Calvin, Melancthon, and Zwinglius contended; and a semblance, if not a strong and healthy manifestation, for the cardinal and distinctive verities of the gospel. But instead of this, the reader will find that a "Second Reformation," in Mr. Alison's estimation, is the utter rejection of all the Divine and precious truths for which martyrs bled and reformers contended; and that "Christianity Developed" is, in his views, the extinction of all evangelical religion, and the universal ascendancy of a cold and chilling rationalism. We do not indeed recollect anything, among the locust-like cloud of irreligious publications now issuing from the press, more thoroughly imbued with the *spirit and letter* of infidelity, than the volume now before us. The title-page is a mask; but beyond that, concealment or deception does not extend. The reader has scarcely passed the preface, and entered on the few first pages of the book, before he finds himself startled by an unblushing avowal of the worst forms of infidelity. And as he advances, he finds every doctrine that distinguished the first Reformation assailed; and every principle of the Christianity which Christ and his apostles taught, trampled under foot, or scattered to the winds.

It is truly marvellous, and can only be explained on the ground of that craftiness which enters so largely into modern infidelity, that such a title as the one borne by this volume, could be prefixed to a publication intended to condemn and repudiate *a special providence, miracles, moral evil, original sin, the inspiration of the Scriptures, the atonement, the personality of the Holy Spirit, conversion, justification by faith*, and every kindred truth belonging to Christianity. But as Mr. Alison does not wear his mask beyond his title-page, the intelligent reader cannot be deceived, nor can the Christian be seduced into the perusal of such gross and unblushing impiety. It is possible, however, that some may be ensnared into the purchase of this book, under the impression that it is an honest and earnest enforcement of the "things which are most surely believed among us;" and, therefore, we

deem it our duty, as guardians of the public Christian mind, to warn our readers against it as a direct, malignant, and unmitigated assault on all the doctrines of the gospel. Fortunately, indeed, its power of doing mischief is not equal to its intention. The book is flimsy, shallow, and illogical in the extreme. Assumption is so constantly mistaken for argument, questions at issue are so often begged, and there is so frequently such a jumble of rhapsody, ignorance, and misstatement, that, as we passed through his pages, we were perpetually haunted with the impression that the writer must be the subject of some bewildering hallucination, or mental obliquity.

We cannot, within our limited space, follow Mr. Alison throughout the loose and flimsy net of error, misconception, and false reasoning he has woven, and therefore must confine ourselves to two or three points, which our readers may take as a sample of the whole. Like all shallow-minded men, having lighted on certain general terms, he allows himself to be drawn into the notion that they solve all difficulties and reveal all mysteries. The terms—*nature, experience, truth, will, intellect, instinct*, &c., he tosses and tumbles about with the utmost nimbleness and volubility, and appears to cheat himself into the belief that he thus puts orthodox Christianity, with all its essential doctrines and attesting miracles, to flight. Multiplying the echoes of his own sweet voice around him by repeating, in almost every conceivable sense, the terms we have mentioned, he imagines that men cannot but listen to his discourse as the "divinest philosophy." Having sent up a succession of rockets, which fall in ashes about his ears, he conceives that the strongholds of the faith for which martyrs died and reformers struggled, and which he can designate by no gentler or more charitable term than "superstition," have fallen before the resistless fire of his argument. He intimates indeed, in no very equivocal language, that all the Christian philosophers, divines, and reformers of past ages were a set of purblind drivellers, who knew nothing of "nature," and were incapable of distinguishing truth from error. And by implication, he would give us to understand that the greatest of all Teachers was inferior to him in fairly and clearly stating truth. For men resisted *Him*, although he spake as man never spake, and although grace and truth were poured into his lips; and yet, Mr. Alison, after affirming, "We believe that nature is so constituted that man cannot resist the force of truth when it is fairly and clearly stated," has the presumption to declare, "It is under this impression that we have not thought it useless to discuss the elements of belief." If, then, Mr. Alison makes but a sorry figure as a logician and a philosopher,

it will be seen that his failure can in no way be ascribed to his modesty or diffidence.

But let us see what are his views of providence, miracles, and atonement, which are so essentially connected with the Christianity taught by Christ and his apostles.

His notions of providence are in direct opposition to the whole tenor of Scripture, and are at variance with the soundest lessons of philosophy. He professes to admit the doctrine of a general providence, but regards the idea of a special providence as fraught with incalculable mischief. Now, how any man laying claim to common intelligence, acknowledging the being of a God, can admit a general providence, and deny that which is special or particular, is to us altogether incomprehensible. A moment's dispassionate thought must convince every one that, whatever is general must necessarily comprehend specialities or particulars. Let any man sit down, and calmly and seriously ponder the idea of a general providence, or superintendence by an omniscient, omnipresent, and omnipotent God, and we feel satisfied that specialities, down to the falling of a sparrow, and the numbering of the hairs of our heads, must force themselves on his convictions. When, indeed, men like Mr. Alison strip the Deity of all personality, and resolve his existence and attributes into what—in the parade of ignorance, or the cant of infidelity,—they designate, "nature," or "laws," it is easy to see how they may slide into the cold and chilling belief of a general providence, whilst they deny that which is special or particular. A law, or an influence, which is a blind, unconscious thing, may, perhaps, be general, without entering into all that is minute in specialities or particulars; but a living, omniscient Creator, who is at once the Father and Governor of the universe, must, from the necessities of his nature, as well as from the exigencies of his rule, exercise an immediate and personal providence in reference to circumstances, events, and objects, the most minute. Without this, it is obvious that anarchy and chaos would speedily pervade the universe; for what is minute and apparently insignificant is the germ and origin of what is great, and magnificent, and imposing. Besides, if there is no special providence—if Jehovah governs his intelligent offspring by cold and sweeping generalities, which admit of nothing special, what becomes of prayer? Must it not be pronounced a mockery and a delusion? What does Mr. Alison say to this? Surely it is sufficient to convince him of the unphilosophical and unscriptural nature of his notions of providence, unless he is prepared to embrace the absurdities of Atheism, and abjure every idea of religion.

On the subject of miracles, he holds the old and oft-refuted notions of Hume, with

the additional absurdity, that he admits at once the fact and the necessity of their manifestation, whilst he denies their possibility. He regards creation and Christianity as supernatural or miraculous in their origin, and moreover declares, in reference to the latter that "man is not so constituted to receive an extraordinary revelation, which contradicts prior experiences, without supernatural evidence." And yet, as if utterly incapable of perceiving the preposterousness of his position, he contends that all idea of miracles must be relinquished as contrary to fact, and unsupported by evidence. As if he had discovered some unheard-of and conclusive argument against miracles, he dwells, *ad nauseam*, on experience, forgetting that, unless it extend to all time and space, it can prove nothing. And further, losing all idea of omnipotence in the weakness of man, and, in the spirit of the ancient Stoics, regarding the course of nature as a species of adamant fate, he seems to look upon the Deity as altogether passive and powerless amid its onward and resistless sweep. Because Mr. Alison has had no experience of an internal or external miracle—as if his experience were that of all ages and all lands—he jumps to the conclusion that miracles are contrary to universal experience; and because Mr. Alison cannot put his hand on the mechanism of the universe, and suspend its operations, he forthwith is guilty of the impiety that strips Jehovah of omnipotence, and hedges him round with the weakness of man. Having admitted the miraculous nature of creation, had he allowed the idea of omnipotence to find a distinct lodgment in his mind, he would not, we are inclined to think, have penned the preposterous nonsense to be found in this volume.

The doctrine of an atonement for sin Mr. Alison utterly repudiates, pronouncing it "the offspring of the scholastic theology of the dark ages." Here, again, he falls back upon experience—that "friend in need"—that solver of every problem that perplexes him—and affirms, that when this test is applied, the doctrine of the atonement "will be removed." How this test is to be applied, Mr. Alison does not condescend to inform his readers. Perhaps that is one of the refined mysteries of infidelity reserved for the initiated. Further, he gravely tells us, that the notion of an atonement "condemns the wisdom of God;" and, to crown all, he affirms, it can only be a fiction, as "there is nothing to call for an atonement." By what process he arrived at these extraordinary conclusions he does not tell us, deeming it enough, doubtless, that one, with his unlimited experience and infallible knowledge of "nature" and "laws," should speak oracularly or dogmatically. He does, indeed, venture to employ an analogy on the subject, reminding his

readers that "the power of pardoning offences is granted to an earthly sovereign, and denied to the Supreme." But excess of light seems to have blinded our philosopher, for he perceives not that, if an earthly sovereign would maintain the stability of his government, and the order of his empire, he must not compromise law in pardoning offences, or, in other words, he must have a *reason* for the exercise of his clemency. If Mr. Alison can perceive this, and if "nature" and "experience" will permit its entrance into his understanding, he can have no difficulty in admitting the doctrine of an atonement; for *atonement* is simply a valid and sufficient *reason* for pardoning offences. But we fear he is so inflated with a sense of his own immeasurable superiority to all other men, and so deeply rooted in his prejudices against the Christian atonement, that everything in the form of argument or reason has lost its power upon him. What, indeed, can be expected of a man who forbids all appeal to the Scriptures on this great subject, simply because he has the audacity to affirm that our translation is incorrect; and who has the hardihood to declare that Luther and Calvin had no right conception of the doctrine, because they either did not know, or overlooked the perfection of the Creator? Surely, without any detriment to our readers, or any violation of charity, we may say, "He is joined to his idols—let him alone!"

This volume abounds with other absurdities, to which our space does not permit us to advert. We can only, in conclusion, express our astonishment that a man so utterly destitute of candour, and so devoid of all necessary qualifications, should set himself up as a teacher of mankind on the most momentous questions.

THE CREED OF CHRISTENDOM: its Foundation and Superstructure. By WILLIAM RATHBONE GREG.

London: John Chapman.

THE great controversy between Christianity and Infidelity, in that peculiar aspect of it which has so long been exhibited in Germany, is now evidently extending itself to the soil of Britain. Increasing acquaintance with continental languages and literature is producing among us, as might be expected, this fruit—that, with some amount of good, there is imported among us a large measure of what is positively noxious. The infidel writers, which the last century produced in this country, have long since been routed and driven from the field. They sleep now in merited oblivion. Their works are to be found now only in the libraries of the curious. Their successors of the present day rarely mention their names, and never quote from their writings.—a fair acknowledgement that an alliance with them would be an alliance

with feebleness and defeat. But what their own country's literature, and, we may add, their own critical learning and acumen, cannot supply to them, they are seeking in the newly-constructed arsenals of German infidelity, and from thence they are fetching those weapons with which they are now so vigorously, though so vainly, assaulting the citadel of our faith.

The writer of the work, the title of which we have placed at the head of this article, is one of those minor stars now seeking to shed their borrowed and disastrous light on what they regard as the religious darkness of their country. Mr. Greg possesses some little acquaintance with the writings of the German Illuminati, and he has got this good quality in him, that he is a most docile learner. He sits at their feet with the simplicity and with the credulity of a child. De Wette is with him a "first authority." For Strauss he has evidently the very highest reverence. They and their compeers are "men of the highest eminence in this very difficult branch of intellectual research." "In the conclusions arrived at by this scientific process," we are informed that, "unlearned students must acquiesce, as they do in those of astronomy, or philology, or geology." "Very few, in this country, even of our educated classes," it seems, "are at all acquainted with this scientific criticism, though it proceeds on established and certain principles." Mr. Greg, therefore, who has got beyond our educated classes in this respect, is here doing "all that can be done, which is to give them a very brief glimpse of the mode of inquiry adopted, and the kind of proof adduced." pages 35, 36. The following are the conclusions he arrives at, as stated in his preface:—"That the tenet of the Inspiration of the Scriptures is baseless and untenable, under any form or modification which leaves to it a dogmatic value;—that the Gospels are not textually faithful records of the sayings and actions of Jesus, but ascribe words to him which he never uttered, and deeds which he never did; and that the apostles only partially comprehended, and imperfectly transmitted, the teaching of their Great Master."

In the outset of our observations, we think we had better give our readers one or two specimens of this "scientific criticism," as adopted from his German masters by Mr. Greg. They will find, if we mistake not, that its *science* is akin to that of the ancient sophists, who knew so well how to overlook all the main points of an argument, and in spite of obstacles, which other men would have found to be impassable, to find their way to the conclusions they wished to arrive at. Take the following from the Old Testament.

Mr. Greg is endeavouring to prove what,

to a certain extent, we are not inclined to dispute with him, that the Theism of the Jews was progressive. In order to exhibit the advance of one period on another, he arranges in parallel columns a series of quotations from the different books. In connection with the well-known passages in Exodus, about the Hebrews, on their departure from Egypt, borrowing from the Egyptians, and the Egyptians *lending* to them, he gives Prov. xii. 22, "Lying lips are an abomination to the Lord, but they that deal truly are his delight." We need hardly inform our readers that this transaction was not one of borrowing and lending. This is evident on the very face of the narrative. That the Egyptians, when they were driving the Hebrews from their country, and were urgent with them to depart, with no expectation and no desire for their return, should *lend* to them, is utterly incredible. We can understand how, in their terror, they might *give* to them to hasten their departure, and we think that the Hebrews were perfectly justified both in asking and in receiving all that they carried away of Egyptian property. However much it was, it could be but a miserable tithe of what they were justly entitled to, in compensation for their long, and precious, and unrequited toil. It is well known, however, that the translation is an erroneous one. Even "unlearned students" are aware of this. The word which is translated *borrow* should be rendered *ask*. It occurs, for example, in Psa. ii. 8: "*Ask* of me, and I will give thee for thine inheritance the heathen." We should be quite as much justified in rendering this passage, "Borrow of me, and I will give thee the heathen," &c., as our translators were justified in so rendering the word in the passages in question. As for the expression "lent,"—"The Egyptians lent to them"—we find Hannah, the mother of Samuel, making use of the same term with reference to her infant son, 1 Sam. i. 28: "Therefore also I have lent (given) him to the Lord." Now, Mr. Greg, who takes no notice of this criticism, was either acquainted with it, or he was not. If he was not acquainted with it, his ignorance would prove his utter incompetence to deal with the subject at all. If he was acquainted with it, his dishonesty in passing it over will suggest another application of the passage from the book of Proverbs,—"*Lying lips are an abomination to the Lord, but they that deal truly are his delight.*"

The following is another specimen, from the New Testament. He asserts, p. 181, that "The apostles unanimously and unquestioningly believed and taught that the end of the world was at hand, and would arrive in the lifetime of the then existing generation." In support of this assertion he quotes, among several passages, 1 Thess. iv. 15—17: "We

who are alive and remain unto the coming of the Lord, shall not prevent them which are asleep," &c. He takes no notice, however, of what the apostle has written in his second epistle, for the purpose of correcting the erroneous interpretation which the Thessalonians gave to his words in the first epistle, 2 Thess. ii. 1—3: "Now we beseech you, brethren, . . . that ye be not soon shaken in mind, . . . as that the day of Christ is at hand. Let no man deceive you by any means. For that day shall not come, except there come a falling away first," &c. The apostle then goes on to describe a long train of events which were to happen prior to the coming of Christ, and which, we think any candid reader will at once admit, he must have regarded as destined to occupy a long series of years, if not centuries. The apostasy in the Christian church, the removal of the obstacles that hindered, viz., the heathen empire of Rome, and then the full revelation of the man of sin, were events which the apostle could not possibly have imagined were destined to happen during his own lifetime; and as he warned the Thessalonians against supposing that the day of Christ would come until these events had transpired, it is perfectly clear that the assertion which we have quoted above, regarding the apostolic belief on this point, is entirely erroneous. Mr. Greg, however, takes no notice of this passage. It seems to be quite in accordance with the principles of his "scientific criticism" quietly to ignore it, though the criticism of common sense and common candour point it out as of first importance in connection with this branch of the controversy.

We are the more particular in alluding to this point, in as much as the infidels of the present day make use of it as one of their main arguments against the inspiration of the apostles. Of course, if they really believed that the world was to end during the lifetime of the then existing generation, the question as to their inspiration is settled at once. It would be impossible to maintain it in the face of so palpable a mistake. There is not, however, in the writings of any one of them, a solitary passage which will fairly bear this meaning. The circumstance of Paul using the language we find him employing regarding the coming of Christ, when he evidently did not believe that coming would take place till after the lapse of a long series of years, if not of ages, sufficiently accounts for and explains the language made use of by the rest. Some of the passages have reference to the predicted coming of Christ in the exercise of power and judgment, at the destruction of Jerusalem, and others of them to his coming to individual men in the article of death.

It will be seen, from the specimens we have given above, of the way in which this writer

deals with the sacred volume, that nothing like either candour or fairness is to be expected from him. A man of truly honest mind would be incapable of thus *passing over*, without notice, the main difficulties in the way of the conclusion he wishes to establish. But Mr. Greg is constantly doing this. We hardly meet with anything even approaching to fair argument in the entire volume. This will become more apparent as we proceed.

The following is Mr. Greg's judgment in reference to the Pentateuch:—"It results from inquiry, that the Pentateuch assumed its present form about the reign of King Josiah, B.C. 624, eight hundred years after Moses; that the book of Deuteronomy was probably composed about the same date; that the other four books, or rather the separate documents of which they consist, were written between the time of Samuel and Solomon, or from four to five hundred years after Moses; that they record the traditions regarding the early history of the Israelites then current among the priesthood and the people, with such material additions as it seemed good to the priests of that period to introduce; and that there is not the slightest reason to conclude that they were anything more than a collection of the national traditions then in vogue." Page 42.

Here then are some of those conclusions in which "unlearned students must acquiesce as they do in those of astronomy, or philology, or geology." *Nine pages*, not very closely printed, and not entirely devoted to this subject, is all the space Mr. Greg needs in order to establish them,—that is, to *his own* satisfaction. We are not going to occupy our space with any examination of the three or four arguments by which he endeavours to sustain them. Those of our readers who feel interested in the subject, will find them most ably refuted in the pages of Havernich and Hengstenberg. Our purpose at present is to contrast the conclusions stated above with the theory advanced by our author in another chapter, on the progressiveness of the Theism of the Jews. We wish to show how completely his theory upsets his conclusions, and what valuable matter Mr. Greg himself supplies for his own refutation.

It is part of our author's creed, then, that the Theism of the Jews was progressive; that during the early periods of their history, their conceptions of God were crude, contracted, and grovelling; but that they gradually advanced with the advance of the national mind, till they attained the lofty and pure standard to which we find them raised in the writings of the later prophets. He informs us, page 71, "That the Jews, as a nation, were not *monotheists*,—i. e., believers in the exclusive existence of one sole God,—till a very late period of their history; that their early and popular notions of the Deity were eminently

coarse, low, and unworthy; that among them, as among all other nations, the conceptions of God formed by individuals varied according to their intellectual and spiritual capacities, being poor and anthropomorphic among the ignorant and coarse-minded, pure and lofty among the virtuous and richly gifted; and, finally, that these conceptions gradually improved, and became purified and ennobled as the Hebrews advanced in civilization—being, generally speaking, lowest in the historical books, amended in the prophetic writings, and reaching their highest elevation among the poets of the nation."

Here, then, Mr. Greg himself supplies us with a standard, which, for the present, we may make use of to enable us to form a judgment as to the time when the books in question were written. According to this standard, those books of the Old Testament in which the conceptions of God—to use his own language—are "low and unworthy," must have been written at a very early period. Now, as it is chiefly in the Pentateuch that he finds those unworthy notions of God, the Pentateuch must have a very early date assigned to it. Mr. Greg, however, thinks that he fixes a date sufficiently early, when he gives, for the first four books, the times between Samuel and Solomon; and, for Deuteronomy, the reign of king Josiah. Let us inquire, then, how his dates harmonize with his theory.

It is quite a truism that Mr. Greg propounds, when he says that the Theism of the Jews was progressive. Though he announces this as a *discovery*, it is nothing more than is generally believed and maintained among Christians. It was only gradually, and, as it were, step by step, that God unfolded to man his character and purposes. The light which began again to shine after the knowledge of God had been lost, did not at once burst forth in all its fulness. It dawned gently on man at first, and slowly increased as age after age rolled on, until the perfect day of the Christian revelation. This gradual discovery of God's character and purposes to man is quite in harmony with the gradual advance of man himself in knowledge and intellectual capacity. A wise teacher will suit his instructions to the attainments of his pupil. No one would address himself to a child in the same way in which he would address himself to a man of advanced intelligence. So with classes of men. Instruction communicated to them must be adapted to their capacity for receiving it. We find this principle acted on in the successive revelations made regarding God in the Old Testament history. The revelations of God in the Mosaic age advance on those of the Patriarchal times. Those of the era of David and Solomon advance again on those of the era of Moses; and those of the

prophetical era, on them all. What is this, however, but God, in wondrous condescension, adapting the discoveries he makes regarding himself to the measure of man's capacity. Abraham, previously to his being called by God, had been an idolater. This is admitted by Mr. Greg, and is taught in Josh. xxiv. 2. He had grown up to manhood in ignorance of the true God, and of true religion. Let it be remembered, that the human race was then in the infancy of its advancement, and that this remarkable man must have occupied a very different intellectual position from that occupied by those who lived many generations after him. He was standing (if we may use the figure) at the foot of that ladder of Divine knowledge which was gradually to be climbed by his posterity as they became capable of the ascent, till at length the summit should be gained, and man should have learned all that in this life could be learned of the character and plans of God. The discoveries of God which were made to Abraham were thus just what were suitable to Abraham's stage of advancement.

So with the manifestations of God which were made to the Israelites in Egypt, and at the Red Sea, and afterwards in the wilderness. They were just what were then suited for the people. The great mass of them were rude and ignorant, prone to idolatry, and as thorough slaves to sensuality and vice as they had formerly been slaves to the Egyptians. To win such a people from idolatry, to destroy in them the evil tendencies which had been the growth of centuries, and which had been nourished and strengthened in them by the degrading bondage in which they had so long been enthrall'd; to accustom them to juster views of truth; to train them, in short, to be witnesses to the world for the true and living God, and the future expounders to the world of the true religion;—this could be no easy task. It appears to us, that the training which they received was just the kind of training which they needed. The signs and wonders which were wrought in Egypt and at the Red Sea, would tend to convince them that Jehovah, he was God. The destruction of Pharaoh and his army would impress them with a sense of the Divine justice. The awful displays at Sinai were precisely adapted to awaken in them the conception of the Divine holiness. These ideas regarding God would be more deeply impressed on them by the teachings of the Mosaic law; while, at the same time, a way was discovered to them by which the mercy of this awful God could be reconciled with his purity and righteousness in its exercise toward themselves. This teaching, indeed, produced its legitimate effect on the Israelites but *very slowly*. They continued, in spite of it, for many successive ages, obstinately prone to idolatry. No one,

however, will wonder at this, who looks at modern India, and sees how tenaciously the inhabitants of that country cling to their abominable superstitions, in spite of all the light that has been poured on them by the aid of all the combined facilities which the present day enables us to make use of, and in spite of their constant intercourse with the most advanced nation of the age.

We have made the above observations for two reasons. One is, that we may exhibit to our readers—for a purpose which will soon become apparent—the gradual advance of the knowledge of God among his ancient people; the other, that we may expose the absurd and ridiculous notions advanced by this writer regarding the early Theism of the Hebrews. He informs us (pages 72, 73) that "the representations of God in the history of Abraham leave little doubt that the God whom he worshipped was a *family God*, selected, for some reason unknown to us, out of a number of others who were worshipped by his fathers and his tribe. . . . In process of time, the descendants of Abraham became a numerous people, and naturally continued the worship of that God who had done so much for their forefathers. Thus the *family God* of Abraham gradually enlarged into the *national God* of the Israelites. . . . As the history proceeds, the conceptions of this God become purer and loftier, till, in the mind of Moses, . . . they reached to a sublime simplicity of expression rarely surpassed. Still there is no reason to suppose that Moses disbelieved in the existence of other gods. The God whom he serves is still the God of Abraham. . . . He is never asserted to be the *only God*." Nothing can be easier than to manifest the utter absurdity of these statements and their inconsistency with Mr. Greg's own avowed sentiments regarding the origin of the Pentateuch. The language from which he deduces the *novel* idea, that *Abraham and Moses were polytheists*, is precisely the same as we find repeatedly used in the *New Testament*, and as we are in the constant practice of using ourselves. Christ speaks of "the God of Abraham." Was Christ, therefore, a believer in *other* gods? Paul speaks of "the God and Father of our Lord Jesus Christ." Was Paul, therefore, a Polytheist? We speak, at the present day, of "the Christian's God," and of "our fathers' God." Do we, therefore, admit a *plurality* of Gods? Our Missionaries, in addressing idolaters, often compare *our* God with *their* gods. Do they thus allow their gods to be *really* gods? "But," says Mr. Greg, "we do not find the expression, 'the *only God*,' in the Pentateuch." What of this, when, throughout the whole of the five books, the Divine Being is constantly named, in sublime simplicity, God? This, of itself, implies that he is the

only God, the true God, the living God. Is he not represented, at the opening of the Genesis, as creating the heavens and the earth? The Pentateuch was not written to prove that that Jehovah alone was God. It takes this for granted. It proceeds throughout on the supposition that this is true. Yet, because Jehovah is not called "the only God" in the Pentateuch, he was merely "the family God of Abraham, selected from a number of others, worshipped by his fathers!" Will Mr. Greg tell us, how those writers, who, according to him, between the times of Samuel and Solomon, wrote the first four books of the Bible, could have represented God as the creator of the heavens and the earth, and yet, at the same time, as only a god selected by Abraham out of a number of others? Is it a different God they speak of in relating the history of Abraham, from him whom they exhibit to us as "finishing the heavens and the earth, and all the host of them?" What Mr. Greg has written on this point gives us a very mean idea of both his head and his heart.

But we return from this digression to our main argument. If the first four books of Scripture were written between the times of Samuel and Solomon, and Deuteronomy was written in the reign of Josiah, as Mr. Greg affirms, then they must contain traces of the Theism of these periods. The national mind, according to his own theory, must have made great progress during the four hundred years that elapsed between the era of Moses and that of David.* And we are not without the means of judging as to the degree of advancement in Divine knowledge at which the Jewish people had arrived at the latter of these eras. We have them in the Psalms of David, and in the writings of Solomon,—men in whom, we are justified in affirming, was embodied the religious sentiment of the most advanced minds then in the nation. Mr. Greg himself admits David and Solomon to have been the authors of at least much that is attributed to them. He speaks (page 227) of Jesus as having been "nourished on the wisdom of Solomon, the piety of David, the poetry of Isaiah." Here, then, in writings which he himself acknowledges to have been composed by David and Solomon, he had the means of applying a test of the very highest kind to his ideas as to the time when the Pentateuch was written. But he has not applied this test. Perhaps he did not think of it. Or perhaps he had a secret consciousness that it would fail to sanction the conclusion he was anxious to arrive at. Or, it may be, that he wished to show how this "scientific criticism," of which he boasts so much, could enable him to vault over obsta-

cles, of the most formidable kind, to the most astounding results! However this may be, Mr. Greg's whole reasoning proceeds on the supposition that the Theism which we find in the Pentateuch is far behind that of these two Hebrew monarchs. How, then, can he account for the books which contain the Theism of a former age being written in a later age? How is it that, while we find in them only the Theism of the era of Moses, they were not written till the era of David? It would help Mr. Greg a little to establish his conclusion as to the post-Mosaic origin of the books in question, could he point out in them traces of a post-Mosaic Theism. But he does not attempt this. On the other hand, the simple man occupies not a little of his space in proving that they contain nothing of the kind. He tells us, in effect, that they contain not a trace of a Theism in advance of the era of Moses, though they were not written till the era of David! We grant, then, to Mr. Greg, that the Theism of the Jews was progressive; that that of the Davidic age must have been in advance of that of the Mosaic age; but this conveys, to our mind, a most convincing proof, that the Mosaic age was the age when the books in question were written.

The same argument is applicable, with still greater force, to the book of Deuteronomy, which, according to Mr. Greg, was not written till the reign of king Josiah; that is, eight hundred years after Moses, four hundred after David, and one hundred after Isaiah. What he affirms, therefore, of Christ, must have been true of the author of this book. He, too, must have been "nourished on the wisdom of Solomon, the piety of David, and the poetry of Isaiah." Is there any trace of proof, then, in the book of Deuteronomy, that the author of it enjoyed these advantages? On the other hand, is not its Theism identical with that of Exodus and Leviticus? We venture to affirm, that it would be utterly impossible to adduce any proof of this kind in support of the notion that Deuteronomy was written at a later period than the era of Moses. We defy Mr. Greg, or any one of his school, to bring forward a solitary vestige of such proof. All the indications of this kind, which the book of Deuteronomy contains, go to show that it was written during the Mosaic age, and therefore at the same time with the books that precede it.

We may give our readers a specimen of the way in which Mr. Greg refutes himself in conducting his argument. We have stated that, in exhibiting the advance of the conception of God among the Israelites, he arranged a series of passages in parallel columns from the different books. On the reader's left, are the passages which contain "low and unworthy" conceptions of God. On the right,

* We mention the era of David as the middle point between Samuel and Solomon.

are passages containing views of God more "pure and lofty." The inference, which he intends the reader should deduce from these contrasted passages, is, that the idea of God gradually advanced with the advance of the national mind. It would follow, as a necessary consequence, from this, that the passages on the reader's left must have been written long before those on the reader's right. Here, then, is the first pair of these contrasted passages:—

"And Jehovah spake to Moses, saying, Let them build me a sanctuary, that I may dwell among them. . . . And thou shalt put the mercy-seat above upon the ark, . . . and there I will meet with thee, and will commune with thee." Exodus xxv. 8, 21, 22.

"But will God in very deed dwell upon the earth? Behold the heaven, and the heaven of heavens cannot contain thee; how much less this house that I have builded." 1 Kings viii. 27.

Now, let it be observed, that Mr. Greg has told us (page 41), that "the Jehovistic documents,"—viz., those portions of the Pentateuch in which the name 'Jehovah' is employed,—*"were written about the reign of Solomon."* The passage quoted from the book of Exodus, it will be seen, is Jehovistic. Here, then, he quotes a document which he affirms to have been written about the reign of Solomon; and, *in order to exhibit the advance of the conception of God, during the lapse of ages, from a lower to a loftier form, he compares this passage, written in the reign of Solomon, with another passage uttered by Solomon himself!* According to Mr. Greg's theory on the progressiveness of Theism, the passage from Exodus must have been written some hundreds of years before the passage from 1 Kings, just as we believe and maintain. But, according to Mr. Greg's avowed belief, the two passages were written at the same time!! Here, then, is Mr. Greg quoting two passages, which he affirms were the production of the same age, in order to exhibit the advance which the lapse of some hundreds of years would produce on the Theism of the Jews! How strange and contradictory the conclusions to which our author's "scientific process" leads him. One is, that the book of Exodus was written some hundreds of years before the reign of Solomon! Another is, that the said book was *not* written till the reign of Solomon! Verily, Mr. Greg is most dexterous at the work of self-refutation! Like a genuine son of Saturn, he devours his own offspring as soon as they are born!

It may be thought by some of our readers, that the weapon with which we are here assailing Mr. Greg has two edges; and that if

our argument goes to prove that Exodus, and the succeeding books of the Pentateuch, were written during the Mosaic age, it proves also that Genesis must have been written *prior* to the said age. In reply to this, it is sufficient to point to the representations given of the Divine Being at the opening of this book, in connection with the work of creation. But on this branch of the subject we cannot enter more fully at present. We only allude to it that we may remove a difficulty which might occur to some minds as to the conclusiveness of our argument.

We are sorry that we cannot afford space for a few observations on Mr. Greg's chapter on prophecy. We must satisfy ourselves with little more, however, than merely saying, that it is very evident he does not understand the subject. He seems to have a mind utterly incapable of rising into sympathy with the amplitude and grandeur of the theme. What does not suit the measure of his own narrow and stinted capacity, he is unable to relish. We find him enumerating a few petty difficulties found in the prophetic books, which have long since been brushed away by the researches of our modern criticism. But it does not suit Mr. Greg to take any notice of the solutions that have been given of these difficulties. He passes by without notice the labours of Christian scholars, who, to say the least, are quite as eminent for learning and for patient research as the infidel writers whom he so highly lauds. These infidel critics sometimes remind us of the common fly, when they thus, however often driven from them, pertinaciously persist in returning to suck at the wounds which the want of critical learning and appliances on the part of our forefathers unhappily opened on the body of our own holy faith. Mr. Greg especially seems to delight in this degrading occupation. Our readers have seen with what gusto he could indulge this miserable appetite, at such passages as the Hebrews borrowing from the Egyptians, and the apostles believing that the world would end with the then existing generation. So it is throughout his entire book. He sometimes tries, indeed, to open a fresh wound. We give the following from the chapter before us. He says (in a note, page 62, to show the "disingenuousness" of Christian writers), "The Messianic Prophecies are interpreted *literally* or *figuratively*, as may best suit their adaptation to the received history of Jesus. Thus, that 'the wolf shall lie down with the lamb, and the lion eat straw like the ox,' is taken figuratively; that the Messiah should ride into Jerusalem on an ass, is taken literally." Now, we think that Mr. Greg might have at once discerned, that there is enough of difference between the simple act of riding on an ass, and the working of such

a change on the instincts of the lion and the wolf, as would, in fact, amount to a *re-creation* of them—as sufficiently to justify the literal interpretation of the one passage, and the figurative interpretation of the other.

We beg earnestly to recommend to any of our readers who may wish to read a work of enlarged and comprehensive views on this subject, “*The Structure of Prophecy*,” a book of no formidable dimensions, lately sent forth from the pen of Mr. Douglas, of Cavers. Even Mr. Greg himself might derive some benefit from the perusal of it.

We must now close our strictures on this work, for the present, hoping again to return to it next month, and to deal with the great question of *Inspiration*.

(To be continued.)

1. THE CHRISTIAN CATHOLIC. *From the French of* NAPOLEON ROUSSEL.
2. THE RELIGION OF MONEY. *From the French of* NAPOLEON ROUSSEL.
3. THE VIRGIN AND THE SAINTS. *From the French of* NAPOLEON ROUSSEL.
4. THE PORTRAIT OF MARY IN HEAVEN. *From the French of* NAPOLEON ROUSSEL.
5. WHY DOES YOUR PRIEST FORBID YOU TO READ THE BIBLE? *From the French of* NAPOLEON ROUSSEL.
6. HISTORY OF A PIECE OF WOOD. *From the French of* NAPOLEON ROUSSEL.
7. THE BOOK OF BOOKS. *From the French of* NAPOLEON ROUSSEL.
8. PURGATORY. *From the French of* NAPOLEON ROUSSEL.
9. THE CHURCH OF THE POPE IS NEITHER CATHOLIC, APOSTOLIC, NOR ROMAN; and were she Catholic, Apostolic, and Roman, she yet would not be the Church of Jesus Christ. *From the French of* NAPOLEON ROUSSEL.
10. THE SOLDIERS OF THE POPE; a *Short Catechism for the Use of Roman Catholics. From the French of* NAPOLEON ROUSSEL.
11. THE BREVARY. *From the French of* NAPOLEON ROUSSEL.
12. JESUS AND THE JESUITS. *From the French of* NAPOLEON ROUSSEL.
13. THERE MUST BE A RELIGION FOR THE PEOPLE. *From the French of* NAPOLEON ROUSSEL.

Ward and Co.

TRACTS well adapted for circulation among Roman Catholics are by no means so plentifully supplied as they ought to be. The age demands that this benighted class of our fellow-men should have a large measure of the sympathy of the Christian church. Mr. Rousset, who is acquainted with Popery in all its bearings, and has a great talent for dealing with Romanists, has conferred a great boon on the Christian church by the publication of

the Tracts announced at the head of this article. We have read them all, and consider them the best Tracts for Roman Catholics we have yet seen. We recommend benevolent Christians, in all our great cities and towns, to procure a large supply of them, and put them into the hands of every Roman Catholic that may be accessible.

SCRIPTURE SUBJECTS PUT INTO SIMPLE VERSE FOR THE YOUNG. Part I. *The Character of Jesus Christ.* Part II. *Scripture Characters.* Part III. *Various Subjects and Hymns.* By EDWARD MILLER. 18mo. pp. 84.

John Snow.

As our excellent friend Mr. Miller is laid aside, by affliction, from his ministry, we are happy to find him employing his pen usefully for the benefit of the young. These unpretending rhymes are peculiarly adapted to interest and instruct the young people in all our families. One great characteristic of the little poems is, that they furnish a large amount of scriptural information. We give them conscientiously our warm recommendation.

GOD'S MERCY, MAN'S ONLY GROUND OF HOPE: a Sermon, on the Death of the late Mrs. Spalding, Wife of Thomas Spalding, Esq. Preached in the Congregational Church, Kentish Town. By WILLIAM FORSTER. Small 8vo. pp. 32.

Ward and Co.

THIS Discourse is truly valuable for the enlightened and touching exposition it contains of one of the most striking sections of Psa. ciii. 15–18. We do not remember, of late, to have seen a more just or vivid picture of the frailty of human life, when viewed even in its most attractive lights; nor a more happy appeal from the frailty of man to the mercy of God. Both sides of this picture are equally forcibly sketched, and the grand scriptural lessons are fully and wisely enforced.

But the special value of the Discourse consists in the truthful and beautiful narrative which it contains of the Christian character and graces of one for whom we had long entertained a more than ordinary respect. Mrs. Thomas Spalding, who was very suddenly removed from her loving circle, was a lady of distinguished excellence, who adorned religion in all the circles in which she moved. Mr. Forster has drawn a portrait of her which all her friends will be able to recognize; and which cannot fail to be impressive to all who look upon it. It is a fine pastoral testimony to the grace of God, which was greatly magnified in the life and death of Mrs. Spalding. We hope the little affecting memorial will be widely circulated; for it is eminently fitted for general usefulness.

THE GREAT EXHIBITION SPIRITUALIZED.*By the Rev. HENRY BIRCH.*

London : John Snow.

THE Great Exhibition has been a source of benefit in a variety of ways; but in none more so than in the numerous publications to which it has given birth. Lessons social, political, intellectual, moral, and spiritual, have been drawn from it, and presented to the world through the press. And it cannot be doubted that these lessons are among the

means which will contribute to the extension of peace, happiness, and religion throughout the world. Mr. Birch has honourably and efficiently taken his place in the fellowship of writers, who have endeavoured to make the Exhibition a medium of spiritual instruction. His lessons are pertinent and impressive, and often conveyed with great depth of feeling and felicity of expression. His little book cannot fail to be useful, and, therefore, we very cordially commend it to our readers.

Obituary.

THE REV. JOSEPH JOHN FREEMAN.

THE melancholy tidings have just reached us of the death of the Rev. Joseph John Freeman, one of the Secretaries of the London Missionary Society. The affecting event took place on Monday, the 8th September, at Homburg, Germany, whither he had repaired for the benefit of the celebrated mineral waters of that place.

Since Mr. Freeman's return from Africa, he had experienced considerable interruption of health; but none of his medical advisers anticipated any fatal termination of the symptoms under which he suffered. During the process, however, of drinking the waters at Homburg, our lamented friend was seized with a severe cold, followed by rheumatic fever, which utterly prostrated his strength, and brought on dropsy, which closed the scene. The dying hours of our beloved brother were soothed by the presence of his excellent wife and daughters, which, in a foreign land and among strangers, must have been an unspeakable consolation. On the 10th of September, his mortal remains were deposited in the public cemetery at Homburg; a place which, in future, will be visited by many a Christian traveller, anxious to see the spot where the Missionary Philanthropist found a peaceful grave.

We regard the removal of Mr. Freeman as a great public loss. He had all the enterprise and all the benevolence of a Christian philanthropist. Madagascar was the interesting school in which, with a heart glowing with hallowed zeal, he acquired that noble sympathy for the oppressed and persecuted which never forsook him. At this early period of his public life, he was thrown into close intimacy with Dr. Philip, and, doubtless, from that dauntless advocate of the coloured race, received an impulse which invigorated all the original tendencies of his generous nature. When compelled, by the Madagascar

persecution, to leave a sphere in which God had greatly blessed his enlightened and faithful toil, he returned to his native shores with a spirit unquenched, and a missionary zeal unimpaired. The churches received him with a cordial greeting; and the Board of Directors recognized in him the qualifications of their future Home Secretary. Driven from his post in the Missionary field, it was the will of God that he should serve the same great cause in his native land, and in other departments of devoted service. How well he acquitted himself in the new duties to which he was called, is best known to those who witnessed his assiduity, his practical wisdom, and his courteous deportment. He acquired for himself, without a particle of assumption, a standing in the confidence of the Board, and, we may add, in the estimation of the country, which rendered it only a fitting homage to his character to depute him on the highest services of the Mission. With a disinterestedness which few men with a family would have been prepared to indicate, at the bidding of the town and country Directors, he promptly and cheerfully undertook the arduous task, first, of a visit to the Mission churches in the West Indies, and, second, to those of South Africa. How well he performed the delicate and difficult duties confided to him, the minutes of the board, the testimony of our Missionaries, and the verdict of the public, will abundantly confirm. How mysterious, that, just at the moment when he had acquired the largest amount of influence, and when his services for the Society were more than ever needed, he should be withdrawn from his important sphere! We would be still, and know that Jehovah is God. May the visitation be greatly sanctified to the Society and to his bereaved family! We hope, next month, to furnish a memoir of our deceased friend.

REMINISCENCES OF THE LATE MR. WM. GANNELL, ONE OF THE DEACONS OF ROBERT-STREET CHAPEL, GROSVENOR-SQUARE.

"They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."—1 TIM. iii. 13.

"So teach us to number our days, that we may apply our hearts unto wisdom."

THE following brief and imperfect sketch, is intended as an affectionate tribute to the memory of a good man, whom, in life, the writer had known and loved; and with whom, moreover, it was his happiness, for a season, to be personally associated in the work of the gospel. The events I have to record are few, and unattended by any of that striking incident which religious obituaries occasionally present. To me this is the great recommendation of the present narrative. A really useful life commonly is thus. The river which, almost throughout its entire course, offers its broad and placid surface to the trader or the traveller—to convey the merchandise of the one, or the person of the other, wherever its waters can transport them,—may be but a tame and dull affair, compared with the Falls of Niagara, or the cataracts of the Nile; but then these very circumstances, which to the lover of romance and incident are so attractive—if the use of rivers be the question—are really neither more nor less than irremediable defects;—detrimental, or, more properly, destructive, precisely in the degree in which, to the eye in search of such objects, they claim to be great and imposing. If the analogy be true, the prayer of a man of God, emulous of a *useful* life, may well be, to be delivered from all these.

Mr. William Gannell was born in London, in April, 1793. His parents were respectable, and, what is better still, they were persons fearing God; and anxious therefore, as we should conceive all really Christian parents must of necessity be, to conduct their offspring early to the feet of Jesus. Evidence of this anxiety we have, especially in regard to the mother, in her habit, as it would seem, of taking her son with her to the prayer-meeting, which she herself attended at Buckingham Chapel; of this, in after years, the son oftentimes has been known most gratefully and feelingly to speak. Commonly, so far as the writer's experience extends—and he has long carefully observed the matter—the most active, and consistent, and useful members of the church of Christ, who have been converted early in life to God, have come forth from the knees of a pious mother. "The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." But the parents reap as they sow. With professedly Chris-

tian parents, I believe this rule has all the fixedness of a positive law, in the doings of the providence of God. Here is a Christian mother, who let her "light" shine before her children; who could find time, amid the cares of a rising family, to attend the prayer-meeting; and who could exhibit sufficient consistency, and sufficient faith, to conduct her children thither with her. We need not be surprised, therefore, to learn, that at the comparatively early age of nineteen years, the subject of this sketch is found, in all the earnestness of a first love, offering himself as a candidate for the fellowship of the church at Buckingham Chapel, where, in the company of his godly and faithful mother, he had so often worshipped. Christian mothers, who would have Christian children, go ye and do likewise! The grace to convert is God's; but the means through which this grace flows are yours. Do you your work, in the strength of a living, obedient faith, and rest assured God will do his.

Of his further connexion with this chapel, giving the detail of the walks of usefulness in which he there engaged, no facts have been communicated to the writer. The matured Christian growth, however, of subsequent years, and the character of active benevolence which then so prominently marked his Christianity, are sufficient proof, to an observant mind, that he was neither an idle nor an unprofitable hearer, during the remainder of his attendance on the ministry of the late Rev. E. A. Dunn. Indeed, he has spoken to the writer, of the benefit he derived from this ministry; and commended especially, in its influence on himself, the experimental tone by which at times it was marked; in which he conceived Mr. Dunn peculiarly to have excelled.

About the year 1827, change of residence brought Mr. Gannell into the neighbourhood of Robert-street Chapel. He joined the church there; and from that time till his removal, in the course of the present year, to "the church of the firstborn whose names are written in heaven," he continued zealously and affectionately in its fellowship—a period verging closely upon a quarter of a century. His Christian character speedily manifested itself to his fellow-members, and, as a mark of their confidence, their suffrages singled him out to supply one of two vacancies in the deaconship of the church, which occurred very shortly after his transfer to this new fellowship.

It was subsequent to his connexion with the church in Robert-street, that he entered upon that more enlarged and public sphere of usefulness, by which the latter years of his life were distinguished. Having time at his disposal, and his heart prompting him to the work, he accepted, in 1834, the appoint-

ment of Scripture Reader, under the Berkeley and Grosvenor-square District Visiting Society, which post he filled for about ten years; and although the writer has no actual data on which to ground an assertion, yet, knowing Mr. Gannell's peculiar fitness for domestic visitation, he ventures to express his conviction, that few Societies have ever been better served,—in the *direct object* which his appointment contemplated,—than was this Society, during the time the deceased continued in the discharge of this trying and anxious office. There was a definiteness and distinctness in his mode of addressing the conscience, and a fulness and adaptedness in his manner of applying the mercies of the gospel, with a manner so kind and evidently sincere, as left him, I apprehend, with few superiors in this peculiar field of Christian enterprise. His appetite for the work of Christ seems only to have been quickened by these week-day toils in His service; and hence we find him, in 1837, connecting himself with the Sailors' Society, as one of its preaching agents, and devoting himself, on the Lord's-day, assiduously and affectionately to the work of preaching and tract-distributing, amongst this destitute and then greatly neglected class. He continued in this employment until his failing strength compelled him to relinquish it.

Either contemporaneously with this service to our seamen, or subsequently, he was also frequently engaged in open-air preaching, in the neighbourhood of Paddington; and many pleasing instances of good resulting from these efforts have been brought to light. At this the writer is not surprised, as the deceased had no mean gift for preaching, which made him a most acceptable supply, not only to auditories thus hastily collected in our streets, but to many rural congregations which, from time to time, he was invited to visit in the vicinity of the metropolis. In the brief statement of facts from which I am writing, it is most significantly remarked, as perhaps the best evidence of his preaching talent—"Wherever he once went, he was always again requested to supply." Other things being equal, the Christian teacher who can command the attention of a street congregation, will hardly fail in his attempt to interest the more orderly assemblies of our houses of prayer. There can be few more severe tests of a preacher's *popular* powers, than that which a street-pulpit supplies.

Adverting now to a wholly different sphere of labour, we find the name of the deceased on the committees of one and another of the religious and benevolent institutions established in his own locality; and that not as a matter of form merely—the thing beginning and ending with the enrolling of his name in the list of the committee—but as a duty to be conscientiously and punctually discharged,

to the extent of his opportunities and means I think that all the societies with which he consented to connect himself, will bear the deceased this testimony. In one feature here he greatly excelled; namely, the drawing up of Reports and Appeals, and other documents of this kind,—and hence this description of work, in which negligence, or want of clearness and consistency, or absence of heart, tell so ill upon the prosperity of a Society, very commonly devolved upon him; and most cheerfully, I may add, and readily, did he undertake this work. To him it was emphatically, amid all his other avocations, a "labour of love." His last act of authorship was most appropriate, as the closing performance of a life occupied, so largely and so long, in a succession of attempts to extend the kingdom of Christ amongst men. It consisted of an essay, written in a spirit of deep and earnest piety, upon the best means of promoting a revival of religion in our churches; delivered originally before the members of the West London Mental Improvement Society, and subsequently published, at the request of the Society and other friends. Ministers or members of our churches, anxious to see a revival of religion in their midst, would do well to procure and study the contents of this essay.

Upon the personal and domestic history of Mr. Gannell, the writer is neither permitted nor called upon to enlarge. Those who have marked the lives of the more thoroughly sincere, and useful, and aspiring amongst the disciples of Christ—whether in or out of the ministry—will be prepared to expect that the life we are now briefly reviewing, was formed more or less upon the model of that of the "Man of sorrows." It seems, at once, the preparation and the price, especially of great usefulness in the service of Christ, that the Master's cross should rest constantly on the shoulders of the disciple. Thus was it here. Mr. Gannell was long familiar with God's afflictive providences. Again and again was he "bereaved of his children." Not less than seven times was he exercised with this severe and distressing visitation; and thus often, might the mourning father have been seen, like Rachel of old, "weeping for his children." At length, as though to complete the sad scene of desolation which these repeated inroads upon the domestic hearth had been, from time to time, effecting, the grave,—which had so frequently been opened for the children, is now prepared for the wife—and to the remembrance of the many voices, now silenced for ever, which once called him "father," is now added the still more bitter remembrance of the sealing of those lips of love which, through all his other changes, for a period of thirty years, had day by day continued uninterruptedly to remind him of God's sparing mercy, in permitting the wife of his

youth still to call him "husband." Her decease occurred in the year 1835; but God very graciously, after a season, provided him with another help-meet, by whom his remaining years were greatly soothed and comforted, and who still survives to mourn his loss.

The circumstances of his own death were affecting, and yet most mercifully ordered of God. He had been latterly suffering from a complication of disorders, the two chief seats of which appear to have been the heart and chest. When medical remedies failed to relieve his distressing symptoms, he was induced to try change of air, and with this end resorted to Brighton, for a season. He returned home, however, very much worse, with the seal of death now evidently and manifestly imprinted on his sinking and wasted frame. Thus he continued, growing gradually weaker day by day, until the evening of Wednesday, the 9th of July last, when he retired to rest, seemingly in circumstances of more than ordinary composure and comfort. Once, some time after midnight, his anxious wife and nurse roused herself, as was her habit, to see how her husband was, and whether he wanted anything. Finding him quietly asleep, she again returned to rest. Again, about three o'clock, her affectionate solicitude is found once more prompting her, after the same silent method, to put the inquiry, "What of the night?" Again she is seen bending over that wearied form, still buried, apparently, in profound and peaceful slumber. One of his arms, or some other portion of his person, having escaped the covering of the bed-clothes, she proceeded to attempt, gently, without disturbing him, to replace it—when, lo! the affecting reality stood revealed—that she was ministering to the dead! In the brief interval which had elapsed, with no opportunity for kindly leave-taking or final adieu, and evidently without an audible struggle or groan, the broken slumbers of the sick-bed had been exchanged for that unbroken and mysterious sleep, which it is in the power of the trump of the archangel alone either to interrupt, or terminate. Still it was only *sleep*—"Our friend Lazarus sleepeth." If ever there were a case in which this idea of a Christian's death appeared necessarily the true one, of a certainty this was that case; as thus silently and peacefully, like the long restless and wearied babe, overtaken, so to speak, at length, with slumber in the sweet and soft caresses of the mother's arms, he "fell asleep in Jesus."

I had intended dwelling, for a moment, upon some of the more prominent excellences which appeared to mark the character of our deceased friend. But my space is now too nearly exhausted to allow of my doing more than pointing attention to two of these characteristics; as, before closing this hurried

sketch, we pause for an instant to notice the *Christian disciple and the officer of the church*.

The great feature in Mr. Gannell's character as a disciple of the Son of God, was his simple and exclusive dependence upon "the precious blood of Christ." I believe that his creed was literally "Christ is all." Here we discover the source of all his diligence and usefulness, in the gospel of the Redeemer. Here too we learn the cause of all his personal comfort and joy. Here was the rod of his strength in the service of Christ. Here was his hope of the glory of Christ; and here too, his unflinching stay and consolation, in all the sorrows of the way. It is known to the writer, that in "the valley of the shadow of death he feared no evil," and precisely on this very ground—that "he knew in whom he had believed, and was persuaded, that He was able to keep that which he had committed to Him until that day." It was the expressive and truthful testimony of the Rev. Henry Blunt, delivered in the weariness and oppression of his last illness—"Seeking all in Christ, I am sure that I shall find all, both for time and for eternity." Thus emphatically the deceased found it. It was my happiness, two or three evenings before his death, to be engaging with him in devotion. I was reading the 23rd Psalm. At the close of the first verse he interrupted me, speaking as well as his parched tongue and great weakness would allow him, "Excuse me, sir; but I have often thought that we do not give the full meaning to this expression, 'I shall not want'! It is not merely, as I conceive—I shall not want counsel, guidance, forgiveness, mercy, and all else that I count as blessings; but I shall not want *correction*; no!" repeating with an emphasis, "I shall not want correction: God, when needed, will not withhold that." And with this his weary head fell back upon his pillow, and his voice again sank into silence. Here the dying boast of Addison is realized—"See how a Christian can die!" "Behold the perfect man, and mark the upright, for the end of that man is peace." Christians, who anticipate death with terror, retire still further beneath the shelter of the sacrifice of Christ, make Christ your *all*, and rest securely that there will be no fear then!

One word only respecting the deceased in his *official* capacity of deacon. I need do little more than express my conviction that he "used the office of a deacon well." He possessed an intelligence and breadth of view which, coupled with a deep and genuine piety, such as I have attempted to describe, rendered him peculiarly qualified to fill this post, alike creditably to himself and satisfactorily to the church. One part of his duty, which it is feared deacons are apt, at times, to overlook, as the great *scriptural* object of the institution of this office, he most faithfully dis-

charged. I allude to his care of the poor. In this work he was most active—not merely in connexion with the distribution of the sacramental fund, but with every case of real distress, which he could procure means to relieve. In this, his benevolent sympathies were much helped by the means placed at his disposal, arising from a fund raised in the chapel, for cases of this class. I believe that in his removal the poor of the neighbourhood have lost a sincere and valuable friend.

And now, in conclusion, the writer would affectionately urge it upon deacons and members of our churches, to be followers of our deceased brother, as he was of Christ. The closing voice of this paper is an earnest invitation to this! Our churches want such men; the times in which we live call for them;—men of devout energy; men of Divine earnestness; men who shall be so many Barnabases in our churches—"good men, and full of the Holy Ghost." And why not? The deceased had no privileges to raise him above

the ordinary level of Christian disciples: he was neither indebted to wealth, position in society, nor educational advantages, for any good we may conceive him to have achieved. Never, perhaps, man less so. He was one of the million. What he was in Christian attainments, the grace of God made him; what he was in other attainments,—that same grace still helping him,—he was what he himself. Thus God-made and self-made, he is the best of all examples we can invite others to follow. His God is also your God; you are not straitened in Him; and for the rest, consecration, energy, and prayer, alone are needed to bring you, not merely up to the standard of the deceased, but to carry you very far beyond it.

H.

THE REV. JOHN JONES,

Formerly minister of the Congregational Church at Frome, Somersetshire, died in faith, on the 31st of August, in the sixty-second year of his age, at Llanymynech, Salop.

Home Chronicle.

THE ARCHBISHOP OF CANTERBURY, AND APOSTOLICAL SUCCESSION.

A MOST scandalous trick has been perpetrated by a person bearing the name of W. R. Francis Gawthorn, upon his Grace of Canterbury. He wrote to the archbishop, under a feigned name, professing to be converted from the ranks of Dissent to the Church of England; but intimating his strong disapprobation of the exclusiveness of Episcopal orders, by which all Foreign Pastors, and all the clergy of the Church of Scotland, are regarded as Laymen. In the simplicity of his heart, the archbishop wrote to his correspondent in the following terms:—"I hardly imagine that there are two bishops on the bench, or one clergyman in fifty throughout our church, who would deny the validity of the orders of those clergy solely on account of their wanting the imposition of episcopal hands." The man to whom the archbishop thus wrote turns out to be a Roman Catholic; and with a violation of honour never surpassed, has made a use of a letter, surreptitiously obtained, greatly to the disadvantage of the good Prelate. The Puseyites are all up in arms at the admissions of their Archbishop; and though they disavow the motives and conduct of Mr. Gawthorn, they avail themselves of Dr. Sumner's letter as a peg on which to hang a virulent controversy on the subject of their great idol,—*Apostolical Succession*, the most absurd and baseless of all ecclesiastical assumptions.

We are grieved that Archbishop Sumner has been dragged before the public through so dirty a medium; but we are heartily glad that he has committed himself on the right

side. Were he to stand alone in the opinion he has indicated, he might glory in his singularity. If he has attributed a greater illumination to his brethren on the bench than has yet fallen to their lot, they ought to forgive him; for he intended to do them honour. Alas! for them, if they are not prepared to accept it.

But is not Gawthorn a paid agent of the Jesuits? And ought not he, and all such men, to be narrowly watched?

HAMPSHIRE ASSOCIATION.

THE half-yearly Meeting of the Hampshire Association will be held at Christchurch, on Wednesday, October 8th, 1851, when the Rev. F. W. Meadows, of Gosport, will preach on "The Practical Uses of the Doctrine of Election." On the preceding evening, the Rev. J. G. Hughes, of Odiham, will preach; and on the evening of the Association, the Rev. Robert Ferguson, LL.D., of Ryde.

NEW COURT CHAPEL, CAREY STREET, LINCOLN'S-INN-FIELDS.

AMIDST the growing prosperity of new interests, it is refreshing to witness indications of life and vigour in the sanctuaries of our fathers. The members of the above church and congregation, associated with the memories of Bradbury and Burgess, of Thorp and Winter, have recently (aided by a collection after a sermon by the Rev. J. A. James) freed themselves from debt, and have adopted measures which they hope will prevent its recurrence. With the Divine blessing on

the faithful labours of their pastor, the Rev. James Smith, and on their own exertions in the Sabbath-schools, in the systematic distribution and loan of tracts, and in the visitation of the sick, they trust that this densely populated neighbourhood will yet, for some years longer, have the benefit of the gospel fully and freely preached in its midst, and brought home to the hearts of many now living without God and without hope.

The prayers and sympathies of those who anxiously care for the souls of the perishing, are earnestly solicited, and their occasional attendance on the public services would encourage.

THE SABBATH A FRIEND.

1. To *Education*. Compare countries with, and without the Sabbath. Its ministrations powerfully quicken and invigorate the human intellect, while a vast amount of knowledge is communicated.

2. To *Government*. Where are the honoured Sabbath and despotism co-existent? It shows the nature of human rights—adapts laws to actual wants and circumstances of man—creates a conscience that sustains laws, and qualifies men to make, as well as obey, laws.

3. To *Health*. By promoting cleanliness—by furnishing needful rest for body and mind—by promoting cheerfulness and elasticity of spirits, through its power to produce a peaceful conscience—by its subduing influence over the hateful passions of men.

4. To *Good Morals*. By keeping in sight the character of God—by unfolding the claims of His holy law—by creating a distaste for unlawful pleasures—by creating a public sentiment that frowns upon immorality—and, through that sentiment, causing wise and effectual laws for the suppression of vice and crime.

5. To *Piety*. By causing a right view of God to prevail—by constantly pouring on men's minds those great elements of piety, the divine truths of revelation—by thus generating all right affections toward God and man—by shadowing forth and pointing men to the Sabbath of heaven, the rest that remaineth for the people of God.

Therefore the Sabbath is the friend of the nation—the family—every man's friend, and never fails to repay true and devoted friendship for it with the most precious blessings for time and eternity.—*The Christian Treasury*.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE Thirteenth Autumnal Meeting of the Union will be held in Northampton, on Monday, the 13th of October next, and three following days.

On Monday evening, the Preparatory Meeting for Prayer will be held.

In the forenoons of Tuesday, Wednesday, and Thursday, Meetings for Conference will be held. The Chair to be taken by the Rev. John Kelly, of Liverpool, at half-past nine o'clock, precisely. The Conference on Wednesday morning will be devoted to a consideration of the subject of the Congregational Board of Education on Voluntary Principles, and its claims on the support of our churches.

On Tuesday evening, a Public Meeting in favour of British Missions will be held.

On Wednesday evening, a Public Meeting will be held for the Illustration and Enforcement of Congregational Principles, in connection with the Union.

On Thursday evening, the Annual Sermon will be preached by the Rev. Dr. Raffles, of Liverpool.

All brethren intending to be present on this occasion, and desiring hospitable reception, are requested to inform the Rev. Edmund T. Prust, Northampton, of their intention.

GEORGE SMITH,
WILLIAM S. PALMER, } *Secretaries*.

ORDINATION SERVICES.

WENDOVER, BUCKS.

ON Wednesday, the 23rd ult., Mr. J. T. Bartram, late of the City Mission, was publicly set apart to the work of the ministry, at the Independent Chapel, Wendover, Bucks, the church assembling at that place having given him a cordial and unanimous invitation to become its pastor. Several ministers and friends dined together at the residence of the late pastor, Rev. H. T. Holmes; and a tea-meeting was held in the school-room, at which about 130 friends attended. In the afternoon the service was opened by Rev. Robert Ann, of Marsh Gibbon; Rev. W. Gates, of Aylesbury, then delivered a very able discourse on "The Nature and Design of a Gospel Church;" the usual questions were asked by Rev. R. Ann, and the ordination prayer offered by Rev. Thomas Aston, of Wingrave; the charge was delivered by Rev. R. S. Short, of Retford, Notts; and the concluding prayer was offered by Rev. Mr. Avery, of Aston Clinton. In the evening the service was opened by Rev. R. S. Short, and the Rev. H. F. Holmes (who had been for eleven years the pastor of the church), delivered an excellent discourse to the people. The attendance was good, and a very solemn and devotional feeling seemed to pervade the auditory.

On Wednesday, July 2nd, Mr. Daniel Smith, LL.B., was ordained to the pastoral office in connexion with the Independent Church, Whitehaven.

The Rev. Francis Watts, Theological Professor, Spring Hill College, delivered the in-

troductory discourse; the usual questions were asked, and the ordination prayer offered by the Rev. Robert Aspinall, Colne.

The Rev. Watson Smith, Wolverhampton, delivered an eloquent and impressive charge to the newly ordained minister, and in the evening the Rev. Archibald Jack, North Shields, preached an eminently practical and powerful discourse to the church. The ministers of the town, of all denominations of Dissenters, were present, and most of the ministers of the county. The Rev. P. H. Davison, Cockermouth; Barker, Maryport; Perfect, Aspatria; Evans, Ulverston; took part in the ordination services.

PROSPERITY AT HOME.

Chester, 4th August, 1851.

DEAR MR. EDITOR,—The man who makes a mistake as to the number of chapels built by our body in one year, when he has "The Congregational Year Book" in his possession, *can plead no excuse.*

I have that book, and read the Chapel

Building statement when it came out, but had forgotten it; yet I *have no excuse to plead.* In this case I am glad I was mistaken, and I hope "*Middlesex*" will forgive me.

My friend C. F. V., who wrote the gentle reproof in the August Magazine, will please to accept my love and thanks.

I can only hope that this blunder will give greater publicity to the noble fact that, "the entire number of chapels in London, built, building, or projected, during the last three years, amounts to at least *twenty*; the united cost of which cannot be estimated at a much smaller amount than a *hundred thousand pounds.*"

RICHARD KNILL.

THE REV. JAMES READ,

Late of the Western College, Plymouth, entered on his duties as the pastor of the Independent Church in Chard-street, Axminster, on the 10th of this month, August, with promising prospects of success, the successor of the Rev. Richard Penman.

General Chronicle.

THE JEWS.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS, CRESCENT PLACE, BLACKFRIARS.

EXTRACT of a Letter to the Editor, from the Rev. P. E. Gottheil, a Missionary of the above Society:—

"The object of my writing these lines, is to draw the attention of the readers of the EVANGELICAL MAGAZINE to a certainly not uninteresting field of labour, and, if possible, to enlist their sympathies and prayerful exertions on behalf of that field—I mean the Jews residing in the south of Germany—especially in the kingdoms of Bavaria and Wurtemberg. They amount, in the first kingdom, to sixty thousand, and in the second about ten thousand. The British Society for the Propagation of the Gospel among the Jews, has had the privilege of opening the Missionary field in the kingdom of Bavaria, and has intrusted me with the charge over the many thousands of my kinsmen according to the flesh residing in that kingdom, that, by my humble labours, and the blessing of God resting on them, some of them, at least, might be brought to the knowledge of the truth, and thus become also my brethren in the gospel.

"The state of the Jews in those parts is of the utmost interest;—I should say that it is in a state of *transition*, of *ferment*: old notions, old prejudices, which have been handed down from generations past, are losing their hold on the mind, and giving way; time-

honoured institutions, customs, and habits, are tottering in the presence of a new and unwonted light, which is bursting upon them from quarters which have hitherto had no access to them; all this, and more, must needs exert a great influence on the Jewish mind. As an instance of the change which that mind is undergoing, I can here only mention one or two facts. Perhaps few of the Christian friends are aware of the great abhorrence in which, for centuries past, the *very name* of Christ was held amongst the Jews. It is not more than half a century ago, that no Jews dared so much as to take the name of Jesus into their mouths; they were even prohibited from ever allowing it to cross their minds. On passing a church, they dared not look at it, not enter it, not cast an eye on the cross at the top of a steeple; to touch or look at a New Testament, study the language of the Gentiles, or imitate their manners and habits. Such and similar things were the views of the Jew then. What are they now? Not only is the name of Jesus getting daily more familiarized to their minds: they do not object to read the New Testament, were it only to find in it some discrepancies, either in history or doctrine, wherewith to combat against the preaching of the gospel; and along with this, there is no more an objection amongst them to go into a Christian church, nor to converse with a Christian. A thousand different circumstances, now-a-days, tend to bring Jew and Gentile closer to each other; and in proportion as predilections wear away, and false im-

preasions are removed, the path of duty is clearly seen by the Gentile. I am confident that the way will be smoothed, and the time arrive, when both Jew and Gentile will be made one in the Lord Jesus Christ. Nor is it a small thing to hear—as I have heard it—a Jew, distinguished for learning and piety, enlarge on the warmth, the fervour, and the zeal that pervade the words of Paul, and of the affectionate love, and noble, unsurpassed benevolence which mark the character of Christ; to extol the conduct of a consistent Christian, and deplore that so few who bear the name of Christ, do glorify his name by their lives; to see another diligently perusing the New Testament, not for the purpose of arguing against it, but for the purpose of exposing the fallacies and the unscriptural character of Romanism; and again, another betraying in his preachings plainly enough that he has our Lord's Sermon on the Mount pretty well by heart—and the great moral lessons set forth there are, indeed, worthy of all acceptance, and deserve to be practised.

"It would be easy for me to multiply these facts, as they come out in different shapes and on different occasions. How much, for instance, is done by the influence of Christian schools and seminaries, which are now attended by many young from among the Jews,—a thing also unheard of before. I myself have had the joy of hearing the voices of the dear little ones, mingling in the praises to Jesus sung by their Gentile fellow-pupils, join it with all their hearts, evidently delighted to be permitted to do as their little fellows from the Christians did! And how much can be done, and, I trust, in some cases is done, by Christian teachers on behalf of youths more advanced in years and understanding! The Christian teacher—if he is such in truth—will make every single subject he handles subservient to the furtherance of the gospel, and to the glory of God. He has thus much, very much, given into his hands; and who can tell the result, but God?

"I was speaking before of the Jewish mind being familiarized with gospel truths. I might have said more; it is being familiarized with the fact of Christ having, in reality, been in existence; of his having taught and worked miracles, and at last died on the cross. I must again remind the reader, that *ever since* these events (of Christ's living, &c.) took place, they have been either entirely negatived by the Jews, or distorted in such a manner as almost to make it impossible for them to be recognized. Such was the state of opinion even in my own dear parents' time. How different is it now! There is no doubt now entertained as to the *truth* of the *facts* of the gospel record; they are spoken of as facts, and they are felt to be facts,—'stubborn things,'—difficult to be contended against.

History is read and studied by the Jew, and in it the faithful record of Christ's life and death, and may be (if the book be based on Christian principle), also his resurrection. How much all this must tell on the Jewish mind is evident. And it is the observation of all concerned, that there is a shaking and a wavering in the Jewish mind, that the things of old are losing their hold, and that thereby a vacuum is created, as well as a desire to fill it up. And this, sir, is the point which, at this time, I should like to impress on the readers of the *EVANGELICAL MAGAZINE*. There is a desire to have that vacuum filled up, to have something new, in place of the old things which are vanishing. And it is with the Christian to see it rightly supplied, to see the new train of thought directed into the proper channel; and if the Christian should not do it, why, the world is ready to do the work for him, in a way of her own, but not for the good of the wavering and parched soul! This, sir, is no surmise, but a reality and a fact. The world has already taken hold of that mind, and turned it to its purposes, because the church has not been alive to her duty, nor on the look-out for the children which the Lord had prepared unto her. Hitherto, it may be said, the Lord has been working, for he has rolled out here one and there another from among the Jews; and many of those rescued souls have proved a blessing to the church, and an ornament to the cause of Christ.

"But I must not extend this letter to a much greater length. I could have mentioned many other facts, but reserve them for a future letter, in case the readers of the *EVANGELICAL MAGAZINE* should take an interest in the cause as a whole, and in the locality in which it has pleased God to place me as an humble labourer in his vineyard.

"Meanwhile, and in conclusion, let me remind evangelical Christians, that all Missionary labour is not as effectual as it might be, if accompanied by the prayers of the people of God. I have often felt this when abroad, and surrounded by difficulties; and I have felt comforted in the idea, that whatever come to pass, prayer and intercession is made for me by the brethren. If the Lord is thus enlisted on my side, who or what can hurt me?

"Oh! that a larger measure of prayer were poured out on behalf of the ancient people of God! It would, I am sure, in return, prove to many Christians, aye, to many churches, as life from the dead! Pray for the peace of Jerusalem—they shall prosper that love thee!

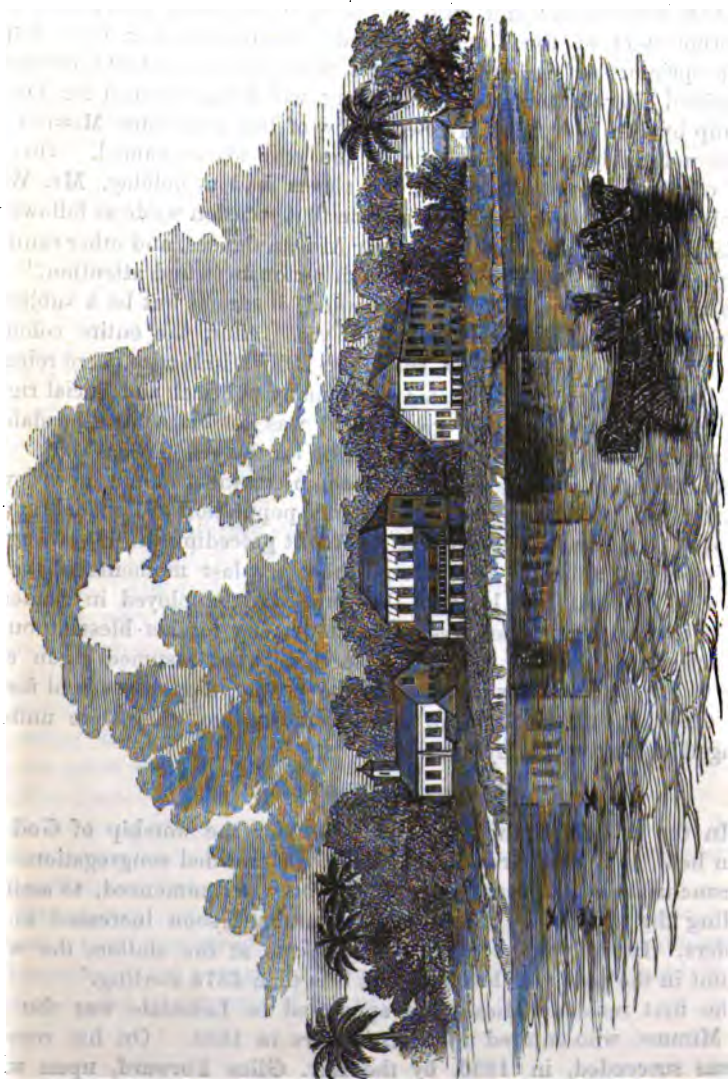
"Believe me, dear sir,

"In the bonds of Christian fellowship,

"Truly yours,

"PAUL E. GOTTHEIL."

THE
Missionary Magazine
 AND
 CHRONICLE.



MISSION PREMISES AT LONSDALE, BERBICE.

BERBICE. LONSDALE.

THIS locality has been the scene of Missionary labour since the year 1832. The late venerable John Wray, deeply deploring the neglected condition of the coloured people of the District,—then in a state of slavery,—sought the means of extending to them the blessings of Christian instruction; and, with that view, obtained a grant of land from the proprietors of the Lonsdale Estate, for the erection of a chapel. The proprietors of surrounding estates, and other benevolent individuals, subscribed liberally towards the building, which was opened for Divine worship by Mr. Wray and Mr. Scott, now of the Demerara Mission, on the second Sabbath of December, in the year above named. On the 26th of the same month, when the slaves had a holiday, Mr. Wray preached to a large congregation, and on that occasion wrote as follows:—
“It is pleasing to see them leave their African dances, and other vanities, to come and hear the Word of God with seriousness and attention.”

To the benevolent and Christian mind, it cannot but be a subject of grateful reflection that, within a few years after, the entire coloured population of the West Indies, subject to British influence, were released from their bondage, and invested with many political and social rights. The manner in which this great event was celebrated at Lonsdale, is thus noticed in the records of the Mission for the year 1838:—

“At no station was the career of freedom commenced in a more devout and grateful spirit than among the liberated population of Lonsdale and its outposts. Half an hour before the midnight preceding the 1st of August, the chapel was filled to excess, and those few last moments of the old era, with the first half hour of the new, were employed in rendering thanks to God for mercies received, and praying for his blessing on the glorious event. These interesting services were resumed at an early hour of day, and as the sun arose on the people, then assembled for the first time beneath its light in a state of freedom, they were unitedly engaged in singing the hymn;

‘The year of Jubilee is come!’

“In the middle of the day, a meeting for the worship of God was again held, and Mr. Forward preached to a crowded congregation. At the conclusion of the service a subscription was commenced, to assist in sending the Gospel to Africa, and the amount soon increased to 500 guilders. Including the other contributions at the station, the whole amount in the past year has been not less than £375 sterling.”

The first resident Missionary appointed to Lonsdale was the Rev. Jas. Mirams, who entered upon his labours in 1833. On his removal, he was succeeded, in 1836, by the Rev. Giles Forward, upon whose

return to England from failure of health, the Rev. John Dalglish was appointed, in 1842, to the charge of the Station. He continued to be the resident Missionary until October, 1849, when, upon his accession to the pastorate of the church and congregation at New Amsterdam, the general duties of the Lonsdale Mission devolved upon Mr. John Foreman, Mr. Dalglish continuing to make periodical visits to the station, to administer the ordinances.

This portion of the vineyard, it will be seen, has thus long enjoyed the advantage of Christian instruction, and we are happy to add that, not only have the people been brought to participate in the civil rights and immunities of free men, but many of them have likewise been emancipated from the bondage of sin and error, and made the happy subjects of that glorious liberty wherewith Christ makes his people free.

With respect to the Mission Buildings represented in the Engraving (see page 217), it is to be observed, that the *Chapel*, originally built by Mr. Wray, was subsequently enlarged, and will now seat 600 adults and 200 children, the average congregation being about 700. The *School-house*, which was completed about the time Mr. Dalglish took charge of the station, accommodates 130 children, the usual number in attendance. The *Dwelling-house* was erected several years ago, a gallery having been erected at a later period.

Mr. Dalglish, who is at present on a visit to this country for the benefit of his health, in reporting the state of the Lonsdale Mission for the last year, remarks, that the members of the Church, about 200 in number, have maintained an exemplary deportment, and lived at peace among themselves.

In connexion with the station are two interesting Bible-classes, the one for males, taught by Mr. Foreman; the other for females, by Mrs. Foreman. The male class is attended by about twenty young men, most of whom were formerly in the day-school, and are now efficient Sabbath-school teachers.

The Sabbath-schools have afforded much pleasure, both as regards the teachers and the children. The former have been in the regular habit of meeting Mr. Foreman twice a week for religious instruction, with a view to the more efficient discharge of their school duties.

The Day-school also continues to form a very cheering field of labour, and so great is the attachment of the children to the school, that the parents experience great difficulty in keeping them at home, even on indispensable occasions.

The annual examination took place on the 27th of November last, when a large number of persons present, who take a deep interest in the education of the young, expressed themselves highly pleased with the progress and attainments of the children.

TAHITI. GROSS PROFANATION OF THE LORD'S-DAY, ENFORCED BY THE FRENCH GOVERNOR.

SINCE the establishment of the French Protectorate in this island, the Missionaries have had repeatedly to complain of the restrictions imposed upon them in the discharge of their sacred functions, and of the disregard evinced by the authorities to the terms of the treaty guaranteeing the religious liberties of the island. But on no preceding occasion has so gross an abuse of power, and so grievous a violation of the rights of conscience been perpetrated as in the instance which we now, with the deepest regret, communicate to our readers.

By the orders of Governor Bonard, the 4th of last May, the Christian Sabbath, was appointed to be observed as a season of festivity, in honour of the anniversary of the French Republic. So unprecedented an outrage on the feelings of the religious portion of the community could not but be highly offensive to the Missionaries and others; and means were used to induce the governor to postpone the projected festivities till the morrow, but in vain.

From the mournful details given in the following correspondence, of the scenes that were enacted at Papeete on that Sabbath, it will be seen that many whose principles had been proof against the power of the French, and the sophistries of the priests, have, for the time at least, grievously fallen into the snare of the tempter. While deeply deploring a result so dishonouring to the gospel, and so disappointing to the Christian friends of Tahiti, we should wish it to be borne in mind, that these unhappy people have now, for several years, been the subjects of a foreign and despotic power; that they are no longer free agents, and that the moral weakness they have exhibited in the day of trial is a not infrequent, though painful, result of the loss of national independence.

It is pleasing, however, to add, that in no part of the island, excepting Papeete, which, as the seat of government, is peculiarly under French influence, was the sacred day thus profaned; and we are distinctly informed that, at some of the Missionary stations, it was observed with marked reverence and solemnity.

On the Lord's-day immediately preceding the 4th of May, the Missionaries, in addressing their respective flocks, took occasion to admonish them as to their Christian duty in the prospect of the approaching crisis; and as it devolved upon the Rev. William Howe to preach at Papeete to a congregation of English, American, and other foreigners, he so faithfully denounced the unrighteous ordinance, that he has rendered himself obnoxious to a government prosecution. The result of the trial has not yet transpired in this country; but as there is every reason to apprehend that a conviction would be obtained, and be followed by Mr. Howe's imprisonment, our beloved brother and his colleagues have, at the present juncture, a strong claim upon the sympathies and prayers of the Society.

The Directors have already memorialized her Majesty's Government on the subject of these flagrant violations of the treaty entered into between Admiral Du Petit Thouars and Queen Pomaré, in the year 1842; and they are not without hopes that, through its friendly mediation with the Government of France, an end may be put to the oppressive proceedings of which, as will be seen from the following correspondence, there is such just cause to complain.

The Rev. A. Ohisholm, writing on behalf of the Committee of Missionaries in Tahiti, under date, Papeete, May 1st, 1851, makes the following statement:—

"In ours of last month, we advised you of the difficulties in which we were involved, in consequence of the enactment of the new laws in regard to Missionaries. We have now the disagreeable duty to discharge of informing you that fresh troubles have since arisen, from a quarter we did not then anticipate. In the Government Gazette of the 24th of April, published in the native language, an announcement was made that *Sabbath*, the 4th day of May, being the anniversary of the establishment of the French Republic, had been commanded to be observed as a fête-day in France, and that it was also to be so observed in all the French colonies. A programme of the engagements and amusements for the day was then given, and is as follows:

"The things to be attended to on Sabbath, May 4th:—

"1. At 7 A.M.—A discharge of artillery.

"2. At 11 A.M.—The French governor will receive district-governors and chief judges, who are to be introduced by Paraita Regent.

"3. At 12 M.D.—The band will commence playing, when the greasy pole will be climbed, and also the revolving machine.

"4. At 3 P.M.—A feast will be given to the native dancers.

"5. At 7 P.M.—The public buildings will be illuminated.

"6. At 8 P.M.—Fireworks.

"7. At 9 P.M.—A ball will be given by the governor, at which the district-governors, chief judges, and principal persons, are invited to be present."

"As you may conceive, our minds were exceedingly distressed by this announcement, as there has not hitherto been anything approaching to such an open and undignified violation of the Lord's-day, at least so as to

involve the natives; and the shock apparently given to their minds was not less than we ourselves felt. The consequence was, that our thoughts were naturally directed to the subject in our Sabbath-ministrations, when justice to our own consciences, as well as to the souls of our hearers, compelled us to speak plainly on the subject. In the English chapel here, Mr. Howe took for his text, Isaiah lviii. 13th and 14th verses, from which he took occasion to shew the blessings to be expected by nations and individuals from a rigid observance of that blessed day, and the disastrous consequences likely to result from its desecration. The hearers generally, both English and Americans, expressed themselves highly gratified by what they heard; and several of them have since expressed, in writing, as to the entirely unobjectionable character of the sermon on the points in question. It seems, however, that a son of Mr. Orsmond's, who was present, reported to an officer of government the following passage:—

"'Woe to those who fill high places, and ought, therefore, to be an example to these around them of obedience to the laws of God, when they take an opposite course! What will be the end of that man, who, when God declares his day shall be kept holy, replies, It shall not be so; but takes God's day and divides it into portions, setting apart one portion for one pleasure, and another for another, and, when the sun has declined, crowns the whole by an arrangement to spend the night in amusements equal in fully to those that have occupied the hours of the day? The end of such an one is fearful to contemplate, if he persevere in such a course. "My soul, come not thou into their secret, and unto their assembly mine honour, be not thou united!" Friends, let not one of us sanction such proceedings!'

"On account of this, Mr. Howe was summoned to appear before the police two days after, and the question was put to him, whether he had uttered such sentiments; to which he at once replied, he had considered it his duty thus to express himself. He was then told that he must either make an apology for what he had expressed, or submit to a prosecution. The law which Mr. Howe was said to have violated is as follows:—

"Ministers of religion (or worship) who shall pronounce, in the exercise of their ministry, and in a public assembly, a discourse containing a critique or censure upon the government concerning a law, a royal ordinance, or any other act of public authority, shall be punished by an imprisonment of from three months to two years."

"His reply on hearing the law read was, that he did not feel at liberty to make any apology, but requested forty-eight hours to be enabled to consult his brethren on the subject. We met together on the evening of that day, and after looking carefully at the subject on all sides, came to the conclusion that brother Howe could not in conscience make an apology, further than express his regret that offence had been taken where it was not intended; and he accordingly addressed to the Head of Police the following note:—

"*Papeete, April 30th, 1851.*

"SIR,—I have fully thought over the affair for which I was called before you yesterday, and now beg permission to state, that as I was addressing a body of my own countrymen, and Americans, in my own tongue, and, as a Protestant minister, laboured to sustain the Protestant doctrine of the strict observance of the Sabbath-day, independently of national law, and drew my arguments from the sacred Scriptures only; and as I fully believe in my conscience that all I said was true; that, as the statements were made in a Protestant and not in a Catholic country, I should feel it to be my duty to repeat similar sentiments under similar circumstances. I can only express my deep regret that the remarks which I considered it my duty to make, should have been construed into an attempt to bring the Government into contempt, as I had no such

intention, nor can I admit the correctness of such a conclusion.

"I have the honour to remain,

"Your obedient, humble Servant,

(Signed)

"WILLIAM HOWE."

"In the evening we were again waited on by the heads of police, when they informed Mr. Howe that the governor was by no means satisfied with Mr. Howe's communication, and that he must either immediately leave the island, or submit to a prosecution. As we had previously consulted Mr. Miller, the British Consul, on the subject, and he had strongly advised Mr. Howe to withdraw, rather than expose himself to the consequences of a prosecution; and as we were of opinion that no good end would be answered by Mr. Howe going to prison, which might not be equally obtained by Mr. Howe submitting to banishment, we recommended his acceding to that alternative. It must be added, that if any of our hearers in the native congregations had felt disposed to prefer similar charges, we were all equally liable to prosecution, as we had felt it our duty to express ourselves strongly on the subject to our several congregations; and indeed, our aged brother, Mr. Davies, had preached from the very same text as that preached from by Mr. Howe. After the matter had been so far arranged, Mr. Howe made a request that he might be allowed to remain until the return of the *John Williams*, in order to avoid expense to the Society. That request, however, has not been acceded to; but on the contrary he has been informed, that if he be found on Tahiti after the expiration of this month, the case must be proceeded with. So far, therefore, at present, as we can see our way clear, we think it advisable that Mr. Howe should retire to the Leeward, and occupy the house vacated by Mr. Krause until we hear from the Directors on the subject, which we entreat may be by the very earliest opportunity; as, if the Directors think that Mr. Howe had better return and stand his trial, he will be quite prepared to do so. It ought also to have been mentioned, that previous to this difficulty arising, Mr. Howe had received official notice to quit his present house and remove to Papeete, according to the requirements of the new law, so that there be but

one Missionary to one district, and that he reside in that district. The consequence will be, that no agent of the Society will henceforth be permitted to live in Papeete, so as to exercise his Missionary functions among the natives.

"Several of the principal persons specially invited to be present on Sunday the 4th, have sent polite notices that they cannot comply with the invitation; and the church at Papeuriri, through one of the deacons, Fare Abu, who is also a chief judge, presented a petition to the governor, that the festivities might be postponed until the Monday; their request, however, has not been granted; the day will no doubt be spent in folly and sin, and many, it is to be feared, will have their consciences defiled."

Writing again, under date May 8th, Mr. Chisholm states:—

"On Sabbath last (4th inst.), notwithstanding all remonstrance, the amusements for the day, previously announced, were proceeded with.

"The queen stood firm until the evening of the day, when the governor went to her personally, and abused Mr. Howe as the cause of her obstinacy; and then, sad to relate, Mr. Orsmond was sent to complete the evil work. I subjoin an account of the day, as given by an eye-witness; none of us saw anything of it. Mr. Howe was at Papea, and Mr. J. Barff and I spent a most delightful Sabbath with the newly ordained pastor and his people at Fauu, none of whom came near Papeete that day, though within three miles.

"Sunday (May 4th). Fine weather: a grand salute in honour of the French revolution, at seven, A.M. Prayers were then said, and about noon, prizes were placed in the roundabouts, and so placed as to be reached on either side by a man sitting astride the machine, and balancing himself on it; these prizes consisted of shirts, calicos, fowls, and tobacco. The next amusement was climbing a greasy pole with prizes at the top. Madame Bonard, with the Sisters of Charity, and all the children under their care, were spectators. About four, P.M., the native dancers from the different districts marched in rows to pay their respects to the governor, by making a formal salute in *their dance*, according to the heathen practice. The dancing was kept up

by them, excited by drink, until eight o'clock. The queen's two elder boys were in the crowd as spectators, and she herself was led in by Mr. Orsmond, sen., to the governor, who after some little compliment handed her up stairs, and, having put a candle in her hand, instructed her how to let off the fireworks. After the display of fireworks, which lasted an hour, the governor's ball commenced, and a large muster of the native chiefs were in attendance, and French naval and military officers with their families, and some foreign residents. The natives were dressed in their different native costumes for dancing, with leaves and flowers, to correspond with the heathen dance. Very few English and American ladies and gentlemen were present at the ball, but many native chiefs.

"Another very respectable English gentleman who witnessed the scene says, that it was most heart-rending to reflect that, after all that has been done for this people, and the measure of success that had attended the efforts, with what fearful rapidity they were thus hurried back towards heathenism. The amusements provided for the people, even had it not been the Sabbath-day, were, in his opinion, of a most demoralizing tendency: no fewer than five different parties of dancers, men and girls promiscuously, with great drums beating, plentifully furnished with intoxicating drinks, and excited to use the most obscene gestures and language. An American lady, who was present at the ball, informs us, that poor Pomare seemed very disconsolate all the evening, and could not be induced to enter into conversation with any one, but was observed for the most part to be weeping. The evil effects of this desecration of the Lord's-day are already abundantly manifest. The queen's husband has again made shipwreck of faith. The queen's remonstrance, when pressed by the governor to attend the ball, &c., deserves to be recorded. She replied, 'I cannot go; the Word of God forbids it.' He remarked, 'The French have set apart this day as a day of rejoicing, and it must be kept;' and then charged Mr. Howe as being the cause of her obstinacy; to which she replied, 'You are quite mistaken; it is the command of God that keeps me back; but I have no power to resist your perseverance.'"

Extract of a letter from the Rev. William Howe, dated Papeete, May 8th, 1851:—

"The public letters which will reach you by this mail, will show that both our persons and our tongues are now so restricted that our power of doing good, except by patient waiting and enduring, is at an end in Tahiti.

"The confiscation of our property, the confining of us to one district, and now the act of calling me up for warning my hearers against the breach of the Lord's-day, are very significant signs of the position we now occupy.

"You will perceive that I had, in the first instance, accepted the alternative of quietly retiring from the island, rather than to expose myself to a certain imprisonment. My mind, however, was in no way satisfied with the arrangement; and when the Sabbath was over, its awful desecration had been such, that I felt it impossible to leave without again testifying my conviction of its fearful iniquity. I named my feelings to the brethren, who at once sympathized with me. The general feeling of the merchants here was, that I had better retire; but there were some of an opposite opinion, especially one gentleman, who is passing through from Port Philip to California, a very respectable man, who advised me to take the second course named in the public letter. We did so; and the result is, that I shall stand the trial. The consul will not stand by me, as he thinks the law condemns me; and, assuredly, the letter of it does, but the spirit of it cannot. My brethren are hearty in it, and I hope the Lord is on our side.

"Should the action issue in imprisonment, I may be enabled to remain when the term has expired, if not as a preacher, at least as a private individual, to sell the Bible, and to superintend the press, until I hear from you. I shall not be allowed to live in this house; I shall, therefore, be obliged to hire one. Should I be allowed to resume my ministry at Papeete, and can reside there, I will do so.

"I have this morning received the summons to attend at the office of the Lieutenant of the Gendarmerie, on the 31st of this month, 'to be interrogated on the matter imputed to me.' I have, therefore, three more Sabbaths on which (D.V.) I can preach.

"I feel most deeply for the students. They are distressed beyond utterance. Should they, however, be preserved by Divine grace, they will be prepared by what they have learned, at least, to become intelligent members of the churches, if not allowed to do more. The present government arrangement, we fear, will exclude all our students from the office of the ministry, except those who have been appointed. Should I, however, remain after the trial, I will endeavour to continue at Papeete, or here, in hope that this dark cloud will ultimately pass away. I have no doubt you will do your utmost to relieve us from our present position by an appeal to the governments. We can only use the means, and commit our cause to Him who judgeth righteously."

ORDINATION OF A NATIVE PASTOR IN TAHITI.

THE following extract of a letter from Mr. Chisholm, dated the 2nd of May, affords gratifying evidence that our devoted brethren, in the midst of their heavy trials, have been favoured by some tokens of the Divine faithfulness and love:—

"The subjects on which I have lately had to address you, have been, and still are, exceedingly disquieting to our minds, and will, no doubt, be equally so to yours; but as our Heavenly Father has graciously given us a token for good, it is right that you should know of it, that you may unite with us in praising his holy name, 'for his mercy endureth for ever.' The people of Fauu, the

district which borders on this, being at liberty, under the provisions of the 'new law,' to separate (ecclesiastically) from this, have done so; and their request not being acceded to by the Government, that Mr. Howe should be their Missionary, they unanimously elected Maheanuu, the senior student under Mr. Howe's care, as their pastor, and presented a request to us that he might be regularly set

apart to the work of the ministry amongst them. To this we most readily assented; and as no objection could be urged against it on the part of the Government, we met there on Wednesday morning last, the 30th of April, and I believe the day will be held in everlasting remembrance by many, as certainly no more important work has transpired in this island since the *Duff* landed her passengers on these shores; unless, indeed, it was when the first Tahitian embraced the truth as it is in Jesus, and yielded himself unto God through him.

"The order of the services was as follows:—Arato (John Cuff) opened with praise, reading the Scripture, and prayer; Mr. J. Barff then described a gospel church from 1 Cor. iii. 9: 'Ye are God's building;' Moss, another student, gave out another hymn, and Mr. Howe then asked the church what their wishes were in regard to Maheanuu; and one

of the members replied, that they were unanimous in the choice of him as their pastor. Mr. Howe put the usual questions to the pastor elect, which he answered in a most clear and feeling manner, and Mr. Howe then set him apart with prayer. Rowra, of Mahaena, gave out another hymn, and I then addressed the young pastor from 1 Tim. iv. 16: 'Take heed unto thyself and unto thy doctrine,' &c. Another student gave out another hymn, and Mr. J. Barff addressed the church on the duties to their pastor, from Deut. i. 38: 'Encourage him.' It was a deeply interesting service, and very few present were unmoved when the young man was stating his experience. Pomare seemed deeply affected and pleased, as were also Tamatea and Tapoa, the Kings of Raiatea and Boraora, and the Queen of Huahine, all of whom happened to be present on the occasion."

KAFFIR WAR.

CASE OF THE HOTTENTOTS OF THE KAT RIVER SETTLEMENT.

In the hope of enforcing the appeal, on behalf of the innocent sufferers by the Kaffir war, inserted in the *MISSIONARY MAGAZINE* of last month, the Directors invite the attention of the friends of the Society to some important facts tending to throw light on those disastrous events connected with this once prosperous Settlement, which every friend to Missions, and every loyal subject of the Queen, must unite to deplore.

Without disparaging the claims of others, it may be safely affirmed, that from the period of their first location on the Kat River, the settlers have been pre-eminently distinguished among the tribes of South Africa for their steady attachment to the cause of social order, for their prompt obedience to the summons of the Colonial Government, whenever their services were required to resist the outbreaks of the Kaffirs, and for their signal bravery in the field of conflict. But superadded to the character they had deservedly acquired as good and loyal subjects, the inhabitants of Kat River had, under the vigilant superintendence of their excellent Missionaries, long enjoyed the advantage of Christian instruction; and its fruits had become manifest, in their exemplary attendance on the services of the sanctuary, in their apparently sincere attachment to the cause of the gospel, in the flourishing schools that were in active operation, and in the habits of well-directed industry by which, notwithstanding many drawbacks and difficulties, they strove to maintain themselves and their families.

Among these people, on occasion of the late outbreak, some were led, in an evil hour, through the influence of force or flattery, to join the standard of revolt against the Government they had hitherto served with such exemplary fidelity. Their actual numbers have been greatly exaggerated; but, as the mournful result, the innocent, in common with the guilty, have been involved in utter ruin. And while the Missionaries and their families, together with several hundreds of their

people, including females and children, the aged and infirm, have been compelled to abandon their homes, now reduced to a wreck, a portion of the colonial press, notorious for its undisguised hostility alike to Missions and to the coloured races, has not scrupled to convert the disastrous events at the Kat River Settlement into an occasion of malignant triumph, and to insinuate the most unfounded, base, and cruel calumnies against the character and conduct of the Missionaries.

The Rev. James Read, jun., against whom and his venerable father these attacks have been chiefly levelled, with a view to set the colonial public right in relation to some important facts which may be supposed to have influenced this unhappy defection, and to show that the most energetic measures were actually taken by the Missionaries, in the hope of retaining the people in their allegiance, addressed a series of letters to the Editor of the *South African Commercial Advertiser*, and which appeared in various numbers of that most respectable and influential journal, during the months of May, June, and July, and which embody a connected history of the entire case.

The Directors regret that these valuable communications are much too long and minutely descriptive to be reproduced in detail in the limited space of their periodical; but, for the satisfaction of their friends, they purpose, on the present occasion, to give a brief outline of the most material facts tending to illustrate the case.

It must be premised that the Kat River Settlement included the central station, Philipton, the residence of the Revs. Messrs. Read, father and son; Tidmanton (formerly Blinkwater), over which Mr. Arie Van Rooyen, a native evangelist, was ordained pastor in 1849, and thirteen Out-stations. Until within a recent period, there were on the Settlement twelve day-schools, and several infant-schools in operation, with a daily attendance of from seven hundred to one thousand children.

ATTESTATIONS TO THE FIDELITY OF THE KAT RIVER HOTTENTOTS.

Though sedition and rebellion among the Dutch Boers, and wars and bloodshed among the border-tribes, had been of frequent occurrence, the Hottentots of the Kat River, through the influence of the gospel, and attachment to British rule, have been remarkable for their patience and forbearance under ill-usage, while heretofore they have been the most efficient auxiliaries to the regular troops in the repulsion and subjugation of the Kaffir clans.

That such were the sentiments of the authorities with respect to these people, the following documents will serve to attest. On the 17th of December, 1846, Sir P. Maitland, in his reply to an address presented to him by the Field Cornets and inhabitants of the Kat River Settlement, observed:—

“I thank the Kat River people for their expression of loyal allegiance to Her Majesty the Queen, and for their welcome to myself. It is a pleasure to me to acknowledge their services in arms, and to thank them in the name of the colony which they have assisted to defend.”

Again, in December, 1847, His Excellency Sir H. Smith, in replying to a congratulatory address from these people, on his assumption of the government, made use of the following expressions:—

“I have received, with great pleasure, the address from Her Majesty’s subjects of the Kat River Settlement, in as far as it specifies such attachment and readiness again to serve under me. Well do I remember, and most fully do I appreciate, the gallant, long, and meritorious services of my Kat River comrades.

during the last war. Their interest, therefore, must ever be mine; and most readily do I watch over their welfare, now that I am the representative of our most gracious Queen, for whom they so truly profess every loyalty."

THEIR CONDUCT UNDER NEGLECT AND ILL USAGE.

In attempting to account for the disaffection of a portion of the Kat River people, which for the first time manifested itself on occasion of the present war, it should be stated, that not only had their long and meritorious services to the Government been *requited with neglect*, but for various grievances of an aggravated nature, of which they repeatedly complained to the authorities, *no redress could be obtained*. When it became known that the Kaffirs were in arms, the Kat River settlers, in common with others, received instructions from the Government to embody in volunteer corps, under their own elected leaders. A meeting of the people having been convened by the resident magistrate, J. H. B. Wienand, Esq., the official requisition was read and explained. The prevailing sentiment of the meeting, which was composed of English and natives, seemed to be,—1st, That wars had proved impoverishing and ruinous to the people of the Kat River Settlement; 2nd, That after having made great sacrifices for the Government and country, in preceding wars, they had not been well used; 3rdly, That another Kaffir war would sink them in irretrievable ruin; and lastly, they expressed a wish that a letter might be addressed to His Excellency the Governor, praying exemption from active duties at that time, or from entering Kaffirland, but to be allowed to protect their own sub-district to where it joins with that of Fort Beaufort, by burgher-service, under their own commandants.

While negotiations were going on with the Government on these matters, the startling intelligence arrived that Col. Mackinnon's patrol had been attacked and repulsed by the Galkas, that the English Military Settlements on the Chumie had been burnt, and the settlers massacred. Being Christmas-day, many of the Kat River people were attending Divine service at the time. The interesting meeting was abruptly closed, and the worshippers dispersed to their various homesteads, with instructions from the authorities to assemble at Fort Armstrong, and other places selected as points of concentration.

THEIR PARTIAL DEFECTION THE RESULT OF ARTIFICE AND VIOLENCE.

There is most satisfactory evidence that, up to this period, there was not the slightest symptom of disaffection on the part of any of the Kat River Hottentots. On the 20th of December, however, information was brought to the authorities and to the Missionaries, that the Kaffir chief Hermanus had manifested a disposition, and was in fact using every effort, by force and enticement, to draw the people of Lower Blinkwater from their allegiance. At this time they were for the most part unarmed, having, in common with the rest of the Kat River people, been deprived by the magistrate, more than a year before, of the Government guns, to the number of 400, which they had received from the commandant of the settlement; and hence they became an easy prey to the machinations of this treacherous leader. To show that the revolt was altogether unpremeditated, it should be stated, that these people, on the approach of Hermanus, sent information to the authorities at Armstrong and Beaufort of their perilous situation, and asked help to get away from the Blinkwater, and resolved among themselves, as they had ever done, to stand by the Government. On the evening of the same day, Hermanus came to Tadmanton with a large body of men; and on reaching

the church, in which the people had taken up their abode, he called out in a dictatorial tone, "Where is the Field Cornet Valentyn Jacobs? He must tell me to-night whether he is on my side or on the side of the Government." Mr. Van Rooyen, the Missionary, quietly said to him, "What do you mean, Hermanus? What do you want?" He exclaimed, "I want the men." Mr. Van Rooyen rejoined, "You must not force the people into rebellion." Hermanus replied, "No, I shall first ask them; but, willing or not willing, they shall go." It was calculated that at this time there were in the camp of this rebel chief about 900 Kaffirs, including the runaway servants, whose conduct had been the cause of so much excitement in the colony, while there were only ninety Hottentots at Blinkwater, more than half of whom were unarmed. Hermanus then rode about the camp, ordering out the men; the Missionary, Mr. Van Rooyen, all the while following, and urging him to desist from such doings. At last he turned round and sternly rebuked Mr. Van Rooyen, and one of the Kaffirs then told him it was no longer safe for him to be there.

On the 30th December, Mr. Van Rooyen, seeing he could not get help from Armstrong to extricate the Hottentots from their perilous predicament,—the people not being strong enough to resist Hermanus, or fight their way to that fort, and he himself being in imminent danger, resolved to proceed to Fort Armstrong; on reaching which place, he again applied to the functionaries for help to get the people away from the power of the Kaffir chief, but without success. From these facts it is sufficiently clear that the Blinkwater Hottentots were *involuntary* agents in the revolt; that so far from sympathizing in the treasonable projects of Hermanus, they would gladly have escaped from his influence, had timely succour been afforded. It is indeed too true that a portion of these people eventually brought disgrace and ruin upon themselves, by the part they took in the progress of the war, but they had then committed themselves, and finding they had already gone too far to recede either with honour or safety, they became reckless of consequences.

On the 7th January, Hermanus, during an attack on Fort Beaufort, was slain, together with several of the people, including some of the Blinkwater Hottentots.

ENERGETIC EFFORTS OF THE MISSIONARIES TO STEM THE TIDE OF REVOLT.

While these mournful events were in progress, the Rev. Messrs. Read, father and son, Mr. Van Rooyen, the Rev. Mr. Thomson, minister of the Dutch Reformed Church, and other zealous friends of the Government, were indefatigable in their attempts to reclaim those of the people who had joined the standard of revolt, and to confirm the loyal in their fidelity. With that view they made repeated visits to the hostile camps, at the risk of their personal safety, and earnestly and affectionately exhorted the misguided people, by the love they bore their ministers, by the debt of gratitude they owed to the English churches and nation, and by the greatness of the Redeemer's cause, which would be tarnished by their revolt against the Government, to lay down their arms and return to their duty as British subjects.

The following document was also addressed, by our faithful and indefatigable Missionaries, to the people residing at the several Missionary Institutions:—

"Kat River Settlement, January 6, 1851.

"To the Hottentots and other people of colour residing at the Missionary Institutions, and the towns and villages of the colony.

"Friends and fellow subjects, you will have heard, with deep regret, that our Government is again at war with the Kaffir nation, and still more, that several

persons belonging to this settlement have, by compulsion and seduction, been induced to join a rebel band, under a Kaffir named Hermanus Matroos, residing at Lower Blinkwater.

"It is not the time to enter into particulars; what we earnestly wish to communicate to you is, that the great body of the Kat River people in no wise participate in this rebellious and treacherous proceeding against the Queen's supremacy in this country.

"We wish by these presents to make known to you, that the respectable people of Kat River are quiet and loyal; and lest the rebels endeavour to work on the feelings of the unwary in the colony, by telling them that the whole population in this settlement are in rebellion, or that they are contending for a great and just cause, and thereby either work on the sympathies of the coloured classes in the colony, or strike a panic into others, or cause others to feel a disinclination to come forward in defence of the Queen's authority; we therefore declare, hereby, that the proceeding of Hermanus Matroos and his adherents is a rebellious and treacherous act, and advise all our fellow-subjects to come willingly forward to suppress it; as also to repel and subdue the Kaffirs who are engaged in war against the colony. Let the Hottentots remember the blessings they have enjoyed under the British Government, and what is now in jeopardy,—viz., the elements which constitute social and political happiness,—Christianity, civilization, and British Institutions.

"We have thought it right to publish this, to counteract the efforts of the rebellious and misguided, as well as to inspire you with, and confirm you in, your loyalty to our Most Gracious Sovereign Lady the Queen of England; and we beg all Missionaries and persons of influence to read, and translate, if necessary, this to all the people in the colony.

(Signed)

"J. READ, sen.

"J. READ, jun.

"A. VAN ROOYEN."

The rebels having advanced on Fort Armstrong, the Missionaries and other English, with their families, who had sought an asylum there, were compelled, on the 23rd January, to evacuate the place, which was subsequently pillaged.

SUMMARY.

From the foregoing statement it appears:—

- 1st. That previous to the breaking out of the present war, the Hottentots of the Kat River Settlement felt deeply that they had grounds for complaint of neglect and ill usage on the part of the Government.
- 2nd. That notwithstanding these alleged grounds of complaint, they evinced no symptoms of disaffection, until they were exposed, unarmed and hopeless of relief, to the arts and violence of Hermanus.
- 3rd. That the actual number of those who joined the standard of revolt formed only a small portion of the Kat River settlers; and
- 4th. That the Missionaries, instead of being lukewarm and unconcerned spectators of what was going on, as their enemies have alleged, displayed a zeal and an energy in the support of the Government and social order, which, had their example been generally imitated by the colonists, might have brought the war to a speedy issue.

Writing, under date 16th July, from Alice, on the Kaffir frontier, where the Mission families have found a temporary refuge, Mr. Read observes :—

"We have had several wars, but none so ruinous as this; particularly as it respects the Kat River Settlement, which has suffered greatly from the commands of General Somerset. Much spoil, cattle, &c., were taken, and part of the settlement burnt to the ground, and what was then left has been taken and destroyed by the Kaffirs; so that, at present, there is scarcely a house or hut standing in the whole settlement: all burnt. The same has happened to the other Societies,—the stations destroyed, and the Missionaries scattered,—so that darkness pervades this part of the country, and the Prince of darkness reigns almost unrestrained, and, as yet, little prospect of a change. War and devastation are spreading wider and wider, and the reports coming in are more and more alarming and distressing. Since the troops attacked the Ammatola, the Kaffirs have been spreading in the colony, in the districts of Albany, Cradock, Burgensdorp, Albert, Somerset, &c., where many colonists have been killed, and vast herds of cattle, sheep, goats, and horses, are being swept away. Dutch and English farmers are flying before the enemy in every direction; so that we seem as far, or farther, from peace now, with the re-inforcements from England, than we were six months ago. The time of service for most of the Hottentot levies, consisting of about fifteen hundred from the western districts, George, Zwelendam, Graff Reinet, &c., has expired, and they are all leaving; and few or no others coming in their places. This is known to the Kaffirs, and no doubt strengthens their determination not to give in.

"It is a consolation to Mr. Thomson, of Balfour, to my son James, and to myself, that we were able to save many of our people from taking an active part in the rebellion. We have here, at Alice, about one hundred and thirty of our Philipton church members, men and women; and there are about the same number at Eiland's Post, who have taken no share, nor had any sympathy with the rebels, besides many who were absent from the settlement, and thus escaped being compelled to join the disaffected. There are also many who fled into the bush from fear of the attack at Fort Armstrong and the visit of General Somerset to Philipton, who are now here, and have not taken part with the rebels. It is also matter of thankfulness, that few or none of our people have joined them during the last four months. On the contrary, from three hundred to four hundred have joined the levy companies, and are doing good service under General Somerset; besides those who are doing duty as free burghers. There are also a number of others belonging to the settlement doing duty at various places, viz., Fort Beaufort, &c. I yet hope God will overrule this dark dispensation, for his glory, and the eventual good of the people and the country."

To the foregoing statement Mr. Read subjoins a mournful list of the various Mission Stations, belonging to our own and other Societies, which have been abandoned, and, for the most part, entirely destroyed. The list comprises six principal stations, belonging to the London Missionary Society, viz.:—

1. *Philipton*, with its 13 out-stations. 2. *Tidmanton*. 3. *Freemanton*. 4. *Theopoets*. 5. *Peulton*. 6. *Knapp's Hope*.

The whole of the above stations have been burnt, or otherwise destroyed, and abandoned, excepting that at one of them, Tidmanton, the chapel alone has been left standing.

In addition to the foregoing, the work of devastation has also extended over fourteen principal stations belonging to five other different Societies.

DEATH OF THE REV. JOSEPH JOHN FREEMAN.

THE Christian public in general, and the friends of the London Missionary Society in particular, have, during the past month, learned with the deepest regret that the Rev. Joseph John Freeman, the Society's laborious and devoted Home Secretary, is no more. This solemn event occurred at Homburg, in Germany, on the 8th inst., whither Mr. Freeman had gone, under medical direction, for the purpose of drinking the celebrated medical waters of that place. Although he had suffered much for some weeks, from a succession of severe boils, which had compelled him to forego some important Missionary engagements, yet, at the time of his departure from England, his health was so much improved, that sanguine expectations were entertained that—after using the Homburg waters for a short time—his strength would be completely re-established; and, in this expectation, he had engaged to attend the Annual Missionary Meeting at Birmingham, on the 16th ult. But these cheering prospects were suddenly overcast, and before the appointed time of labour had arrived, he was laid in the grave. His final illness was severe and short. On the 23rd of August he commenced the use of the Homburg waters. Four days afterwards he was attacked by rheumatic fever, which reduced his strength so rapidly, that, prior to his departure, he had scarcely power to articulate a sound. Still his kind and assiduous medical attendant encouraged the hope that, as the fever was subdued, the exhausted sufferer might yet be restored. But this hope proved fallacious, and in the afternoon of the 8th ult. he gently breathed his last. Our departed friend enjoyed, in his last hours, the affectionate sympathy and assiduous attention of Mrs. Freeman and his two daughters, and their anguish in realizing this unexpected and most solemn event may be easily conceived. His mortal remains were interred in the English section of the Cemetery at Homburg, on the morning of the 10th ult., and his desolate widow and children have since returned to England.

By the removal of Mr. Freeman the Society has sustained a severe and heavy loss, especially at the present moment, when the cause of Christian Missions in South Africa, and the interests of the coloured races of that country, so much required his earnest and powerful advocacy; but in the volume which he was so recently permitted to send from the press, "he being dead yet speaketh," and by arguments the most forcible, and in terms the most affecting, pleads for the much-injured natives of that Colony. May his sudden departure give an irresistible power to his claims on their behalf!

At a Meeting of the Board of Directors, held at the Mission House, on Monday the 15th ult., the following Resolutions,—founded on this solemn and painful dispensation of Divine Providence,—were unanimously adopted:—

Resolved:—

- 1.—That the Directors have received with feelings of the deepest sorrow the announcement of the death of the Rev. Joseph John Freeman, the devoted and laborious Home Secretary of the Society; and while they bow with devout submission to this solemn and unexpected dispensation of the wise and gracious providence of God, they embrace the mournful occasion to record their high estimate of the ardent zeal and unwearied energy of their departed brother, and of the various services rendered by him to the interests of the London Missionary Society, not only in the diligent discharge of the general duties of his office, but also in his various labours as a Christian Missionary in Madagascar, as the representative of the Society in Jamaica and British Guiana, and, more recently, in his extended visitation of the Society's stations in South Africa.
- 2.—To Mrs. Freeman and her bereaved daughters, the Directors present their sincere and affectionate condolence under the irreparable loss they have been called to sustain, earnestly commending them to the gracious support and hallowed consolation of that Divine Saviour whose sympathy and grace are ever proportioned to the necessities and burdens of His afflicted saints.

ORDINATION OF THREE MISSIONARIES FOR INDIA.

MR. E. J. EVANS, B.A., late Student of Cheshunt College, was ordained at Abney Chapel, Stoke Newington, on Thursday, August 28th, as a Missionary to Mirzapore. The Rev. John Hall commenced the service by reading the Scriptures and prayer. The introductory address was delivered by Rev. W. Campbell, late Missionary to India. The usual questions were put, and the ordination prayer offered by Rev. Robert Philip, and the charge was delivered by Rev. John Jefferson.

Mr. Charles C. Leitch, late Student of Glasgow University, was ordained at Greyfriars, Church (Rev. Dr. King's), in that city, on Thursday, September 4th, as a Missionary to Neyoor. The service was opened with devotional exercises by Rev. Mr. Taylor, of Hutchinsontown. The introductory discourse, from 2nd Ephesians, and John 8th, was delivered by Rev. Dr. King, who also put the usual questions, and offered the ordination prayer. The charge, in the unavoidable absence of Dr. Wardlaw, was delivered by Rev. Mr. Blyth, Missionary from Jamaica.

Mr. Richard Sargent, late Student of the Western College, Finsbury, was ordained at Trinity Chapel, Poplar, on Saturday, September 11th, as a Missionary to Bangalore. Rev. Henry Harrison commenced the service by reading the Scriptures and prayer. The field of labour was described by Rev. Edmund Crisp, late Missionary at Bangalore. Rev. George Rose put the usual questions. Rev. Dr. Tidman offered the ordination prayer; and Rev. George Smith delivered the charge.

DEPARTURE OF MISSIONARIES.

Revs. Charles C. Leitch and Richard Sargent, appointed respectively to Neyoor and Bangalore, East India, sailed for Madras, in the *Vernon*, from Portsmouth, on the 16th ult.

ACKNOWLEDGMENTS.

- The thanks of the Directors are respectfully presented to the following:—
- For Rev. Dr. Legge, Hong-Kong. To the Hull Juvenile Ladies' Working Society—For a Box of Useful Articles.
- For Rev. W. Young, Amoy. To a Friend—For a Box of Useful Articles.
- For Mrs. Porter's School, Madras. To the Clapham Ladies' Missionary Working Society—For a Box of Useful and Ornamental Articles. To the Ladies' Working Society, Brigg—For a Parcel of Useful Articles.
- For Mrs. Addis, Coimbatore. To the Young Ladies of Miss Murphy's Establishment, Wexford—For a Parcel of Useful Articles.
- For the Native Teacher, "William Naah," Bangalore. To the Teachers and Children of the Sunday-school connected with the Independent Chapel, Uxbridge—For a Box of Books.
- For Mrs. Cox, Trevaudrum. To the Sherborne Ladies' Missionary Working Society—For a Box of Useful Articles.
- For Rev. R. Moffat, Lattakoo. To W. E. P. Upper Clapton—For a Parcel of Clothing and Magazines. To the Juvenile Missionary Society, Zion Chapel, Hyde—For a Box of Clothing, &c. To the Children of Colabrook School—For a Box of Clothing.
- For Rev. R. B. Taylor, Cradock. To Mrs. Frederick Smith—For a Box of Clothing and Books.
- For Rev. R. Birt, Kafirland. To the Rev. R. Elliott and Friends, Devizes—For a Box of Clothing and Useful Articles.
- For Rev. James Read, Kai River. To Miss Bulley, Wavertree—For a Box of Clothing and Useful Articles.
- For Rev. J. Andrews, Jamaica. To Mrs. John Ridley, Bury St. Edmunds—For a Parcel of Clothing.
- For Rev. J. Roome. To the Misses Jenkins, Plas-y-felin, Neath—For a Box of Clothing.
- For Mrs. Mills's School, Uplun. To the Young Ladies of Miss Pritchett's Establishment, Bermondsey—For a Parcel of Useful Articles.
- For Rev. G. Spencer, Tahiti. To the Twig Folley Sunday-school—For a Box of Clothing. To the Young Ladies and Children of the Missionary Working Societies, connected with Robert-street Chapel—For a Box of Clothing and Useful Articles.
- For Rev. G. Charter, Raiatea. To the Rev. J. H. Unwin and Friends, Belbourn—For a Box of Clothing and Useful Articles.
- For Mrs. Murray, Tutuila. To Miss Wilson, Torquay—For a large Parcel of Clothing.
- For Rev. William Gill, Rarotonga. To the Juvenile Association at Mrs. John Fisher's, Commercial-road—For a Box of Clothing, value £12. To the Sunday-school Children's Association, Trinity Chapel, Poplar—For Articles of Clothing and School Requisites, value £8. To Rev. H. Madgin, Tiverton, and Friends—For a Box of Useful Articles.
- For Rev. George Gill, Mangai. To Friends of Ebenezer Chapel, Shadwell—For a Box of Children's Clothing, value £4. To Miss Bragg, Taunton—For a Parcel of Useful Articles.
- For Rev. T. Fewell, Savail. To the Ladies' Working Association, Mariborough Chapel, Kent-road—For a Case of Clothing.
- For Rev. D. Darling, Tahiti. To the John-street Association—For a Case of Clothing, Cutlery, &c.
- For Rev. A. and Mrs. Buzacott, Rarotonga. To the John-street Association—For a Box of School Materials, Cutlery, value £6. To Mr. Maunder and Friends, Barnstable—For a Box of Useful Articles. To Mrs. Davis, Hastings—For a Box of Useful Articles. To Mr. Woodman; to Miss Cotes, and to Miss Villicut—For Parcels of Useful Articles and School Materials. To Mrs. P. White, Bristol—For a Parcel of Useful Articles.
- For Rev. J. P. Sunderland, Uplun. To Mr. R. Mann, Stockport—For a Box of Clothing, Books, &c.
- For the Native Teacher, Aperaamo, Tutuila. To Mr. A. Scrutton—For a Case of Useful Articles.
- To A. Z., for a Parcel of Clothing; to the North-street Chapel Sunday-school, Brighton, for a Parcel of Books and Magazines; to J. V. Hall, Esq., Maidstone, for a large supply of the "Sinner's Friend," for the various Islands in the South Seas; to Mr. W. Huxton, Sandhutton, near Thirsk, for Ten Gallons Varnish, and Ten Gallons Copal Varnish.
- To Mrs. Greenough; to the Administrators of the late W. Fox, Esq., Bath; to Mr. J. Crisp, sea., Beccles; to Mr. E. Dewsbury, Edingale, near Tamworth; to Mr. Portway, Bury-St.-Edmunds; to Mrs. Jones, New Road; to Mrs. Rust, Stoke-Newington; to Mrs. Humpage, Jude-street; to Mr. George Hall; to the late William Newall, Esq., Manchester; and to Mrs. Ward, Malabar—For Volumes and Numbers of the Evangelical and other Magazines, &c. &c.
- Mrs. Leebler, Salem, desires most gratefully to acknowledge the receipt of the undermentioned Articles. A valuable Box of Lesson and Copy-Books, Slates, Pictures, &c., from the British

and Foreign School Society, through Mrs. Forster, Tottenham. A Parcel of Frocks from C. W., Bristol. A Box of very Useful Articles from Ladies at Wexford. A Case of Useful Articles for Sale, for the Salem School, from the Jamaica-row Ladies' Working Party, through Mrs. Woodman, value £20. A Parcel of beautifully made Baby Linen, &c., from the Jamaica-row Girls' Working Party, Herold School, through Mrs. Jordan.

Mrs. Abbs gratefully acknowledges the receipt of the undermentioned Articles. To the Friends of Princes-street Congregation, Norwich, for a Box of Useful Articles, value £37; to Mrs. Blackley, for a Box of Articles, for Sale, value £4 13s., towards the support of a School-mistress; to Miss Butcher, Member of the Established Church, and other Friends, for a Seraphine; to Mrs. W. Fletcher and Miss Davey, for a Box of Medicine; to John Venning, Esq., Mr. Hall, Mr. Jarrold, Rev. John Alexander, Rev. B. S. Hollis, Rev. James Cooper, Mr. James Cozens; Mr. Powell, for Presents of Books; to the Boys of the British School, Mundesley, for Slates, and from the Boys of the Mission School, Yarmouth, for a Parcel of Slates.

Mrs. Abbs gratefully acknowledges the receipt of various Presents for the Native Readers connected with the Parysheale Mission, South Travancore, from those Friends who support them: Mrs. W. Wrigley, Huddersfield; Mrs. R. Pattison, Bradford; Mrs. T. Rather, Maldenhead; Mrs. R. Death, Lavenham; Mrs. Williams, London; Mr. Large, Gravesend; Mrs. Hall, Norwich; Mrs. Ward, Newfoundland; John Venning, Esq., Norwich; Miss Harding, Kennington; Mrs. Oldfield, Bradford; Miss Pullen, Bradford.

Mrs. Abbs would also express her thanks for Parcels of Jackets and Remnants of Print and other Useful Articles, from Mrs. Russell, Yarmouth; Mrs. Shelly, Yarmouth; Mrs. Denne, Yarmouth; Miss White, Yarmouth; Mrs. Brown, Yarmouth; Mrs. Miles, Mundesley; Mrs. Woodhouse; Mrs. Porter, Norwich; Miss Palmer; Mrs. Roberts; Miss Cannell; Miss Judith Pigg and Friends; Mrs. Mills; Miss Chitlock; Miss Rust; Mrs. Hinds; Miss Elliot; Mrs. Maine; Mrs. Angust; Miss Georing, Mr. James Abbs; Miss Hunter, Bradford.

MISSIONARY CONTRIBUTIONS

From 1st August to 6th September, 1851, inclusive.

L. s. d.		L. s. d.		L. s. d.		L. s. d.	
An Old Friend to the Society, towards the Medical Education of Chinese Christians.....		200 0 0		Bedford, per Mrs. J. Kilian, for the Native Girl, Ann Bedford.....		0 10 0	
Roger Cunliffe, Esq., Ditto, for the Widows and Orphans' Fund.....		10 0 0		Mrs. Osborn, Newport.....		0 4 6	
W. G.		1 0 0		Sharobrook.....		2 5 6	
Mr. J. Nash.....		0 10 6		Friends at Bedford.....		2 5 6	
Abney Chapel, on account.....		1 5 8		BENEFICENT Windsor. Error in last Report. Collected, Miss E. Raynold, should be ten pounds, not ten shillings.			
Clarendon Chapel. Sunday-school.....		2 0 0		CAMBERG (DORSETSHIRE). Duxford District. By Mr. J. Patterson—			
Miss Rader's Bible Class.....		1 1 0		Mrs. Ellis, Christchurch Grange.....		1 0 0	
New Court, on account.....		9 16 4		Mr. T. F. Nash.....		1 0 0	
Poultry Chapel, on account.....		20 0 0		Miss Nash.....		1 0 0	
St. Thomas's Sunday-school for the Ship.....		1 11 0		Boxes. Miss Foster.....		0 17 0	
Survey Chapel. Collections in July.....		13 13 6		Mrs. Seagrave.....		0 12 4	
W. Churchill, Esq., (G. S.).....		10 0 0		Mrs. Barker.....		0 10 0	
Mrs. Kirk.....		0 10 6		Mrs. Ison.....		0 8 6	
Mr. C. Harris.....		0 10 6		Miss Hobbs.....		0 5 0	
Dockhead School, per Mr. Mitchell.....		0 16 0		Miss Hayles.....		0 3 6	
Missionary Boxes.....		2 2 6		Mrs. Kaulham.....		0 1 6	
281, 3s. 6d.				Collections.....		4 1 2	
Pestalozzian School, Jewin's-crescent.....		1 1 0		Duxford. Collection.....		6 17 9	
John Gravestock's Missionary Box.....		0 5 7		Collected by Mrs. Moreland and Miss Burgess.....		2 13 0	
A Gift from a Family Charity Box.....		1 0 0		Mr. Patterson, (A.) From the Sunday-school Children for the John Williams Missionary Boxes.....		2 7 5	
Mr. Kendall, for the Native Girl, Sarah Kendall, in Mr. Porter's School, Madras, three yrs. Mrs. Elliott, for the Chinese Mission.....		9 0 0		181, 6s. 7d. Duxford Anniversary.....		7 5 5	
		5 0 0					
				Little Shelford. Rev. William Burges.....		1 1 0	
				The Young Gentlemen of Mr. Burges's School.....		1 0 0	
				Public Meeting.....		3 5 10	
				54, 1s. 10d. St. Andrew's. Public Meeting.....		5 12 10	
				Less Expenses.....		45 14 6	
						3 0 0	
						42 14 6	
				DORSETSHIRE. Matlock.....		3 6 0	
				New Mills. Collection and small donations.....		3 0 0	
				Joseph Bennett, Esq., Devonshire. G. R. Devon.....		5 0 0	
						100 0 0	
				Exeter, per Rev. J. Britow.....		13 0 0	
				MARKS' GATE, near Ram-ford. Rev. J. Mully, Collected for the Ship, by—			
				Rosina J. Wiseman.....		0 17 6	
				Lannah M'Lucklan.....		0 7 8	
				Robert M'Lucklan.....		0 3 0	
				Sarah Drake.....		0 6 0	
				Peter Drake.....		0 6 1	
				Mirr Stone.....		0 4 0	
				Elizabeth Lape-worth.....		0 2 6	
				William Wright.....		0 3 4	
				Jane Lawrence.....		0 1 0	
				Henry Johnson.....		0 0 19	
				Missionary Boxes, &c.,.....		1 4 7	
				COLCHESTERSHIRE. Gloucester, H. B. for Martha Fearnol, in the School at Trevandrum.....		3 5 0	
				HAMPSHIRE. Andover, East-street Chapel, Sunday-school, for the Ship.....		0 19 9	
				Titchfield, Rev. J. Flower and Congregation.....		6 0 0	
				WILTSHIRE. Woodstock, Salem Chapel, per Mr. Saw, on account.....		17 0 0	
				From Captain John McArthur, being two-thirds of a Legacy bequeathed to the Society by the late Lieut. James McArthur, R.N.....		33 6 8	
				LANCASHIRE. Birkenhead, Mr. William Morgan.....		10 0 0	
				Manchester, A deceased Friend of Dr. Musie.....		0 10 0	
				Middleton, Mr. Brown's Missionary Box.....		0 10 0	
				Preston. Auxiliary Society, by J. Hamer, Esq., Anniversary Collections. Grimshaw - street Chapel.....		13 5 7	



THE LIFE OF THE LATE

JOHN WILKINS

THE EVANGELICAL MAGAZINE,

AND

MISSIONARY CHRONICLE.

FOR NOVEMBER, 1851.

MEMOIR OF THE LATE REV. JOSEPH JOHN FREEMAN,

HOME SECRETARY TO THE LONDON MISSIONARY SOCIETY.

CHRISTIANITY, while it forbids the use of flattering words, can never be pleaded for withholding the honour which is due either to the living or the dead. Its precepts enjoin that such honour shall be conscientiously paid, and its narratives are replete with the most touching and delicate acknowledgments of distinguished worth. Though in the sight of God, the most useful and the most honoured are but "unprofitable servants," yet, in their relations to their fellow-men and their fellow-Christians, they occupy a position which requires, for the good of the church and the glory of God, that their "work of faith and labour of love," should be willingly recognized, and gratefully recorded. We owe it to them, while they live, that we should admire "the grace of God bestowed upon them;" and, when they die, that we should make hearty mention of the services they have rendered to the cause of truth, and of the Christian graces by which their career on earth has been illustrated and adorned.

It is only in an age when moral degeneracy has reached its climax, that "the righteous perish, and no

man layeth it to heart." With all the defects which exist among us, we have yet left to us, it is hoped, the power to appreciate superior excellence, and the virtue not to let it pass away from the midst of us, without an appropriate memorial. We must neither permit our envy to eclipse the fair fame of the living, nor our heartless coldness to withhold from the dead the meed of praise which belongs to them. We are responsible to God for a right estimate of the agents whom He has sent into His vineyard to do His own work; and it will be vain for us to be looking and praying for the right men, for the age, if they are suffered to come and to depart, while we knew it not.

We are greatly inclined to apprehend that, in this age of over-taxed effort, there is danger lest the men who have "borne the burden and heat of the day" should meet with a recompense below their just claim. Though their "witness is in heaven, and their record on high," yet it may be fairly questioned whether there is not something like a tendency in the public mind, to think too lightly of services by which some of our best men have been hurried

to an early tomb. Of the truth of this suspicion, there can be no better evidence, perhaps, than the oblivion, with some rare and happy exceptions, which so soon removes from the sphere of vivid recollection, individuals who have lived only to bless and benefit their race.

But assuredly this forgetfulness of those whom God has honoured is greatly offensive in His sight; and we strongly lean to the conviction, that, in His inscrutable and all-wise Providence, God is pleased, at times, to remove His servants, who have occupied high places in the field, in such a sudden and affecting manner, that the Church may be compelled to think of the loss she has sustained, and that she may more reverently acknowledge His hand in giving and recalling the men who, as instruments, are to carry on His work from age to age.

The death of a Chalmers,—alone,—in his own solitary chamber,—without one friendly hand to close his eyes in death,—at a time when thousands and tens of thousands were ready to do him homage, as a Prince and a great man in the Scottish Israel, did more, perhaps, to rouse a nation's sympathies, than all the mighty achievements of his powerful genius.

The fall of John Williams, on the shores of Erromanga, by the hands of savage barbarians, struck a deeper thrill of Christian tenderness into the hearts even of good men, and made them think more of the loss they had sustained, and of their dependence upon God for Missionaries of the highest qualification, than all that Williams had said, or written, or done, to secure these important results.

And it may be,—we trust it will be,—that the sudden and mysterious removal of our late Secretary, at a time when no one, not even his medical attendant, was expecting it,—in a foreign land, and without any of his Brethren to cheer his dying hour, or to follow his

remains to the tomb,—may produce effects, and call forth emotions, which neither his public spirit nor his laborious service could create.

Of this we are fully persuaded, that the deep and chastened sympathy of teeming multitudes, in our own and other lands, will be called forth on behalf of the Widow and Daughters of him who is now numbered with the silent dead. Upon them this overwhelming Providence has fallen with a crushing weight. Scarcely recovered from the pleasurable excitement of meeting him after a protracted separation, they have been called, without warning and without preparation, in a land of strangers, to close his eyes in death, and to follow his remains to the tomb, without one friendly eye to shed a tear over them, or one friendly heart to share their agony of grief. Such, too, was the prostration of strength into which the sufferer sank, that "*there were no last words*" which fell from his lips, to tell of his own peace, or to pour the balm of Christian consolation into the hearts of those who were dear to him, and who scarcely knew that he was dying till they found that he was actually dead. For these mourners, indeed, whose grief is too fresh and too intense to admit of more lengthened reference, we would plead that they may have a deep interest in the prayers of the Church, and that their bereaved and desolate condition may be remembered, with a tenderness befitting the occasion, by all who have caught the spirit of that inspired injunction, "*Remember them which suffer adversity, as being yourselves yet in the body.*"

In every age of the Church, there has been the reproduction of men of primitive mould. The risen Saviour did not expend all his treasured gifts, when he ascended to his mediatorial throne. For an extraordinary age, he furnished peculiar agents and influences;—reserving for his advancing kingdom the means and appliances necessary for

carrying it forward to its ultimate consummation.

It is interesting to observe, by what an unfailing process the instruments required for the work of each successive age have been supplied;—and not for every age merely, but for each specific service which has been required in the great work of a world's regeneration. If inspiration has ceased,—if miracles have been withdrawn,—because no longer necessary,—the chartered promise of the dispensation, "Lo! I am with you *always*, even unto the end of the world," has never failed of its accomplishment.

In surveying the grand Missionary schemes of the modern Church, the result of that revival of religion which sprang up towards the close of the seventeenth century, we cannot but see the hand of God in the agents who have been supplied for carrying on the glorious work. No evangelical mission has been without its distinguished men;—some for one service, some for another;—some for Biblical translation and philological research, and some again for the ordinary work of an evangelist;—some for exciting the zeal and liberality of the churches at home, and some for visiting and confirming the churches abroad.

It were a heinous ingratitude in the sight of God, if the friends and supporters of the London Missionary Society were not impressed with the hand of God which has been upon them for good. That Society has had its share of trial and discipline, from the commencement of its course; but what a stream of Divine mercy has followed it in all the years of the past! Its Scholars have commanded the respect and homage of the age; and among these, the fame of Morrison, and Milne, and Medhurst, will never die. Its men of high enterprise, who have made missionary undertakings the popular theme of the age, may well be reckoned among the most distinguished philanthropists

of the first half of the present century. When we mention such men as Vanderkemp, and Philip, and Williams, and Moffat, and Read, and Mott, we know that we shall awaken a responsive feeling throughout the entire Christian world.

And its more incidental, but not less important agents, who, either on these shores, or in foreign lands, have contributed largely to forward the great and benevolent objects for which our Society was originally formed, are not to be overlooked. Many have acquired an honourable fame, in furthering the plans of an institution which existed long before they were born;—and many have followed out the missionary predilections of their early years, and found the blessing of them that were ready to perish coming upon them.

To the last of these classes, the Rev. Joseph John Freeman may be said to have belonged. The earliest dawnings of his Christianity came upon him, in connexion with the tale of Heathen darkness and woe. And, as he rose to the full manhood of the religious life, he began to associate his happiness with the service he might be enabled to render to the great cause. God smiled upon his purposes; and, having given him a missionary heart, he supplied him with the means by which its warm outgoings might be fully tested. He came into our Society, first, as a devoted country pastor;—then as a Missionary to the far-famed Island of Madagascar;—then as one of its Secretaries;—and then as the Messenger and representative of the Society, first, to the Islands of the West, and, finally, to the interesting Mission-field in South Africa.

We do not here dwell so much on the manner in which he has approved himself to the Directors of the Society, whose resolutions, unanimously adopted, will ever speak for themselves,—as to the state of mind in which his services have been received by the British

Churches, particularly those of our own denomination. It is no extravagant encomium to say, that, like "the beloved Physician," of the primitive church, "his praise is in the gospel throughout all the churches." He carried with him to his labours abroad, and to his intercourses at home, so much of the spirit of his Divine Master, that multitudes have been compelled to do it homage. The wisdom of intelligence was so nicely blended with the milder and gentler graces of Christianity, that all were constrained to feel that his work was done in the best possible manner. Perhaps, we were never more sensible of this than at the present moment, when we feel that our Brother has been for ever removed from his earthly sphere. But around his early and unexpected tomb, there settle down the warm and gushing affections of thousands of devoted and kindly hearts; and we shall never forget the frank and manly bearing of him, who combined, in so happy a degree, the firmness of a strong and penetrating judgment, with the meekness, gentleness, and humility, which can only be learned at the cross. He had the power of great attractiveness; and won for himself as large a share of love and esteem, as ordinarily falls to the lot of any imperfect human agent.

That lamented servant of Christ, who has fallen in the midst of a career of usefulness, which we had hoped would have been prolonged for many years to come, was a native of London. He was born in Thames-street, on the 7th of October, 1794. Like many other men who have been raised to great honour and usefulness in the Christian Church, he owed much to maternal affection and piety. Never was mother more devoted to a son, and never was son more distinguished for filial duty and love. From the time that, in the church of the Rev. John Newton, at St. Mary Woolnoth, she received "the truth as it is in Jesus," she set herself, with full purpose

of heart, to train up her offspring for Heaven; and God was pleased to bless her assiduous and prayerful efforts.

As in many similar cases, the office of the Sunday-school teacher, well-sustained, became the stepping-stone to the Christian ministry. Mr. Freeman was no common-place instructor; and the talent and zeal displayed by him marked him out for higher service,—inclining his own mind to the work of God, and pointing him out to his pastor and brethren, as one whom God intended to honour.

While but a youth, not eighteen years of age, he was introduced to the late Thomas Wilson, Esq., as a hopeful candidate for the sacred office, and both his recommendations, and personal communications, being such as to awaken sanguine hopes of future usefulness, the way was prepared for his entering Hoxton College, in the year 1812. At this point of his history, the writer became personally acquainted with him, and strongly attached. No student, in an interesting circle, was more assiduous in the cultivation of his mind, or more beloved for his personal and social virtues. He had the happy talent of escaping all misunderstandings with his brethren, though no man was more independent in his course of action, or less disposed to yield a conviction to others. It was Mr. Freeman's happy lot to be trusted by all, and beloved by all; and, yet, perhaps, no student of his standing was more frequently called to give advice in certain difficult and delicate cases. Though he was proverbial for his uniform cheerfulness, he was a pattern of that sedateness and gravity of deportment which become the young minister.

His class exercises were highly respectable; and in theology, languages, and general literature, he made excellent use of the advantages he possessed. If there was no special mark of genius attendant upon his college course,—he was remarkable for a strong current of masculine sense, for a keen discernment

of the merits of a subject, and for a plodding industry and good feeling, which do more for the theological student than brilliant fancy and original parts.

Towards the close of his term of study, his health was much disturbed, by which the fears of his best friends were considerably awakened;—and it is not a little remarkable that the symptoms he then exhibited bore a considerable resemblance to those which so recently preceded his great change. We well remember how much he was cast down; but how sweetly the spirit of piety and submission triumphed.

In the early part of May, 1816, while his health was but very imperfectly re-established, he was invited to become co-pastor with the late Rev. Samuel Douglas, of Chelmsford, when he accepted the call, and was ordained on the 21st of May in that year. His ministry, in this town, opened under very favourable auspices, and afforded promise of lasting fruits;—but, after a fair trial of his energies for two years, his health gave way, under the pressure of his pulpit and other engagements; and, connected with this, he experienced a certain amount of mental despondency, which led him to resign his charge, and, for a season, to defer the effort of finding another sphere. He now seriously apprehended that he had not physical strength for the ministry;—and, most reluctantly, looked forward to business as his future occupation in life.

In a severe attack of sickness which fell upon him, at this critical moment of his history, it appears that he had some deep exercises of mind, in reference to that great work to which he had consecrated himself, but from which, under the pressure of circumstances, he had for a season retired. Suffice it to say, that, from this furnace of affliction, he came forth with a determination to make trial afresh of the ministry to which he had devoted his early youth; and the result fully proved that he fol-

lowed an impulse which had not deceived him.

In the fall of the year 1818, he accepted an invitation to supply a small congregation at Dawlish, Devonshire, where God was pleased to recruit his health, and restore the tranquillity and peace of his mind; so that he was now fully enabled to discern what the adored Head of the church meant to do with him. The small village of Dawlish, though a place of memorable retreat to him, did not afford scope for powers such as his. No one dreamt of it as a permanent sphere. The finger of Providence soon pointed to Westbury, in Wiltshire, as opening, to an ardent mind, a prospect of ministerial usefulness. To that town he repaired; and, but for the effect of the mercantile crash of 1819, he might have remained for many years the devoted Pastor of an affectionate flock. But his generous and feeling mind could not endure the thought of deriving the little pittance of salary which came into his hands, from persons many of whom were suffering under the weight of pressures of the most agonizing description. He accordingly took a reluctant farewell of his little flock; and accepted an invitation to Kidderminster, where he laboured with great acceptance and success for the space of nearly six years; producing considerable impression on the town, especially among the young; and doing noble service in resisting the tide of infidelity, which then raged among the mechanics both of London and the provinces. He will long be remembered with respect in this the scene of his early ministry.

The period, however, had now arrived when other prospects were to open before him. He had always been known to sympathize warmly with the missionary enterprise, and to be powerfully attached to our own great Society. To some it had been communicated that he was not disinclined to embark as one of its agents, if events should make the path of duty plain. In the year 1826,

the state of the Madagascar Mission rendered it necessary, or at least desirable, that some minister, of good standing and practical wisdom, should join the labourers already in the field. An invitation, on the principle of limited service, was tendered to Mr. Freeman, and by him cordially accepted. In 1827, he reached the scene of his devoted toil, where, for nine years, he gave himself with full purpose of heart to all the interests of the Mission; rendering great service in the translation of the Scriptures, in the preparation of elementary works on education, in the efficient conduct of the Native Schools, and in the direct work of preaching the gospel.

It is not necessary that we should tell our readers what scenes of joy and grief awaited Mr. Freeman in Madagascar; for he has himself better told the tale than any other one can do it for him. Suffice it to say, that there he saw the missionary vine "take deep root, and it filled the land;"—and that there, too, he beheld the triumph of a persecuting queen, by whose inveterate purpose and councils he and his coadjutors were driven from their posts, and many native converts were called to seal their testimony with their blood. In 1835, he saw, with a bleeding heart, Christianity proscribed, the schools abandoned, the Missionaries expelled; and felt all that anguish of spirit to which he oftentimes gave expression both in private and public. How he yearned over the scattered sheep of his former flock,—how he watched opportunities of doing them service,—how he longed for their time of deliverance,—is best known to those who have heard him pour out his whole soul in reference to them. But, blessed be God! his nine years' toil in Madagascar have not been in vain. The seed sown has wondrously germinated;—persecution has not eradicated it from the soil;—it has borne precious fruit;—the blood of martyrs has proved the seed of the church;—and in that

glorious land, where the martyr's tears and sufferings are exchanged for the martyr's crown, our lamented Brother has met many of his beatified converts, who will doubtless be his "joy and crown of rejoicing in the day of the Lord."

Driven from the Madagascar field, when it was white to the harvest, Mr. Freeman proceeded, with his family, to Mauritius, and thence to the Cape of Good Hope; and as the venerable Dr. Philip was then in Great Britain, Mr. Freeman, for a season, supplied his pulpit in Union Chapel, and otherwise endeavoured to further the interests of the South African Mission. There and then that Mission acquired a hold upon Mr. Freeman's sympathies, which it retained to the last;—nor can we doubt that the intimacy formed between him and Dr. Philip contributed to awaken and sustain his most powerful commiseration on behalf of the long neglected and oppressed African Tribes. But for the failing health of his beloved wife it is more than probable he would have given himself wholly up to the cause of African evangelization. But, at the close of 1836, he was compelled to return home;—and such was his warm reception by the churches of Great Britain, that, as he rehearsed all that God had done by him and his fellow-labourers, a time of refreshing was vouchsafed from the presence of the Lord; and the friends of Missions "thanked God, and took courage."

After a season of devoted toil, in advocating the claims of our Society, and fanning the public sympathies of the churches on its behalf, Mr. Freeman accepted the call of the Congregational Church at Walthamstow, which had long been favoured with the invaluable ministry of the late Rev. Geo. Collison. Here his pastorate was exercised amidst growing tokens of the Divine approbation; and the Girls' School for the Daughters of Missionaries will be a lasting and grateful memorial of the

sympathy which he cherished towards the families of those beloved brethren, who have gone far hence among the Gentiles, to proclaim the unsearchable riches of Christ.

Such were the important services rendered continuously, and in various ways, by Mr. Freeman, to the London Missionary Society, that he was naturally looked to as one of its officers, whenever the necessity of such an appointment might arise. It did arise, when failure of health compelled the Rev. W. Ellis to retire from office; and ample experience has proved that the choice which then fell upon him was abundantly vindicated. He had the missionary spirit deeply engraven in his heart;—it was interwoven with his very being;—it had seized on his noblest sympathies;—and to him it was given to be willing to live or die in the cause.

His two great journeys to the West Indies, and to Africa, but developed his tact, and talent, and prudence, and missionary zeal. In both journeys, he undertook vast labours, exposed himself to great dangers, and won for himself the esteem and confidence of the wise and the good.

We are fully aware that this is not the fitting place for the discussion of topics involving political reference. But we cannot forbear testifying to the almost prophetic sagacity with which our departed Brother anticipated the calamities which have befallen bleeding Africa; nor can we, with the facts which are now before us, differ from him in the conviction, that an ill-advised policy in reference to the Aboriginal Tribes, has been the main cause of the unhappy conflict.

Would that our Brother's predictions had been less literally fulfilled. Then would not the fruits of many an anxious year of missionary toil have been obliterated by the horrors of an exterminating war. May it please the God of mercy and peace to interpose for a distracted

colony;—that, for the sake of our Missionaries and their families, the misguided natives, and the afflicted colonists, there may be an end of bloodshed and war! And may He who only can educe good out of evil, so overrule the present disastrous events, that they may “turn out rather to the furtherance of the gospel.” But, alas! our beloved Brother is taken from us. We shall see his beaming, cheerful countenance no more. He fell not, indeed, by the burning fevers of the West; nor by the fatigues and privations of the African Desert;—but, permitted to reach his native shores, to greet his loving family, to render an account of his stewardship, to visit the British Churches, to place the record of his mission in the hands of the public,—with a frame exhausted beyond the power of recruitment, but with a mind still expectant of longer days,—he sought for lost health in a foreign land; and when he, and his family, and medical attendants, were looking for life, lo, the angel of death smote the exhausted sufferer, the vital spark took its flight to mansions of light, and there stood the widow and fatherless to bemoan their loss, while as yet they could scarcely realize the deep—sudden calamity which had overtaken them. Oh, had he felt that the hand of death was upon him;—or, had sinking nature permitted the free utterance of his thoughts, he would have spoken of bright hopes beyond this vale of mortality; and poured the balm of heavenly consolation into the bosoms of those intensely interested spectators, who stood around his dying couch.

There were three incidents of a touching character, which occurred during our friend's last illness, which we delight to record. Before his family were summoned from Heidelberg to Homberg, where his symptoms became worse, he was attended by a German chamber-maid in his hotel, who performed her duties with great kindness.

Regarding him as worse than either he or his medical adviser imagined him to be, she said softly, in her own language, on one occasion: "*May I dare to ask you, Sir, if you love God?*" His reply, in an energetic tone, was:—"God is my Father, and Jesus is my friend."

The second affecting incident is embodied in a few lines written in pencil by Mr. Freeman to his beloved wife, from his bed, before his family reached Homburg, in which, after alluding to the probability that he would never again be able fully to resume his active duties, he says, "*We must fall into the hands of the Lord. His ways are all right. I hope I feel thankful as well as humbled; and I hope that to get away in some measure from so much public life, will afford an opportunity for spiritual improvement, and work out good for all of us.*"

The third circumstance alluded to occurred after the arrival of Mr. Freeman's family at Homburg. It was on Saturday evening, the 6th of September, two days only before his decease. His two daughters, as he thought, were present; but one had just left the room; and, glancing a look of tenderness towards them, he said:—"If anything does happen, I commend you to God. Lean upon Him; trust in Him; He will never leave nor forsake you. It is at such a season as this that God reveals Himself as very PERSONAL and precious; and it is thus with me now."

Such were the impressive utterances of our lamented friend, though he was under no immediate anticipation of his coming change. But how many such

utterances might we have looked for, if he had known his real position, and if physical strength had been vouchsafed to him, to lay open the treasures of a heart overflowing with a sense of the Divine goodness.

But the safety of a spirit passing out of time into eternity depends not on dying utterances. They are peculiarly grateful to those who watch the last struggles of humanity; and tend often to strengthen the faith of others;—but the mute Christian in death, who lies calmly and peacefully in the arms of everlasting love,—as did our departed Brother,—is as safe in the embrace of the Omnipotent Redeemer, as those who, amidst jubilee and song, ascend up to heaven as in a chariot of fire.

Farewell, thou Brother beloved, till we meet in yonder cloudless region! Thy work is finished. Thy griefs and conflicts are o'er. Thou hast entered into rest. Thou hast seen "the King in his beauty, and the land that is very far off." Thou art not regretful of thy toils and sacrifices, "in the kingdom and patience of Jesus Christ;" and thou hast now seen, as feeble mortals never saw, the glorious results of that Divine enterprise, which shared thy living labours and aspirations, and blended itself with the last lingering moments of thine earthly consciousness. Farewell, Brother! and may the solemn Providence which has removed thee so suddenly from our endeared but imperfect fellowships, tend to meeten us for a happy and glorious reunion with thee in that living and perfect world where death and sin can exercise no dominion!

THOUGHTS ON THE REMOVAL OF MISSIONARY AGENTS.

THE cause of a world's evangelization, it is grateful to remember, does not partake of the mortality of the agents by whom it is carried on. Though they "are not suffered to continue by reason

of death;" yet, the Lord of Missions liveth, and can so overrule this universal law of mortality, as to make it contribute to the vitality of his spiritual kingdom. The history of the past has

been one continuous proof of the boundless resources of Him who has said, "All power is given unto me, in heaven and in earth." "The keys of the invisible world, and of death," are in his hands;—He "openeth, and no man shutteth; and shutteth, and no man openeth." From his almighty fiat all his servants receive their commission; their talents, their graces, their spheres of labour, their periods of service, their appropriate reward,—are *all* of Him. He removes one star from the firmament of the Church, and lights up another;—He quenches the brightest luminaries, at times, and leaves the orbits in which they move in comparative darkness;—but, in all the mystery and concealment of his procedure, we are assured of this, that, with a wise, and holy, and calm purpose, He is accomplishing his great design of mercy to our race;—and that events which appear to us to be untoward and disastrous, are but parts of his perfect plan for fulfilling his own all-comprehensive and benevolent will.

Whatever may be his *providential* will, in reference to existing agents and means,—He leaves to his Church no option as to the course which for the future she is to pursue. He may thin her ranks; He may remove her instruments;—He may tax her faith, her patience, and her power of endurance;—but the Missionary "field, which is the world," He has left for the Church's culture; and no adverse or mysterious disposal of instruments, on his part, can absolve her from the Divine and imperative obligation to "preach the gospel to every creature." But, in the path of humble obedience to the call of her Lord,—she may gird herself to the duties of her high calling, by the thought, *that He is with her*;—that his eye is observant of all her emergencies;—that his resources are infinite;—that He is interested in all her struggles, conflicts, and triumphs;—and that, whatever discipline may await her, in the

execution of her great commission, there can be no peradventure as to her ultimate success.

We know, from past experience, how necessary it is, when special trials arise in our path, that we should throw ourselves upon great principles. Our ardour in the Missionary cause must not be quenched by dispensations of the most depressing order. The work is God's; and he will watch over and defend the right;—our responsibility remains the same;—"the fields are white to the harvest," and the more our discouragements and difficulties, in gathering in the precious fruits, the greater will be the note of triumph when the shout of "harvest home" is heard echoing through a redeemed world.

Calmly, but resolutely, let us proceed in our great work. It is not the work of a day or of an age. God's word shall not return unto him void. The earth *shall* be filled with his glory; and the hour is coming when "they that sow, and they that reap, shall rejoice together."

It is peculiarly gratifying to be enabled to plead the sentiments of our deceased Brother, Mr. Freeman, for this view of the work in which we are engaged. We quote from a letter to the Rev. Thomas Lewis, of Islington, dated Cape Town, 2nd June, 1850. Speaking of his extensive observation in his interesting tour, Mr. Freeman says:—"There has been much to interest, much to encourage, much to instruct, much to awaken inquiry. There has been a great work accomplished by Missions in South Africa;—there is a great work still on hand. But the prospect of its being all completed is yet distant,—judging by the ratio of past achievements, and the apparent rate of present success. I know that nothing is too hard for the Lord. A nation *could* be born in a day;—but we do not see indications of this rapid movement. I do not know that we have any promise to warrant our expectation of this. *My*

deep impression is, that we must go on working;—working diligently and prayerfully; and that we must be content to do so, without being able to define anything decisively on the question of time, as to the world's entire conversion to God. We have encouragement to labour from present *actual* results, as well as from the everlasting promises of Divine truth. We have large numbers of the heathen brought home to Christ, who are now under the care of the under-shepherds, whom our Society has been the means of sending into the wilderness,—and the still more faithful care of the great Shepherd and Bishop of souls; and, looking at these, as I have lately sat with them at the table of the Lord, I could not but exclaim, 'Ye were sometime afar off, but are now made nigh by the blood of the Cross;—ye were once darkness, but now ye are light in the Lord.'

"It must be a source of gratification

to you, my dear brother, that you, as a pastor, and the people of your charge, have been so devoted to the great cause of Missions. You *have* your reward, in your prosperity, your peace, the honour put upon your services, and the bliss of souls in glory, whom you have assisted in bringing there."

Let these enlightened sentiments be as a voice from the tomb, urging us all to a renewed consecration of our energies to the cause of Missions. The increase of that benevolence which lies at the basis of the Missionary enterprise, will bring along with it the right agents, the providential openings, and the pecuniary resources. When the Church has faith enough, and compassion enough, and zeal enough, and self-sacrifice enough, for her great mission,—then, and not till then, will the harvest of the world be hers, to reap with a profusion of joy.

PRAYER FOR THE INCREASE OF FAITH

WHAT IT IMPLIES.

No. I.

THE prayer, "Lord, increase our faith!" presented by the apostles to their Divine Master (Luke xvii. 5), taken in connexion with its context, is pregnant with instruction. It offers a fine example for all who are ministers of the true apostolic succession,—the line of which deep humility and unfeigned trust in the Lord Jesus Christ, as the one only Mediator between God and men, are the invariable and infallible marks,—a line of succession in which, blessed be God! all may be reckoned who are partakers of like precious faith with Abraham, Isaac, and Jacob; with Peter, and John, and James, and Paul;—of which line all such form integral members, whether, as pastors and teachers, or only as private members, they

"serve as of the ability that God giveth," each contributing, "according to the effectual working in the measure of every part, to the increase of the body, to the edifying of itself in love." All derive their faith and every grace, from the fulness that resides in "the Lord Jesus, the only-begotten of the Father, full of grace and truth." And as to Him even the apostles went, both in the days of His humiliation, and also afterwards in the hour of His exaltation, for all they needed of spiritual light and life, and had no overplus to spare for their disciples and brethren; so must we go directly to the same glorious person, our God and Saviour, for grace and strength,—for *faith*, the first and the parent of all

the graces. "In Him dwelleth all the fulness of the Godhead bodily; and ye are complete in Him."

The occasion which called forth this prayer is peculiarly worthy of notice, and very instructive. From speaking of offences (in verses 1 and 2), our Lord seizes the opportunity to enjoin the duty of mutual forgiveness upon his disciples (verses 3 and 4). They are taught that, if an offending brother should trespass, even seven times in the same day, yet if he come and honestly profess repentance for his offences as frequently, they are to forgive him. We need scarcely remark, that this number seven, from its symbolical perfection, places the limit to the exercise of forgiveness beyond all limitation, excepting only the limit of the Master's own rule,—“If he turn again to thee, saying, *I repent*; thou shalt forgive him.” Without a moment's delay, or the interposition of any other remark, as if feeling instinctively that their Lord had commanded what was at once most reasonable, and yet most difficult for unsanctified nature to fulfil, “the apostles said unto the Lord, *Increase our faith.*” For similar necessities, and for all the daily demands of the Christian life, do the followers of Jesus, the children of God, still require the daily exercise, and the constant increase of this primary and kingly grace. Let them, therefore, daily pray, “Lord, increase our faith!”

In this prayer there is *much implied, much taught, and its use is recommended by many advantages.*

I.—FIRST, then, we shall inquire, WHAT IS IMPLIED IN THIS PRAYER?

1. That *the petitioners have faith.* There would be no meaning in the prayer on any other supposition. Increase implies existence, commencement. It may be weak and small, but it does exist. And they who offer this prayer are conscious of possessing it, like him who said, “Lord, I believe; help thou mine unbelief.” The apostles

who offered the prayer of our text, were possessed of faith; for they could say, “We believe and are sure that thou art the Christ, the Son of the living God;” and yet, soon after, their faith was so weak, that Jesus answered their inquiry respecting the demoniac youth, “Why could not we cast him out?” by the striking reply, “Because of your unbelief.” (Mark ix. 24; Matt. xvi. 16, xvii. 20; cf. John vi. 69.) While, then, this prayer is appropriate only from the lips of those who do already believe, let all who are conscious of the existence and exercise of this grace, however feeble as yet may be its fluttering life, take encouragement to say, “Lord, increase our faith!”

2. That they *feel an increase to be needful.* It is needful for these ends—to clear our spiritual perceptions, and deepen the impressions which spiritual objects, when perceived, are intended to make upon our spiritual nature. It is for want of these two things that mankind at large are entirely engrossed with the visible and the temporal; it is through a very small amount of these, that so many of the professed disciples of Christ so faintly resemble him. Faith brings unseen realities within the range of our mental vision, and produces the confident expectation of promised good. When the eyes of the understanding are thus enlightened, we know “the hope of his calling, and the glorious riches of his inheritance in the saints.” When “Christ dwells in the heart by faith, we become rooted and grounded in love; and are able to comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ which passeth knowledge, that we may be filled with all the fullness of God.” Then believing we rejoice with “joy unspeakable and full of glory.” (Heb. ii. 1; 2 Cor. iv. 18; Eph. i. 17, 18, iii. 17—19; 1 Pet. i. 8, 9.) Now, if such be the uses and happy effects of faith, then the more faith we have, the brighter, more penetrating,

more comprehensive, and more accurate will be our spiritual vision, and the stronger and more abiding our emotional impressions derived from the perception of divine and spiritual objects. Is not an increase of faith, then, most necessary? It is *needful* also, in order to *purify our hearts, and sanctify our whole character*. There is no true Christian, however small his attainments, who does not feel these to be most desirable ends, the very ends of his holy calling. And are they not effected through faith? "And put no difference between them and us, *purifying their hearts by faith*"—"that they may receive forgiveness of sins and an inheritance among all them that are *sanctified by faith* that is in me." (Acts xv. 9; xxvi. 18.) By faith alone, and that "a strong and lasting faith," can spiritual and heavenly truth, as set forth in the gospel, be so realized and felt as to purify the heart from all corrupt and earthly passions, and thus make it an easy thing to forgive our offending, but penitent brethren, and an easy thing to pluck up the deeply rooted trees and the mountains of difficulty that block up the path of Christian advancement (cf. vi. 4, 6—10). Therefore the disciples felt this prayer to be necessary, and so should we. And again, increase of faith is *needful to secure the answer of our prayers for the Holy Spirit*. The success of all prayer, whatsoever the object, depends on faith,—that faith, of course, which has a rational, that is, a revealed foundation. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. xxi. 22.) But the answer to prayer for the Holy Spirit is especially connected with faith in Christ, as the Mediator and the meritorious procurer of that heavenly gift. "He that believeth on me, as the Scripture hath said, out of him shall flow rivers of living water: but this spake he of *the Spirit, which they that believe on him should receive*; for the Holy Spirit was not yet given, because that Jesus was

not yet glorified." (John vii. 38, 39.) Now, compare this with the apostle's declaration, in Gal. iii. 14, that, through Christ's being made a curse for us, "the blessing of Abraham might come on the Gentiles, that we might *receive the promise of the Spirit through faith*:"—and again, with our Lord's promise, in his last discourse to his disciples before his death, that whatsoever they should ask in his name, he would do it, that the Father might be glorified in the Son, and that their joy might be full; yea, that he would pray the Father to give them another Comforter, even the Spirit of truth, to abide with them for ever; and that, when he himself should go away, he would send this Comforter, both to convince the world, and to guide them into the knowledge and enjoyment of the truth. (John xiv. 13, 14, 16, 17, xvi. 7—14, 23, 24.) Now from such teachings of Christ and his apostles, we are fairly warranted in drawing the following conclusions:—that, if whatever we ask of God, we must ask in faith, much more this best of all donations; and that we have a good foundation in the promises of Christ for the exercise of such a faith. To this subject the words of the apostle James are pre-eminently applicable: "*If any man lack wisdom, let him ask of God, who giveth unto all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering.*" The greatness of the gift, its paramount value to us, and the perfect benevolence of our heavenly Father, warrant us to exercise the strongest faith, and to indulge the largest expectations on this head. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" How good and essential is this gift, if we remember that faith is, as a grace, of His operation; that it is His to enlighten our minds and sanctify our hearts through belief of the truth. And

if we receive this blessing at first, in connexion with faith in Christ, and ever afterwards through the prayer of faith, how needful, in order to our receiving more of it, to pray, "Lord, increase our faith!" And, to say no more, an increase of faith is *needful to fit us for all the work and warfare to which our Lord and Master has called his disciples* in this world of trial and discipline. Faith may be called the very life-blood of our renewed spiritual nature. By that we live, we stand, we walk, we work, we fight, we endure to the end; we conquer and are crowned with eternal life. Proofs of these positions are unnecessary for Christians, for whom alone, or chiefly, these remarks are penned. They know the Word of God teacheth these things; their own experimental consciousness sets to its seal that herein that Word is true. And if so, no more need be added to prove the urgent necessity of stronger faith for every disciple, the importance to him of praying, "Lord, increase my faith!" But he who is convinced of this, and feels this most deeply, will most anxiously ask, "Is such a prayer very likely to be answered?" Why not? The very offering of the request implies this. We observe, therefore, as implied in the apostle's prayer,—

3. That an increase of faith is attainable. The very nature of faith itself may satisfy us of this. For what is faith? A belief of testimony, confidence in a person, the expectation of promised good. And what more capable of increase among the states and emotions of our spiritual constitution than these? Let the testimony be but better understood, and its evidences more clearly perceived; the individual person more fully known, and the promises of expected good more certainly confirmed: then, the faith which has reference respectively to each of these objects will necessarily increase, and become stronger. But to this conclusion there must be one, and, in the present

instance, a very important exception taken. Where a depraved heart has blinded the understanding, perverted the judgment, and polluted the affections, the natural course of the influence of spiritual and Divine truth may be quite turned aside, or effectually barred up. And this is just the case with fallen, unrenewed man. Hence the necessity of the Holy Spirit's influence to remove this barrier, and so to restore the natural course of spiritual influences through the soul of man, that, flowing without obstruction, they may operate to the production and increase of that faith which "works by love, purifies the heart, and overcomes the world." Thus, *the Holy Spirit is*, as was noticed above, *the author of faith*; the faith of the disciple is one of His holy fruits (Gal. v. 22); and the gift is, as was at the same time remarked, bestowed through the mediation, and for the sake, of the Lord Jesus Christ. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me." (John xv. 26.) By comparing this passage with those already quoted from the same gospel, we may see the beauty and force of Peter's language in addressing his Christian brethren as, "them that have obtained like precious faith with us through the righteousness of our God and Saviour, Jesus Christ," (2 Pet. i. 1.) Faith is of the operation of God, the Holy Spirit, through the justifying righteousness of God, our Saviour, ever presented before God, our Father, on our behalf. And that which comes so directly from the fulness of Christ and the grace of the Spirit, must be capable of increase, limited by no want of power, or disposition, or riches, on the part either of its Divine author, or of its boundless source; but only by the creature, and therefore finite, but ever growing, capacity of its recipient. Hence, by a due consideration of *the source and author of faith*, we are led to

the conclusion, that *an increase of faith is perfectly attainable*. But this conclusion is also *confirmed by all the exhortations and commands* addressed to Christians in the Word of God, *to have faith, and to grow therein*. "Have faith in God. Ye believe in God; believe also in me. Why are ye fearful, O ye of little faith? And this is his commandment that ye should believe in the name of his Son, Jesus Christ. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe (*i. e.* more strongly) on the name of the Son of God." (Mark xi. 22; John xiv. 1; Matt. viii. 26; 1 John iii. 23, v. 13.) Remember that all these were addressed to those who were already true disciples, who had faith. Why are they thus commanded and exhorted? Not only because more and stronger faith is needful, but also *because it is attainable*; otherwise such language would be a mockery. But to finish this part of our argument, *examples*, abundant as well as most pertinent, *are furnished in Holy Scripture of those who have increased in faith to a great degree*. The centurion's faith, though he was originally an unbelieving Gentile, had grown greater far than that of any of the favoured Israel. The woman of Canaan increased in faith the more that she was discouraged. The disciples of our Lord had often to be reproved for their weak faith by the Saviour, during his sojourn among them; and, here in the instance before us, they manifestly felt how weak it was. But look at the same men on the day of Pentecost, and afterwards before the rulers of the Jews, or amid the infuriated mobs of their own persecuting countrymen; and then say, if their faith did not grow, or if faith,

wherever it is of the same precious nature, be not capable of increase. The Apostle Paul thanked God always for the Thessalonians, "because that their faith grew exceedingly." And the patriarchs and confessors of the ancient church, as recorded in the eleventh chapter of the Epistle to the Hebrews, have left us a bright cloud of testimony, to which we can now add Jesus, the author and finisher of faith, the apostles, the martyrs, and all the company of the faithful who have followed the Lamb. All these grew in faith. They sought its increase, and they found it. And they cannot be made perfect without us. Their example, as well as the dispensations of which they were members, will not have perfectly attained its object until we, like them, have, through growth of this grace, so outgrown it as to have exchanged faith for sight, and hope for fruition; until, along with them, we have also received the better thing provided by God, the promised inheritance. (Heb. xi. 39, 40.) Therefore, says the apostle, "We desire that every one of you do show the same diligence, to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. vi. 11, 12.) *By such considerations*, then, as those we have named:—*the nature of faith, its source and author, Divine commands to grow therein, and scriptural examples of its mighty increase*; it is put beyond the shadow of a doubt *that faith, as is implied in the prayer for increase, may be increased*; that when we ask for a blessing so desirable, so needful, we are not indulging a vain wish, nor offering up a hopeless petition, but one that is certainly attainable, and that will be answered.

INCREASE OF FAITH.

WHAT IT INCLUDES, AND WHAT ARE ITS ADVANTAGES.

No. II.

HAVING considered the principal things implied in the prayer of the Disciples, we proceed to inquire—

II. WHAT IS TAUGHT BY IT?

Surely that, wherever there is true faith, its increase should be earnestly desired; yea, it will certainly be sought after. If it be so desirable and so attainable, we are thereby under the strongest obligations to strive for its attainment. And as it is a vital principle, like all living things, it will of itself prompt its possessors to do this. All the pleasure connected with its healthy exercise and growth will instinctively manifest itself in this direction; while the pain and loss attending its decay will exert a like influence, though from the opposite quarter, and in another way. If an increase of faith be necessary to the prosperity and advancement of our spiritual life, then are we bound to seek for it. If God has mercifully both imparted to us the least germ of this faith, and also assured us that its increase is attainable, then unquestionably we ought to use, with all diligence, every means suited to promote its growth. The prayer of the apostles, as implying much, also teaches this much; nay, more,—viewed in connexion with the circumstances under which, and the person to whom, it was presented, it also may teach us what are the means suited to promote the increase of faith, by the diligent use of which we may attain this most desirable object. These are—

1. *A better acquaintance with the foundation of faith, as laid in God's Word and testimony.* The objects of faith are the spiritual truths, the unseen realities, revealed unto us by the Spirit of God in the Holy Scriptures; and the foundation of our faith is therefore in those Scriptures, as the Word and testimony of "the living God, who keepeth

truth for ever." "Faith cometh by hearing, and hearing by the Word of God." "These things are written that ye might believe." (Rom. x. 17; John xx. 31.) We are required to believe the testimony of God, because we believe that of man; and the testimony of God is that which he hath testified of his Son; or, in other words, the inspired writings of the evangelists and apostles, with those of which they are, after all, but the complement, the books of the ancient prophets, for "the testimony of Jesus is the spirit of prophecy." Under this denomination, therefore, *the testimony of God concerning his Son*, is included the whole Word of God. These things are written to them who believe, both "that they may know that they have eternal life, and that they may believe, (that is, more strongly, or may increase in faith,) on the name of the Son of God." (1 John v. 9—13.) Now, certainly, if the foundation of our faith be laid in God's Word, the better we know that Word, and the more we view it, the stronger must our faith become. By thus, as it were, going round about the edifice of our faith, and marking both its bulwarks and its foundations, we shall feel more assured that this God and Saviour on whom it rests is "our God for ever and ever, and will be our guide even unto death." As we have been born again of the incorruptible seed, by the Word of God which liveth and abideth for ever, so by growing in the knowledge of that Word, we shall grow in grace also, every grace, and especially the grace of faith, the root and spring of all other graces. (1 Pet. i. 23; 2 Pet. iii. 18.) The apostles said to their Lord, "Increase our faith;" for by his teaching he was able to do so, since his words were the words of God, spoken by his own Son. Let us, then, learn from their example, as well

as from the nature of the case, and the general teaching of the Scriptures, that we may grow in faith by studying these Scriptures more closely as the foundation of that faith.

2. Again, *this prayer teaches us to seek an increase of faith, by asking it of God.* So did the apostles. They prayed, "Lord, increase our faith!" There was no hesitation, or metaphysical questioning with them as to the strict propriety of such a prayer in a philosophical point of view. They were plain, practical men. They had found faith in Christ, and his doctrines imparted to them by him; and they naturally, therefore, asked him to increase that faith. Even one, of whom less might have been expected than of the apostles, has taught us, by his example, *to ask* for more faith. "Lord!" said the father, agonizing for his demoniac son, "Lord! I believe, help thou mine unbelief." We have seen already how, in consequence of our depravity, faith must be attributed to the operation of the Holy Spirit. "It is the gift of God," as is also the Spirit, its Divine author. And these gifts are all of God, through the mediation of his Son. To obtain them, therefore, we have but to ask, and receive; to ask in the name of Jesus; for whatsoever we ask in his name, he has promised to bestow. And prayer for faith, for more faith, is not only a means of obtaining it directly, by procuring for us that Divine influence which is essential to the production and growth of this grace; but it also acts indirectly for the same result. We cannot ask for faith sincerely—and only sincere prayer is acceptable with God, and such only is to be expected from the earnest suppliant—without strength and increase being brought to our faith by that very act. Mental habits, or states, like the limbs of the body, become stronger by repetition or frequent exercise. So, the oftener and the more earnestly we ask for an increase of faith, the more vigorously will our faith flou-

rish and abound. If, by prayer, Paul sought for the Ephesians the Spirit of wisdom and revelation, to enlighten their understandings, and again, that they might be strengthened with might by his Spirit in the inner man, that Christ might dwell in their hearts by faith; if for himself he obtained by earnest, importunate prayer, such an accession of grace that he could glory in his infirmities;—then surely prayer must be a grand means of obtaining whatever grace we need, and by prayer for an increase of faith, we shall obtain that blessing. And when obtained, like the same apostle, we shall each be able to say, "I can do all things through Christ who strengtheneth me." (Eph. i. 17, 18, iii. 14—17; 2 Cor. xii. 8—10; Phil. iv. 13; cf. Luke xvii. 6.)

3. *Self-examination, and repentance for ascertained deficiency of faith, will greatly promote the increase of that grace.*

If we are exhorted to examine ourselves whether we be in the faith, we should certainly do so as to our growth in faith. (2 Cor. xiii. 5.) It is not enough to *have* faith. We have seen already, that wherever it exists, it will grow. By examining ourselves, therefore, as to our progress and growth, we both know whether we are Christ's, or not; and also if His, how far we are His—how much we possess of that faith which savingly unites the soul to Him, the fountain of all spiritual life and strength. In other words, we shall thus know our real whereabouts in the spiritual life—whereunto we have already attained—what defects still cleave unto us—and what attainments have yet to be made. This will humble us in deep repentance for the past, teach us our true work at the present moment, and stimulate us to more vigorous effort after future increase of faith and every grace. We shall then enter fully into the spirit and prayer of the psalmist, "Search me, O God! and know my heart; try me, and know my thoughts ;

and see if there be any wicked way in me, and lead me in the way everlasting." (Psa. cxxxix. 23, 24.)

4. Lastly, *We may be assisted in seeking an increase of faith by an attentive study of the exhortations and examples of Scripture on this subject.* To these we have already referred as proofs, that a great increase of faith is attainable by every one who has the least. But we may also view them as so many strong incentives and powerful helps to its attainment. Wherefore were such examples recorded, and such exhortations addressed to us? Surely, to stimulate and to encourage us, that we "be not slothful, but followers of them who, through faith and patience, inherit the promises." This was the main design of all such scriptures. A right consideration of the great cloud of witnesses, and especially of "Jesus, the author and finisher of our faith," or, as we understand it, the first and the last of the examples of faith, the super-eminent example;—such a consideration, oft repeated and long continued, will exercise a mighty influence over our minds, leading us to lay aside every weight, and the easily besetting sin of unbelief, that we may run with patience the race that is set before us. The exhortations to beware of unbelief, as warned by the example of those who fell in the wilderness; to remember that we are made partakers of Christ, only as we hold fast our first confidence stedfast unto the end; not to cast away our confidence, which hath great recompense of reward; and to consider our superior privileges and responsibilities, as members of a dispensation that is perfect and immovable;—these, when received with reverence and faith, as from the lips of our Divine Master speaking from heaven, will most powerfully urge us onward in the path of growing faith, which, like that of the just, "is as the shining light, which shineth more and more unto the perfect day." (Heb. vi. 12, xi. 30, 40, xii. 1, 2;

Heb. iii. 12—14, x. 22, 23, 35—39, xii. 25—29; Prov. iv. 18.)

III. WE WOULD BRIEFLY RECOMMEND THE USE OF THIS PRAYER BY THE ADVANTAGES WHICH ATTEND AN INCREASE OF FAITH.

1. *It will bring peace and joy to ourselves.* Peace, true peace, first enters the soul through faith. "Being justified by faith, we have peace with God through our Lord Jesus Christ." And at the same time, "having access by Christ through faith into the Divine favour, we rejoice in hope of the glory of God." Thus the God of hope "fills us with all joy and peace through believing, that we may abound in hope through the power of the Holy Ghost." This was just what the Saviour taught his disciples to expect. It was thus He spoke peace to their troubled spirits when about to leave them. And thus still He speaks peace and joy to every one who, though He is unseen, yet loves Him; for, "in Him, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." (Rom. v. 1, 2, xv. 13; John xiv. 1, 2, 27; Phil. iv. 7; 1 Pet. i. 8.)

The more then of faith, the more of true peace, and pure, unending joy. These are the great wants of our thirsty, capacious souls—the living waters for which they pant. We too often seek them in "cisterns, broken cisterns that can hold no water." But in Christ and his truth they are to be found; but found only by faith and the prayer of faith. Let us then have faith in God, in God our Saviour, and daily seek for its increase. So shall "our peace flow like a river," and our joy abound yet more and more, "like a well of water springing up unto everlasting life." (Isa. xlviii. 18; John iv. 10, 14.)

2. *It will make us more useful to others.* The very end of our creation, so far as relates to our fellow-creatures, is to "do good to all as we have opportunity." And much more is this the end of our new birth, our second

creation. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. ii. 10.) It is the supreme desire of every such new-born soul to do good. Like his Father in Heaven and his Elder Brother, he loves, and that not in word only, but in deed and in truth; he manifests that love by opening his heart and hand for the temporal and spiritual benefit of his fellow-men. But, then, be it remembered, that it is faith which works by love, and is thus succeeded by all the active and passive graces of the Christian character. It was faith that wrought by the Thessalonians such deeds of active love and patient hope, that they became examples to all that believed in Macedonia and Achaia, and the word of the Lord sounded out from them in every place. "He that believeth on me," said Christ, "the works that I do shall he do also; and greater works than these shall he do, because I go to my Father." Thus it was that the apostles, whose faith was so feeble in the days of Christ that they could not cast out one devil, were afterwards able to perform such mighty works. (Gal. v. 6, 22—24; 1 Thess. i. 3, 7, 8; John xiv. 12; Mark xvi. 17—20; Phil. iv. 13.) And so we too, if we had but a growing faith, should be able to triumph over all difficulties; to manifest a self-denying, active, untiring benevolence; and to abound in every good word and work. Thus will many be blessed, and be led to glorify God for his grace bestowed upon us. Let us, then, seek an increase of faith, that we may be more useful to others, and fill up our Christian sphere, as well as one great end of our existence.

3. *It will bring more glory to God.* This is the other great end; it may be justly styled the sole grand end, of the creature's being, to glorify his Divine Creator, "of whom, and through whom, and to whom are all things." And

nothing is so essential to this as that we should have faith in God. Confidence in the word and character of our fellow-man is honourable to him; in like manner, but with far greater claims, God expects us to manifest faith and trust in Himself. By the want of faith He is dishonoured, by its weakness He is less honoured, but by its increase and strength He is more abundantly glorified. Hence it is said, Abraham "was strong in faith, giving glory to God." Our Lord pointed attention to the centurion's faith: "Verily, I say unto you, I have not found so great faith, no, not in Israel." To the woman of Canaan He said, "O woman, great is thy faith!" Paul thanked God that the faith of the Roman Christians was "spoken of throughout the whole world." (ch. i. 8.) And for the Thessalonians, also, he thanked God "*that their faith grew exceedingly, and their love to each other abounded, so that he could glory in them in the churches of God for their patience and faith in all their tribulations.*" And this led him to pray for their greater *increase in faith and in all goodness*, "that the name of our Lord Jesus Christ may be glorified in you." And respecting his own peculiar trial he said, "Therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me." (Rom. iv. 20; Matt. viii. 10, xv. 28; Rom. i. 8; 2 Thess. i. 3, 4, 11, 12; 2 Cor. xii. 10.) It requires no reasoning to prove that God is glorified by the faith which His children manifest in Him, both directly, in proportion to the strength of that faith; and also indirectly, by the many holy fruits which must ever flow necessarily from a strong and growing faith. Such, then, are *the great advantages of increasing faith: peace and joy to ourselves, more usefulness to others, and more glory to God.* Let us often consider them, to incite and encourage us to pray for, and use every suitable means of obtaining, an increase of faith.

From these observations, it is hoped *that Christians may learn something respecting the nature and necessity of faith, and its true philosophy.* It is simply, *in itself*, the belief of God's testimony in the Sacred Scriptures respecting spiritual, unseen, and eternal verities; but *modified* as to its effects by the nature of those truths: and, as to its up-springing in the soul and its subsequent operations and growth, by the opposition of human depravity on the one hand, and the all-subduing grace of the Holy Spirit on the other. And as to *its necessity*, that appears paramount and indispensable when we consider the vital and happy results which, as we have seen, ever flow from a real and growing faith.

Again, *let us*, on reviewing the subject, *feel reproved and humbled for the weakness of our faith*, since we have such a God and Saviour in whom to trust; and since, by our little faith, we so injure ourselves and others, and dishonour this glorious God.

Once more: *there is much to encourage us*, in the patience which God manifests with his unbelieving children, and Christ towards his feeble, doubting dis-

ciples, in the provision made for sustaining and increasing our faith, as well as the certainty that stronger faith is attainable by all who rightly seek for it.

But, *let those who have no faith*, who have never begun to exercise it, *consider well and seriously what they will do without it.* Now, for a short season, you *may* walk by sight; but soon, very soon, if trusting to sight and sense, your feet will stumble on the dark mountains of a dreary eternity. For want of faith in God and his Son, you will be without a friend or a guide, and must perish,—perish miserably,—perish for ever. Our earnest, our best counsel is,—believe in God; believe also in Christ. You have abundant reason to have faith both in the Father and Son. Exercise the least you have. Pray, “Lord, increase our faith!” Follow whither faith leads you, to the cross, to the atoning sacrifice, to the throne of grace, to the great High Priest, mighty to save. And, when you have done all, say, “We are unprofitable servants; we have done that which was our duty to do.”

PASTOR.

Oct. 4, 1851.

THE PAPACY, BY THE REV. J. A. WYLIE.

EXTRACTS.

BIRTH-PLACE OF POPEERY.

“Two things might have been expected to happen. First, that the rising corruption would reach its maturest proportion in that country where external influences most favoured its development; and second, that when developed, it would exhibit the master traits and leading peculiarities of each of the ancient paganisms. Both these anticipations were exactly realized. It was not in Chaldea, nor in Egypt, the seats of the Magian philosophy, nor was it in Greece, that Popery arose, for these

countries now retained little besides the traditions of their former power. It was in the soil of the Seven Hills, amid the trophies of unnumbered victories, the symbols of universal empire, and the gorgeous rites of a polluting polytheism, that Romanism, *velut arbor ævo*, grew up. By a law similar to that which guides the seed to the spot best fitted for its germination, did the *modern* Paganism strike its roots in the soil which the ancient Paganism had most largely impregnated with its influences and tendencies.”

POPISH THEOLOGY.

"The Popish theology is based on the great fundamental truths of revelation. So far it agrees with the evangelical and Protestant scheme. Any attempt on the part of the Church of Rome to obscure or extinguish those doctrines which form the ultimate foundations of religion, would have been singularly imprudent, and as futile as imprudent. By retaining these truths, and founding her system upon them, the Romish Church has secured to that system an authority and power which it never otherwise could have possessed. Building so far upon a Divine foundation, she has been able to palm her whole system upon the world as Divine. Had she come denying the very first principles of revealed truth, she would scarcely have been able to obtain a hearing; she would have been at once repudiated as an impostor. Popery saw and avoided the danger; and it has shown in this its usual dexterity and cunning. The system is not the less opposed to Scripture on that account, nor the less essentially superstitious. Paganism was essentially a system of idolatry, notwithstanding that it was founded on the great truth that there is a God. It has been a leading characteristic of Satan's policy from the beginning, to admit truth up to a certain point; but to pervert it in its legitimate applications, and turn it to his own use and purposes. So it is with Popery; it does not raze the great foundations; but if it has left them standing, it has spared them, not for their own sake, but for the sake of what it has built upon them."

SCRIPTURE AND TRADITIONS.

"Papists concur with Protestants in admitting that God is the source of all obligation and duty, and that the Bible contains a revelation of his will. But while the Papist admits that the Bible is a revelation of the will of God, he is far from admitting, with the Protestant, that it is the *only* revelation. He holds,

on the contrary, that it is neither a sufficient rule of faith, nor the only rule; but that tradition, which he terms the *unwritten* word, is equally inspired and equally authoritative with the Bible. To tradition, then, the Papist assigns an equal rank with the Scriptures, as a Divine revelation. . . . Papists make the Church also the infallible interpreter of Scripture. The Church condemns all private judgment, interdicts all rational inquiry, and tells her members that they must receive the Scriptures only in the sense which she is pleased to put upon them. She requires all her priests, at admission, to swear that they will not interpret the Scriptures but according to the consent of the fathers,—an oath which it is impossible to keep otherwise than by abstaining from interpreting Scripture, seeing the fathers are very far indeed from being as one in their interpretations."

OF READING THE SCRIPTURES.

"The Council of Trent enacted ten rules regarding prohibited books, which, while they appeared to gratify, were insidiously framed to check the growing desire for the Word of God. In the fourth rule, the Council prohibits any one from reading the Bible without a licence from his bishop or inquisitor; that licence to be founded on a certificate from his confessor, that he is in no danger of receiving injury from so doing. The Council adds these emphatic words:—'*That if any one shall dare to read or keep in his possession that book, without such a licence, he shall not receive absolution till he has given it up to his ordinary.*' . . . No further back than 1816, Pope Pius VII. in his bull denounced the Bible Society, and expressed himself as 'shocked' by the circulation of the Scriptures, which he characterizes as a 'most crafty device, by which the very foundations of religion are undermined;' 'a pestilence,' which it behoves him 'to remedy and abolish;' 'a defilement of the faith, eminently dangerous to souls.'"

Poetry.

ASLEEP IN GERMANY !

THERE is a knoll of earth—a mound
Of foreign ground—
Daisies will cover it in Spring,
And young birds sing
Among the drooping boughs that wave above
it :

It is a labourer's grave—
The labourer of a King,
And all the things His hand hath fashioned
love it.

In fancy, we are often there, as well
In these dull Autumn hours,
Laden with flowers
To scatter round the pillow of that sleeper—
A better charm about the place to throw
Till others grow :

But something breaks the spell,
And tearfully we leave him with the Keeper,
Who laid him there,
And guards his rest with ever-watchful
care—
Even the King, who prized his service
given,
And bade him go to sleep and wake in
heaven !

So sleep till morning, thou art weary,
Sweetly sleep !

We will not weep,
Though we are left alone and dreary,
And thy dear head

Is pillowed in a distant bed.—
Sleep, sweetly sleep !

'T is sundown, and thou needest rest—
Thine was a day of earnest thought,
And toil for God; but eventide
Reposes hath brought,
And thou hast died—

As some call death—with tired brow,
Whose crown awaits thy waking now :

Ay, sweetly sleep,
With thine hands clasped—

As if, in death, Christ's fellow-hand they
grasped !

He made thy bed,
And His pale stars their light upon it shed.
'T is lonely—but the chamber must be best
Which He, by willing it for thee, hath
bless'd !

H. MARY T.

September, 1851.

LINES suggested on reading an account of
the peaceful death of Emily Parker, once a
scholar in T—C— Sunday-school, as
recorded in the *EVANGELICAL MAGAZINE*,
for August, 1851.

A FATHER lay, in manhood's prime,
Upon the bed of death;—

His eye beamed thoughts of tenderness,
As, with his parting breath,
He for his wife and children prayed,
That God, their God would be:
Pleading that faithful word, which said,
“ Thy loved ones leave to me.”

Around his dying bed there played
A young child, in whose eye,
Reflected, seemed the cloudless light
Of a bright summer sky;
The father laid his dying hand
Upon her flaxen hair,
And, pointing to the better land,
Charged her to meet him there.

Unto that Covenant God did he
His little one commend,
Who proved alike, the widow's God,
And the young orphan's friend.
Led early to the Sabbath-school,
She heard of Jesus' grace,
Though long her little heart refused
To seek the Saviour's face.

Do poets sing of pure young hearts—
Of sinless infancy—
As though within a young child's breast
No germ of sin could lie?
But sin is there, and strives to gain
The throne in each young heart;
And nought of purity is there,
'Till God his grace impart.

This solemn truth did that dear child
Learn in life's early morn,—
She read the sacred page, which says,
“ Ye must again be born.”
She trembled not at Sinai's law,
Against its voice she strove;
But her young heart could not withstand
The mighty force of love.

She saw God's well-beloved Son
Descend to bleed and die,—
She saw the anguish He endured
In dark Gethsemane,—
She heard how he was crucified
Upon Mount Calvary—
And faith beheld him bear the load
Of her iniquity.

Before his cross, her smitten heart
Poured forth its fervent prayers;
And those bright eyes became the fount
Of penitential tears:
But tears they were, like summer showers,
That fertilize the earth;
'T was but a passing cloud, for soon
Her sun shone brighter forth.

And then, a holy calm was given,
 A peace within her breast;
 A foretaste of the joy that swells
 The anthems of the blest.
 She loved to join the Sabbath-school,
 She loved the house of prayer;
 And gratefully she loved those friends
 Whose words were blessed to her.

With joy she mingled with the saints,
 Around the sacred board,
 To celebrate the dying love
 Of her redeeming Lord:—
 This bud of promise soon became
 A flower of lovely hue,
 More beautiful, because 't was graced,
 With pearls of heavenly dew.

But soon, alas! the fading cheek,
 And the too brilliant eye,
 The drooping form, all plainly spoke
 One destined for the sky;
 She felt herself a traveller,—
 A child away from home,—
 To her it was a pleasant voice
 That bade her homeward come.

Then did her happy spirit know
 Communings, holy—high—
 Such as are ne'er revealed on earth,
 Save to the dying eye;
 The Saviour she had early sought
 Now proved her faithful friend;
 She found that, having loved his own,
 He loves them to the end.

Calmly she bore long weeks of pain,
 Rejoicing that ere long—
 The conflict passed—her ransomed soul
 Would join the Conqueror's song:
 And, as she trod the vale of death,
 A holy peace was given;—
 "I'm in my Saviour's arms," she said,
 "I'm on the road to heaven."

The maiden is not dead,—then why
 Should those who loved her weep?
 Ere long shall she awake again,—
 The loved one does but sleep.
 And could she, from yon happy land,
 Speak but one gentle word
 To those she loved on earth, 't would be,
 Oh! early seek the Lord.
 AN OLD SUNDAY-SCHOOL TEACHER.

Review of Religious Publications.

THE CREED OF CHRISTENDOM: *Its Foundation and Superstructure.* By WILLIAM RATHBONE GREGG.

London: John Chapman.

(Continued from page 604.)

THE three great points which it is of importance to establish regarding the New Testament writings, are their genuineness, their veracity, and their inspiration. The last of these is dependent, to a large extent, on the two former. If we can prove that the different books of the New Testament, or even the larger portion of them, are the genuine productions of the individuals to whom they are attributed, and that the historical details contained in them may be most confidently relied on as true—their inspiration follows almost as a matter of course. At all events, the steps in the reasoning process, from the genuineness and veracity of these writings and their inspiration, are so self-evident, that he who is able to occupy the former position, rarely has any difficulty in finding his way to the latter. Let a man believe, on the authority of these documents, that Christ rose from the dead; that he was therefore the Son of God, and the Divine teacher of man; that he promised to his disciples, that, after his departure, he would send the Spirit to "guide them into

all truth," and to "bring all things to their remembrance, whatsoever he had said unto them;" and that, in accordance with this promise, the Spirit came on them, enabling them to speak with tongues, to work miracles, and to predict future events;—and he will find this belief inevitably to lead him to the farther belief, that the writings which convey this information to him are divinely inspired.

It might seem, at first sight, that we have no reason for concluding that this inspiration extends to the writings of Mark and Luke. Neither of them were apostles. They were not of the number of those to whom the Spirit, in his living plenitude, was promised. Matthew and John, Peter and Paul and James, were apostolic men. The Spirit in his fulness dwelt in them. They wrote, therefore, as they were "moved by the Holy Ghost." But what ground have we for cherishing the same belief with reference to Mark and Luke? This question is capable of a very easy and satisfactory solution. They were, both of them, the companions of apostles. They travelled with them; shared in their labours; were therefore familiar with the gospel which they preached; and had no doubt received, through laying on of apostolic hands, the miraculous communications of the Holy

Ghost. Peter mentions Mark as his spiritual son. (Peter v. 13.) Paul makes numerous references in his epistles to Luke, as his constant associate and fellow-labourer. We have every reason, moreover, to believe that Mark and Luke sent forth their writings under the direction, and with the sanction, of these apostles. There can be little doubt as to the "Acts of the Apostles" having been written by Luke during the first imprisonment of Paul at Rome, for it breaks off abruptly, leaving the apostle imprisoned "in his own hired house, with a soldier to keep him," without informing us of the issue of his trial, or of his subsequent release. But the *Gospel of Luke* was written *previously* to the "Acts." This is evident from the opening sentence of the latter book, in which he speaks of "the former treatise he had made of all that Jesus began both to do and to teach." The inference, then, is but a fair one, that Luke, who was at this time, and continued to be till his (Paul's) martyrdom, the associate of Paul, wrote these books, and sent them forth with the knowledge and sanction of the apostle. This will account (and, in our views, nothing else will,) for the universal and unquestioned reception of Luke's writings, by the Christian world, as authoritative and inspired. The same line of argument, with but little abatement, is applicable to the writings of Mark. Thus, with respect to inspiration, the *whole* of the New Testament writings may be regarded as occupying the same position.

There is one point in connection with the conflict now waging with infidelity, on which we think we may congratulate our readers. The evidence for the genuineness of by far the larger portion of the New Testament writings is so full and so conclusive, that no writer of reputation, however virulent his disbelief, now ventures to impugn it. Mr. Greg, following his German masters, receives the whole of the epistles attributed to Paul, except that to the Hebrews, as the genuine productions of this apostle. So with the epistle of James, the first epistle of Peter, and the first epistle of John. Luke's writings are likewise acknowledged to be genuine. As for the second gospel, he tells us, page 126, that he attaches "little weight to the tradition of the second century, that it was written by Mark, the companion of Peter. It originated with Papias, whose works are now lost, but who was stated to be a 'weak man,' by Eusebius, who records a few fragments of his writings." Now, Mr. Greg is entirely wrong in stating that this tradition "originated with Papias." He should have remembered what he has himself stated at page 85, that "Papias gives the presbyter John, supposed to have been an elder of the Ephesian church, as his authority." But we do not attach much import-

ance to this point. It seems more to the purpose to observe, that we have, in the extract from Papias, evidence that this gospel was in circulation in the Christian church in the days of this father, and had *long* been in circulation as the genuine production of Mark the companion and fellow labourer of Peter. Now, let it be considered that Papias flourished within twenty years, at the utmost, of the death of the apostle John. Mr. Greg, page 80, gives us the date of his era, "A. D. 116." While the apostle John yet lived, then, Mark's gospel was regarded as genuine. It was not then, nor has it ever since been, attributed to any other writer than Mark. In proof of the genuineness of this gospel, therefore, we have the indisputable fact of its having been acknowledged and circulated in the Christian church, *while the apostle John was yet alive*, as the production of Mark. In disproof of its genuineness we have the disinclination of the "*scientific*" Mr. Greg to attach weight to a tradition which he says, but *says erroneously*, originated with Papias!

It has somewhat amused us to find that, while Mr. Greg is so indisposed to admit the testimony of this "weak man," Papias, as to the authorship of Mark's gospel, he is quite prepared, *on the same authority*,* to set aside our Greek gospel of Matthew as a mere translation from a Hebrew original! It seems but reasonable, however, that if the testimony of Papias is to be set aside on the one point, it should be set aside also on the other point. But this "*scientific criticism*" can remember that Papias was a "weak man" when Papias cannot serve its purposes, and *forget* that he was a "weak man" when his testimony may be turned to some little account! Mr. Greg tells us in a note, page 81, that "the general tradition of the church, as given by Irenæus, Origen, Epiphanius, Jerome, and Chrysostom (from 178 to 398 A. D.), relates that Matthew wrote a gospel in Hebrew, for the benefit of the Jewish Christians. *The origin of this tradition appears to be solely the assertion of Papias* (A. D. 116), whose works are lost, but whose statement to this effect is preserved by Eusebius." In page 80 he says, "All these fathers (those mentioned above), without exception, expressly affirm that Matthew wrote his gospel in the Hebrew language, whereas the gospel which we receive as Matthew's is written in Greek; and not only have we no account of its having been translated, and no guarantee of such translation being a faithful one, but learned men are satisfied, from internal evidence, that *it is not a translation at all*, but must have been originally written in Greek." Now, according to Mr. Greg himself, the testimony of these fathers

* We shall show immediately that the Eblonite testimony is utterly worthless, and must be entirely set aside.

is merely the testimony of Papias; and according to "learned men," (to which community we suppose he reckons himself as belonging), our Greek Matthew "is not a translation at all," but an original work. By whom, then, was it written? Why, the universal voice of the early Christian church attributed it to Matthew, and to none other than he. It has come down to us from the earliest times as the acknowledged production of this apostle. These facts, with that mentioned above, that "we have no account of its (the supposed Hebrew gospel) having been translated into Greek, together with the internal evidence which our Greek gospel bears of being no translation, are, in our judgment, *fatal* to the supposition that the Greek gospel is not Matthew's original work.

We have said that the Ebionite testimony on this point is entirely worthless. This obscure heretical sect possessed a Hebrew gospel which they affirmed to be the genuine production of Matthew. But *who were the Ebionites?* The following is the judgment of Neander regarding them, for whom, as an author, even Strass professes the highest regard. "We see in them," (says Neander, vol. ii., pp. 15, 16), "the natural descendants of those fierce antagonists of the Apostle Paul, who never ceased to calumniate him as an apostate from the law. They disseminated false and malicious reports respecting the life of this apostle, in order to attribute his abandonment of Judaism to unworthy motives. Later Ebionites did not scruple to assert that he was a proselyte of heathenish descent. In Christianity they saw but a perfecting of Judaism by the addition of a few isolated precepts." The Ebionites were in fact Jews, who mixed up some fragments of Christianity with the institutions of Moses. Neander informs us, page 24, of their adoption of the spurious work called "Clementines," and of there being two parties among them, each having a *different* Hebrew gospel. The Ebionite gospel, which Jerome translated into Latin, began with the birth of Christ. The other Ebionite gospel began with the inauguration of Christ into his office as Messiah, by John the Baptist, (Neander, page 20, vol. ii.) Both of these gospels could not be Matthew's. One of them must have been corrupted. Probably both were. It is evident, from the above account of them, that no dependence can be placed on the testimony of the Ebionites;—a testimony conflicting in itself, and going in the face of the favourable verdict of the entire Christian world, to the genuineness of our Greek gospel of Matthew. The probability is, that after this gospel had been sent forth by Matthew in the Greek language, that it might circulate through the church in the language then most widely known and spoken, translations were made

of it into the vernacular of Palestine, which translations the Judaizing opponents and slanderers of Paul corrupted to suit their own views and purposes, and transmitted to their Ebionite successors. We much prefer this view of the matter to that of those who suppose that Matthew first wrote his gospel in Hebrew, and afterwards transferred it, or had it transferred under his own direction, to the Greek. Either of these views, however, will sufficiently account for the tradition originating with Papias. In conclusion then on this point, we say, that Mr. Greg must be in some respects quite as "weak" a man as Eusebius represents Papias to have been, as well as an intensely prejudiced man, if he does not see that his argument against the genuineness of this gospel is miserably deficient, both of strength and of conclusiveness.

As for the Gospel of John, it may safely be affirmed that no work has come down to us from ancient times, regarding the genuineness of which we have such ample and satisfactory proof. There can be no reasonable doubt as to its having been written by the apostle, while resident in the city of Ephesus, and towards the close of his long life. Surviving all the other apostles; his life protracted till about the close of the first century; residing in one of the most populous and flourishing cities of Lesser Asia; an object of interest and attention, therefore, to the Christian churches throughout the world;—it is utterly inconceivable that this gospel, bearing his name, could have gained the early and universal circulation it *did* gain as a genuine production, had it been a forgery. But its genuineness was never questioned in the early church. It was universally received as the work of this apostle. References to it are to be found in the works of Christian writers from the earliest times. Indeed, it has not been till these modern times that the genuineness of this gospel has been assailed. A desperate effort is now being made to get rid of it. The reason of this is obvious. John was the beloved disciple of Jesus, his most intimate and constant associate, and an eye-witness, therefore, of most of the remarkable events of his public life. His testimony, therefore, unless it can by some means or other be set aside, must be fatal to infidelity. If it is trustworthy, it is sufficient, even without that of the other gospels, to prove the Divine origin of Christianity.

Mr. Greg will tell us, in his own words, the result of the application of the "scientific process" to this gospel. "The balancing of the internal evidence for and against the supposition that the apostle John was the author of the gospel, is a matter of extreme difficulty. The reasons adduced in behalf of each opinion are very strong. Hay entertains no doubt that the decision should be in the

affirmative;—Bretschneider almost proves the negative;—De Wette finds it impossible to decide;—while Strauss, who in his earlier editions had expressed himself satisfied that the gospel was not genuine, writes thus in the preface to the third edition:—‘With De Wette and Neander in my hand, I have recommenced the examination of the fourth gospel, and this renewed investigation has shaken the doubts I had conceived against its authority and credibility;—not that I am convinced that it is authentic, but neither am I convinced that it is not.’ Where such men doubt,” adds Mr. Greg, “assuredly it is not for us to dogmatize.” (Page 86.) Here, then, are some of the results of the application to John’s gospel of that “scientific criticism,” in the decisions of which, says Mr. Greg, “unlearned students must acquiesce, as they do in those of astronomy.” (Page 35.) One of the above-named critics entertains no doubt of his having proved that John *did* write this gospel. Another “almost” proves that John *did not* write it! The well-known predilections of the third—De Wette—would lead him, *if he could*, to prove *altogether* what Bretschneider only “almost” proved. He but succeeds, however, in proving the strength and conclusiveness of the evidence in favour of the book by his inability to overthrow it. As for Strauss, he proves, at one time, to his own satisfaction, that John *did not* write this book; and at a subsequent time, finds out that he had proved what it is impossible to prove! *We may add, that what this redoubtable champion of infidelity once proved, and then discovered it was impossible to prove, he has since discovered to be so self-evident, that it may be taken for granted!!* Mr. Greg, though so learned in German lore (?) does not seem to be aware of this. We beg to tell him, then, that Strauss, after “almost” giving up his doubts in his third edition, resolutely returns to them in the fourth; principally, as he himself confesses, “because, without them, *he cannot escape believing the miracles of Christ!*” The following, then, would appear to be, on his own admission, the “scientific process” of reasoning by which Strauss now seeks to satisfy himself that John did not write this gospel. “Miracles are impossible. If John be the author of this gospel, then we have a relation of miracles from the pen of one who was himself an eye-witness of them, whose veracity is unquestionable, and who could not be deceived, nor have imagined that he had seen these miracles wrought, had they never actually occurred. If, therefore, we admit John to be the author of this gospel, we must admit that the miracles recorded in it were real occurrences. But ‘as miracles are impossible, it is impossible that John could have written this gospel.’” Such, we say, is the process of reasoning by which Strauss

now proves to himself that John’s gospel is not genuine, in spite of evidence in favour of its genuineness far more abundant and conclusive than the evidence we have to prove that Cæsar wrote the Commentaries which bear his name, or that Herodotus was the author of the history which is attributed to him. It proceeds entirely on the *assumption* that miracles are impossible, which he quietly *takes for granted*, without attempting to prove. We should like to ask him if he believes the revelations of modern geology. Has not our earth been the theatre of several successive creations? Was there not miracle in this? Does not geology prove that God has, at different periods, come forth from the thick darkness amid which he dwells, and visibly and palpably interfered with the arrangements of our world? Modern geology has done *this* service to Christianity—that it proves, by *scientific* evidence, what some are unwilling to receive on the evidence of testimony—that miracles are possible, *and have actually occurred*.

We wonder that Mr. Greg could have had the hardihood, in the volume in which he gives us *such* specimens of what he posterously calls “scientific criticism,” to tell us that “unlearned readers must acquiesce in its conclusions, as they do in those of astronomy.” We should like to know if Sir Isaac Newton, in finding his way to the sublime conclusions which he reached regarding the material universe, travelled by such a labyrinth-like path as that by which Strauss is leading him? Let our readers imagine the astronomer first proving, by the aid of his mathematics, that the sun goes round the earth; and then discovering that he is mistaken,—that it is really the earth that goes round the sun; and then staggering back from this conclusion to his former one,—that after all, the earth is the true centre of the universe, and the sun and moon its satellites!! Just as erratic as this is the course along which Strauss is impelled, and impelled, as our readers have seen, by such assumptions as that—“miracles are impossible!” What conclusion will he reach finally? Yet Mr. Greg has the *modesty* to call this “scientific criticism,” and to tell his readers that they must acquiesce in Strauss’s conclusions, and *his own*, as they do in those of Sir Isaac Newton! Verily, this kind of science is what one, who is a high authority with us, would have designated, “science, falsely so called.”

But to return to the volume before us. After exhibiting to us the confused medley of contradictory conclusions to which the “scientific process” leads the above-mentioned authors, and their utter inability to overturn the mass of evidence there is in favour of the genuineness of this gospel, Mr. Greg proceeds

to attempt to overturn it himself! Though the passage is rather a long one, we shall give it in full. It is a fair example of the *animus* and the ability of Mr. Greg, and,—were it not that the feebleness of this paragraph makes his mind, in our estimation, shrink into the dimensions of a molehill,—we should say, a rich specimen of the mountain labouring with a mouse. “One argument against the supposition of John having been the author of the fourth gospel has impressed my mind very forcibly. It is this: that several of the most remarkable events recorded by the other evangelists, at which, we are told by them, *only Peter, James and John were present*, and of which, therefore, John alone of all the evangelists could have spoken with the distinctness and authority of an eye-witness, are entirely omitted—we may say, *ignored*—by him. Such are the raising of Jairus’s daughter, the Transfiguration, the agony in Gethsemane. Now, on the assumption that John was the author of the fourth gospel,—either he had *not* seen the works of the other evangelists, in which case he would certainly not have omitted to record narratives of such interest and beauty, especially that of the Transfiguration;—or he *had* seen them, and omitted all notice of them because he could not confirm the statements; for we cannot imagine that he did not record them in consequence of finding them already recorded, and seeing nothing to alter in the relation; as an eye-witness, he would certainly, had they been true, have given them at least a passing word of confirmation; and we find that he does on more than one occasion relate events of less moment already recorded in the other gospels,—as the feedings of the five thousand, the anointing of Jesus’ feet, &c. But *all the events said to have been witnessed by John alone are omitted by John alone!* This fact is fatal either to the reality of the events in question, or to the genuineness of the fourth gospel. This much, however, seems certain and admitted; that, if the gospel in question were the genuine composition of the apostle John, it must have been written when he was at least ninety years of age,—when his recollections of events and conversations which had passed sixty years before had become faint and fluctuating,—when ill-digested Grecian learning had overlaid the simplicity of his fisherman’s character, and his Judaic education, and the scenes and associations of Ionia had overpowered and obscured the recollections of Palestine.” (Pages 87, 88.)

We confidently ask our readers if anything can surpass this in positive old-womanish imbecility? Is Mr. Greg here trying to lead us to one of his “*scientific*” conclusions? Why, he does not seem to know what conclusion to come to himself. What he *wishes* is abund-

antly clear. He would get rid of this gospel, if he could; but finding the evidence in favour of its genuineness too strong for him, he makes up for his failure by an assault on the trust-worthiness of John as a witness, equalled in silliness and feebleness only by that from the pen of Mr. Newman, on which we commented in our number for August, 1850. We beg to remind our “*scientific*” opponent, that the statement he has put in italics is entirely untrue. The events he refers to are *not* said to have been “witnessed by John alone.” As for John’s neither “recording” the said events, nor even giving them “a passing word of confirmation,” whatever Mr. Greg may “*imagine*,” we think that candid readers will see in this a very satisfactory proof of their truth. The other three gospels, as even Mr. Greg seems disposed to admit, were circulating among the Christian churches when John wrote *his* gospel. It cannot for a moment be supposed that, connected as the apostle then was with the church at Ephesus,—almost, we might say, the most central, and accessible, and well-known of them all,—he *had not seen* the other gospels. There can hardly be a reasonable doubt as to their having been, at that very time, in the possession of the Ephesian Christians, and regarded by them as genuine productions;—and this, moreover, with the sanction of the apostle. Now, if John found these three events recorded by each of the *three evangelists*, why should he have again recorded them himself? It was evidently in accordance with the plan which he pursued in writing his gospel, to avoid the ground that had been gone over by others before him. In the few instances in which he *does* record the same events as the other evangelists, (except, indeed, those of the crucifixion and the resurrection, which constitute the very foundation of Christianity,) he is evidently led to do so, either that he may supply their omissions, or for the purpose of giving continuity to his narrative. He records the feeding of the five thousand, that he may introduce the discourse which Jesus delivered in connection with it. John vi. 26—70. The fuller details which he seems to have been anxious to give regarding the family of Bethany, will account for his repeating the narrative of the anointing. The circumstance, then, of John neither noticing nor confirming the record of the events in question, given in the other gospels, so far from being fatal to their reality, rather confirms it; inasmuch as the *veracity* of John, which even Mr. Greg does not venture to impugn,* would certainly have led

* In the chapter on the resurrection of Christ, we find that he does assail the veracity of John. He represents him as, “either from defect of memory, redundancy of imagination, or laxity in his notions of a historian’s duty, allowing himself to take strange liberties with fact,” p. 210. This but shows, however, the *laxity* of Mr. Greg’s own no-

him, had they been false, to have denied their truth. May we suppose that Mr. Greg believes in the miracle about the feeding of the five thousand? John not only gives it "a passing word of confirmation," but positively "records" it, which is all he seems to think necessary for the establishment of the reality of the three occurrences in question. *Logical consistency* would lead him to believe in the reality of, at least, *this* miracle. But, perhaps he would take refuge here in Strauss's *assumption*, that "miracles are impossible," and that no evidence can prove them. So *slippery* is the logic of infidelity! But men like Mr. Greg need this *eel-like* quality, in order that they may be able to wriggle themselves away from the grasp of their own argument, when they thus happen to be caught in it!

As to what he says about John's "recollections of events which had passed sixty years before having become faint and fluctuating," it is sufficient to reply, that it had been the business of John's life to publish them in the preaching of the gospel. Mr. Greg may speak of the apostle's "ill-digested Grecian learning having overlaid the simplicity of his fisherman's character and Judaic education;" but any candid reader will admit that John's gospel furnishes less proof of this, than does the volume before us of our author's ill-digested *German* learning, in connection with his virulent prejudice against Christianity, having utterly incapacitated him for coming to sound conclusions on the questions in hand. As for the assertion, that "the scenes and associations of Ionia had overpowered and obscured (in the apostle's mind) the recollections of Palestine," we do not hesitate to characterize it as most outrageously absurd and ridiculous. Where are there, in this gospel, *any* traces of Ionian scenes and associations? Does Mr. Greg refer to the polemic aspect of this gospel against errors then springing up in the Christian Church, akin to that Socinianism which seems to have been the precursor of his own infidelity? If so, what has this to do with the faithfulness of the apostle's memory? How was it possible, we might ask, for any scenes and associations of his after life to make John imagine that he was an eye-witness of the miracle of the feeding of the five thousand, or of that of the raising of Lazarus,

tions of a *critic's* duty. In the one passage, John is *supposed* to have been a man of veracity, because *this* supposition will afford support to an assault on the veracity of the other evangelists. In the other passage, John is *supposed* to have been either so silly, or so audacious, that his testimony cannot be depended on; because only on this supposition could his testimony to the resurrection be got rid of. Will he tell us *how John could, at the same time, be a man of veracity, and yet a deceiver?* We had always thought that the two characters were incompatible.

had they never actually occurred? Or how was it possible for them to lead him to believe that, along with the other disciples, he had repeatedly seen and conversed with Jesus after his resurrection, had the resurrection never taken place? The truth is, that the apostle's recollections of Palestine were rather too vivid, and too faithful, and too much in harmony with those of the other evangelists, to be altogether palatable to Mr. Greg. The *feebleness* of his assault on John is equalled only by its *folly*.

In the chapter on "the resurrection of Jesus," we have another such effusion of silly and impotent argumentation. "We have ample evidence," (says Mr. Greg, page 211.) "that the belief in Christ's resurrection was very early and general among the disciples; but we have not the direct testimony of any one of the twelve, nor of any eye-witness at all, that they saw him on earth after his death. Many writers say, '*He was seen*;'—no one says, '*I saw him alive in the flesh*.'" Why, if this mode of reasoning be just, it would be impossible to prove that Jesus Christ ever existed. "Many writers say, '*He was seen*,' but no one affirms, '*I saw him*.'" Mr. Greg might soon, at this rate, prove that Paul and John, with the other disciples, were fictitious personages: nay, that it is very questionable, if the different historical characters mentioned in the New Testament are not purely imaginary beings! If no one says, "I saw Jesus alive *after* his resurrection," who says, "I saw Jesus alive *before* his resurrection?" Who says, "I saw Paul," or "I saw John," or "I saw Pontius Pilate?" Let Mr. Greg carry out the principles of this "*scientific* criticism" to their legitimate results, and they will land him, so far as the men of ancient times are concerned, in absolute Pyrrhonism; and the great characters of antiquity, with the actions attributed to them, will have no more reality than the witches pictured by Shakspeare on the Scottish heath, dancing around their boiling caldron, and muttering their incantations. It is sufficient then to reply to this reasoning, that Matthew and John, in their gospels, give us the same kind of evidence that they, along with the other disciples, saw Christ alive *after* his resurrection, that they give us of their having seen him alive *before* his resurrection, and during the days of his public ministry among his countrymen.

Mr. Greg does not fail to make the most he can of the seeming discrepancies in the accounts given of the resurrection. The evangelical narratives, however, have often enough been shown to be perfectly reconcilable, and their variations to be nothing more than might be expected when a number of independent writers give their different impressions of the same event. Let it be remembered that the

evangelists (perhaps with the exception of Luke) were simple, unlettered, unpretending Jews, accustomed to eastern modes of thought and expression, and the last men in the world to have sought to give their narratives that scientific accuracy which the criticism of these modern times imposes upon writers now. They were not German critics of the nineteenth century, but Jewish peasants of the first century. They were not European, but Oriental, in their style of thinking and writing. It would have been marvellous, indeed as wonderful a miracle as any they have themselves recorded, had such men so written as to satisfy all the demands of the advanced and disciplined intellect of modern Europe. Yet, such a miracle the infidelity of these days seems to demand, as the only condition of its reception of these narratives as true! "Except they see signs and wonders, they will not believe." But He, whose wisdom saw fit to refuse signs to satisfy the incredulous and unbelieving then, has also seen fit to refuse the evidence demanded by the incredulous and unbelieving now;—well knowing that, if they will not believe on such evidence as is already given, neither would they believe though these seeming discrepancies had no place in the evangelic narratives; and though John, and Matthew, and the other disciples along with them, had each left their written testimony in the very words demanded in the volume before us—"I saw Jesus alive after his resurrection." The same unscrupulous means which have been employed to get rid of the testimony of John and Matthew would have been put in operation to get rid of the testimony of the rest.

We had marked a few other passages in this volume on which we had intended to offer some words of comment, but we have already occupied so much space, that we must forbear. It may perhaps, however, be well to inform our readers that, in exchange for the hope of immortality, which the gospel inspires, this writer would give them—*utter uncertainty as to whether there is, or is not, another state of existence beyond the present.* "Another world," he says, "may, or may not, be in store," page 272. He tells us how, in his view, we may "best prepare for that future which we hope for,—if it come, and how we may best occupy the present, if the present be our all," page 273. If there be a future, the prospect of it is dreary enough to any one, on the principles here laid down. He tells us, page 262, that "God is the only being who can not forgive sins." We give the following from page 285, in connection with this:—"There is a sense in which the eternity of future punishment may be irrefragably and terribly true—if that very enhancement of our faculties in a future life, which enables us to perceive and trace the ineffaceable consequences

of our idle words and our evil deeds, should render our remorse and grief as eternal as those consequences themselves. No more fearful punishment to a superior intelligence can be conceived than to see still in action—with the consciousness that it must continue in action for ever—a cause of wrong put in motion by itself ages before. Let us trust, either that our capacities will be too limited for this awful retribution, or that the resources of omnipotence may be adequate to cancel or to veil the past." That is to say, "Let us trust" that "God, who is the only being who can not forgive sins," may yet do what is *tantamount* to forgiving sins! But for whom God is to do this, or on what principle, consistently with the demands of rectitude, God is to do it, we are not informed. Mr. Greg may say, "Let us trust" that God may do this for us. We ask him, on what rational grounds, apart from scriptural Christianity, he is entitled to exercise any such trust? Such is the *baseless* hope which he offers us in exchange for the *sure and living* hope of the gospel!

Let us suppose Mr. Greg endeavouring to comfort a fellow-worm on his dying bed, by propounding to him views such as these. He has robbed the poor man of his Christianity, and of all the hopes which that Christianity inspires. He has succeeded in making him believe that Christ never rose from the dead, never brought life and immortality to light, and never made atonement for sin. But the approach of death, and the possibility of eternity, awaken some anxiety, and Mr. Greg is called in to administer consolation. The man is troubled about his sins. Mr. Greg tells him "that God is the only being who can not forgive sins." He tells him, moreover, that "there is a sense in which the eternity of future punishment may be terribly true;" and that "the enhancement of his faculties in a future life, enabling him distinctly to trace the consequences of his idle words and evil deeds, may render his remorse and grief eternal." This is fearful doctrine to preach to the dying sinner. He asks, if no word of consolation can be administered to him? He is then told, that *perhaps* his "capacities may be too limited for this awful retribution;" or that *it may possibly be*, that the "God who can not pardon sins," may yet "interfere to cancel or to veil the past," and thus to pardon after all. All that the dying sinner can have, to give him hope, on our author's principles, is—a *may be*, a *perhaps*, a *possibility* that God may interfere to do what we are assured he can not do! Mr. Greg offers this, or—*annihilation!*

It is a comfort to be able to turn from this *sickly sentimentalism*,—this *feeble, uncertain, contradictory, nauseous stuff*, to that blessed volume which God has given to be "a light

to our feet, and a lamp to our path." Here we learn that "God is love;" that, "Like as a father pitieth his children, so the Lord pitieth them that fear him;" that, "if we confess our sins, he is faithful and just to forgive us our sins;" and that through the atoning merits of his Son, and the sanctifying grace of his Spirit, every humble, earnest believer may hope to be "presented faultless before the presence of his glory, with exceeding joy." We have no feeling toward the author of this work, inconsistent with the earnest desire that he may be brought to see his error, and to retrace his steps; and that he may yet find, in the Christianity of the Bible, a philosophy deeper, and more truthful, and more fitted to supply the urgent wants of human nature, than can be learned in the schools of Germany, and principles more fitted to give peace to the mind and purity to the heart, than those which are here propounded.

In conclusion, we must add, that we have not given this lengthened notice of the volume before us, because we think it merits it, either by reason of the strength of its arguments, or the novelty or originality of the views set forth in it. With the exception of "The Phases of Faith," it is about as wretched an infidel performance as we remember to have met with; a mere patch-work of threads borrowed from the infidel schools of Germany and England; shallow in its philosophy, sophistical in its argumentation, contradictory in its results, and most dreary in the conclusions to which it leads. Who, or what Mr. Greg is, we do not know; but we beg to assure him that *his book will work no resolution in the belief of English Christians, and mark no era in the progress of infidelity.*

AN INTRODUCTION TO THE NEW TESTAMENT; containing an examination of the most important questions relating to the Authority, Interpretation, and Integrity of the Canonical Books, with reference to the latest Inquiries. By SAMUEL DAVIDSON, D.D., of the University of Halle, and LL.D. Vol. III. THE FIRST EPISTLE TO TIMOTHY TO THE REVELATION. 8vo., pp. 690. Samuel Bagster and Sons.

THIS is the concluding volume of a great undertaking, in the accomplishment of which the author has brought to his task a vast amount of reading, reflection, and solid, not to say extensive, learning. It has, with the two preceding volumes, this great recommendation, that it brings down the evidence of the great questions discussed by the author to the present state of our knowledge, both in this country and on the continent of Europe, particularly Germany. A more laborious indication of matured Biblical scholarship has not, perhaps, seen the light in

modern times; and assuredly if the author has made us better acquainted with the bane of continental criticism, he has supplied, in most cases, a sufficient antidote.

We venture to think that Dr. Davidson need not have been so sharp, in his Preface, upon those who, like ourselves, dread the ascendancy of German errors. We have had enough of this importation already to make us tremble; of which Dr. Davidson's own just criticisms furnish abundant proof. We do not know of any intelligent Evangelical class, among us, who would arrest inquiry, or suppress truth; and we must say, without fear of successful contradiction, that there are but few German authors, even of the best class, whom it would be safe generally to follow. But, with Dr. Davidson, we are willing to take "new light from whatever quarter it comes," taking care, at the same time, lest darkness and shadow should mingle with the light. We "are not afraid of a German writer merely because he is a German;" but we confess to a strong tendency to look sharply after every German writer on Biblical subjects, to see if he is thoroughly sound on the vital doctrines of Christianity, and on the Divine authority and plenary inspiration of the Word of God. Nor are we disposed, for a moment, to exchange our good old English Theology, with all its faults, for many of the hypothetical, half-doubting—half-believing productions of the German school. But we say all this with a profound estimate of many of our German brethren, not a few of whom are struggling into the full light of the gospel. As critics, perhaps, they have few equals;—but, in theology, we are far ahead of them in this country; and, for ourselves, we are determined to keep our ground, and to be thankful to them for all the light which their learning, when baptized in the spirit of reverence for the living oracles of God, may shed upon our path. We must know their *worst* and their *best*; and ours will be the wisdom to throw away the chaff, and only to retain the precious wheat. Dr. Davidson has greatly helped us in this important process, and has our most grateful acknowledgments for the able manner in which he has accomplished his arduous undertaking.

Of course we do not pledge ourselves to the entire contents of so large a volume, treating of such a vast variety of topics. This Dr. Davidson is too independent a thinker to expect. He has carried us along with him in much that he has written; and, where we have hesitated, we have admired both his intelligence and his candour.

Dr. Davidson's Remarks on the Book of Revelation will, perhaps, be most fruitful of controversy. We have great difficulties, at present, in accepting Dr. Davidson's

theory; but we are just doing what he would recommend us to do, weighing the *pros* and *cons*, and shall, ere long, announce our conclusions. Meanwhile Dr. Davidson has performed an excellent service in presenting the various theories of interpretation of this inspired Book in juxtaposition.

THE SACRAMENTS: *An Inquiry into the Nature of the Symbolic Institutions of the Christian Religion, usually called the Sacraments.* By ROBERT HALLEY, D.D. Part II. THE LORD'S SUPPER. 8vo. pp. 402. Jackson and Walford.

THOSE who had the misfortune to differ from Dr. Halley, in some of the views contended for by him, in the 1st Part of his work on the Sacraments,—more particularly in reference to the indiscriminate administration of the rite of baptism,—could entertain but one opinion of the piety, sound learning, and practical wisdom displayed by him in the entire management of a most difficult argument. Because we happened to belong to this class, we were not the less sensible of the benefits conferred by Dr. Halley on our Pædobaptist literature; nor were we disposed to think lightly of his undertaking, as a whole, because we demurred to the adoption of particular parts. On the contrary, we know of no work in the English language, in which the argument as between Pædobaptists and their opponents is handled with greater ability, a more profound scholarship, or a more amiable candour.

We confess to the gratification of being able to welcome the 2nd Part of Dr. Halley's Lectures with something approaching to an entire concurrence of sentiment, and with that feeling of gratitude which is entertained towards an author by whom we have been instructed and edified. We only plead an exemption from the adoption of all that occurs in the 8th Lecture, on "Baptism, the Designation of Persons to religious Instruction;"—though, even in reference to this Lecture, we can go very far with the author. Still, we are not able to receive all.

But, in the five following Lectures, we find ourselves in full concurrence with Dr. Halley, and cannot but thank him for his able service to the Christian church, not only in stating Bible principles clearly and forcibly, but in refuting, with great logical and scriptural precision, the opposite errors. We do not object to his plan of dealing with Popish error, in express juxtaposition with Biblical truth. His Lectures are greatly enhanced in value by the adoption of this method.

The FIVE LECTURES on the Lord's Supper are devoted to the following topics:—I. The Communicants at the Lord's Supper. In which the true character of the communicant is portrayed in vivid colours. II. The Institution of the Lord's Supper. III. The same

subject continued. IV. The Lord's Supper a Commemoration of the Sacrificial Death of the Lord Jesus. This is a very elaborate and truly instructive discourse, in which some nice distinctions in theology are introduced. V. The Lord's Supper a Commemoration by Appropriate Signs. In the last two discourses, the Popish theories are refuted with great power of argument.

We cannot but hope that this enlightened volume will meet with an extensive circulation. It is a highly critical and scholarly book; written in a truly fervent and evangelical spirit, and calculated to do credit, not only to the respected author, but to the denomination of which he is so distinguished an ornament.

THE PAPACY; ITS HISTORY, DOGMAS, GENIUS, AND PROSPECTS: *being the Evangelical Alliance First Prize Essay on Popery.* By the Rev. J. A. WYLIE, Author of "*The Modern Judæa*," "*Scenes from the Bible*," &c. 8vo., pp. 574.

Johnstone and Hunter, Edinburgh; and Hamilton, Adams, and Co., London.

If the Evangelical Alliance had only been the instrument, in these Romanizing times, of calling forth such a champion of Protestant truth as Mr. Wylie, it would not have existed in vain. It has done many good things already, but this is one of the best. The Author of "*The Seventh Vial*" but needed to be put upon his metal, to do something powerfully and permanently telling against the Papacy. The adjudicators, in this instance, need not be afraid of the verdict of the public; for it would, indeed, have been a remarkable circumstance, even among a number of first-rate competitors, had there been a second essay entitled to stand side by side with this.

One peculiarity of Mr. Wylie's work is, that it combines great elaborateness of plan, so as to overlook nothing essentially pertaining to the controversy with Rome, with a popularity of style, and an ease and energy of diction, which constitute it pre-eminently a readable and effective book. There is not a dry sentence or paragraph in the volume, though the author has dealt with all the jargon of the schools, and all the mysteries of the Canon Law. This is a great recommendation of a work which is intended to tell on the popular mind of the country;—more especially when all that is graceful in composition and style is combined with a stern logic, and a high degree of philosophical penetration. With all we have read on Popery,—and we avow ourselves conscientiously to be great readers and *sincere haters*,—we have yet met with nothing, in the English language, which we regard to be so complete in itself, and so overwhelmingly destructive of Romanism, as the work before us. It was worth living for, to have produced such an exposure of the

utter untenableness of the Papal system. It is shown to be an outcast from Scripture,—reason,—common-sense,—sound morality,—and all that is most precious to the interests of humanity, which it has blighted—and cursed—and trampled upon in all the ages of its ghostly and tyrannical reign.

Mr. Wylie has distributed his *Essay* into Four Books. **BOOK I. THE HISTORY OF THE PAPACY.** Here are Seven Chapters, on the following topics:—1. *Origin of the Papacy.* 2. *Rise and Progress of Ecclesiastical Supremacy.* 3. *Rise and Progress of the Temporal Sovereignty.* 4. *Rise and Progress of the Temporal Supremacy.* 5. *Foundation and Extent of the Supremacy.* 6. *The Canon Law.* 7. *Church of Rome neither has renounced, nor can renounce, her principles of the Supremacy.* **BOOK II. DOGMAS OF THE PAPACY.** 1. *The Popish Theology.* 2. *Scripture and Tradition.* 3. *Of Reading the Scriptures.* 4. *Unity of the Church of Rome.* 5. *Catholicity of the Church of Rome.* 6. *Apostolicity, or Peter's Primacy.* 7. *Infallibility.* 8. *No Salvation out of the Church of Rome.* 9. *Original Sin.* 10. *Of Justification.* 11. *Of the Sacraments.* 12. *Baptism and Confirmation.* 13. *The Eucharist—Transubstantiation—the Mass.* 14. *Penance and Confession.* 15. *Indulgences.* 16. *Purgatory.* 17. *Of the Worship of Images.* 18. *Of the Worship of Saints.* 19. *The Worship of the Virgin Mary.* 20. *Faith not to be kept with Heretics.* **BOOK III. GENIUS AND INFLUENCE OF THE PAPACY.** 1. *Genius of the Papacy.* 2. *Influence of Popery on the Individual Man.* 3. *Influence of Popery on Government.* 4. *Influence of Popery on the Moral and Religious condition of Nations.* 5. *Influence of Popery on the Intellectual and Political condition of Nations.* **BOOK IV. PRESENT POLICY AND PROSPECTS OF THE PAPACY.** 1. *Sham Reform and real Reaction.* 2. *New League and threatened Crusade against Catholic Protestantism.* 3. *General Propagandism.* 4. *Prospects of the Papacy.*

Let any one acquainted, even partially, with the Popish controversy, look at this mere outline of the author's plan, and he will see that it has been sketched by the hand of a master. And we can assure our readers, that the filling up is more than equal to the analysis. Every topic is treated with scholarly precision, and theological accuracy and depth. Nothing is skimmed over; and nothing is lengthened out or elaborated without reason. Rome never had a fairer antagonist; and we mistake greatly if she ever had to deal with a polemic so difficult to meet in the fair field of honourable and manly contest. We suspect none of her great Doctors will meddle with the book. Anonymous reviewers will abuse it well; and thereby, happily, promote its sale; but Drs. Wiseman and Cullen will be dumb or nameless oracles, on the occasion.

Above all things, we should like to see any Roman Catholic of known credit and learning venturing on a reply to this volume. Thank God! we have no index of prohibited books in this country. Mr. Wylie's *Essay* will be read; and read by Roman Catholic laymen, too; and our prayer is, that it may be blessed to the conversion of some who are beginning to have their eyes opened by the ominous proceedings of Rome during the last twelve months. It would seem as if, in the decrepitude of her strength, Rome had become more insolent than ever. Be it so;—a mimic power can never be confounded with Rome's ascendancy in the dark ages; nor ought the convulsive movement of the death-struggle to be mistaken for the display of conscious and unbroken energy. The bluster of Irish priests, and the encyclical letters of the helpless Pope, are but the utterances of a felt, oppressive, and increasing weakness. The worse Rome acts, in her descent from her former menacing position, the better it will be for the interests of true Protestantism. She is now happily acting the part of an evangelist to convert sober-minded men from her own ranks.

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THE APOCALYPSE UNVEILED: An Analysis, a Harmony, a Brief Exposition, and a Practical Improvement of the Visions contained in the Book of the Revelation. By the REV. JAMES YOUNG. pp. 424.

Edinburgh: William Whyte and Co., 1851.

IF proof were wanting that the works previously published on the Apocalypse have not superseded the production of another, original in its plan and arrangement, that proof is supplied by the volume before us. The author, believing that the Apostolic Book contains seven great visions, which, in their grand outlines, are parallel, analogous, and contemporaneous, adopts as his leading principle of interpretation, that the whole forms a prophetic harmony. Each of these visions he finds ushered in by a glorious and appropriate introduction.

To the elucidation of these introductions the present volume is devoted;—the author being desirous of presenting his views of the prophetic matter contained in the visions in one unbroken series of exposition, which he could not have done if he had treated of them and the contents of the introductions intermixedly, has reserved them for another volume. His great object has been to give to this portion of his work a practical, experimental, and consolatory character, fitted to cherish the sacred feelings of devotion, and to elevate the soul to celestial aspirations. His language is deeply imbued with the spirit and style of Scripture. In expanding, in the form of exposition, the thoughts embodied in

the sacred text, he expatiates with delightful freedom on the leading topics brought to view, giving all due prominence to the grand fundamental doctrines of Christianity.

Most of the expositors on the Book of Revelation have given so much of their attention to the prophetic portions, as not to have done justice to those which contain more of doctrinal matter, and which bear more directly on the spiritual interests of the individual reader. This defect is amply supplied in the present volume, which cannot fail to engage the affections of every pious mind.

Mr. Young, we are happy to say, is throughout sound in the faith, coming as near to our late friend, Dr. Russell, in his views of Scripture, and his manner of treating it, as any living writer with whom we are acquainted. We cordially wish that the production may meet with that encouragement from the public to which it is entitled, and wait with impatience for the second volume, which will furnish us with the author's views of the apocalyptic prophecies.

FORESHADOWS; or, *Lectures on our Lord's Miracles, as Earnests of the Age to come.* By the Rev. JOHN CUMMING, D.D., Minister of the Scotch National Church, Crown Court, Covent Garden. Author of "Apocalyptic Sketches," "Lectures on Daniel," &c. Small 8vo. pp. 584.

Arthur Hall; Virtue & Co.

In this volume there will be found a vast amount of most interesting and instructive illustration of the Miracles of our Lord. We have followed the respected and eloquent author through his entire course of Lectures with delight and profit. The great charm both of Dr. Cumming's thoughts and compositions, is, that they are *natural*. There is no straining to make a common-place conception assume the air of originality; nor is there any attempt to dazzle the reader by gorgeous diction, at the expense of simplicity and transparent writing. Not that the author's style is devoid of ornament; on the contrary, it abounds with imagery, in general well chosen, and pleasingly illustrative of his theme. In sentiment, Dr. Cumming is richly evangelical; and presses home his several topics with great pathos to the heart and conscience. He is an effective reprove of the fashionable vices of the age; and as little fears exposing the sins of the rich as of the poor. His suggestive faculty is eminently acute; and his powers of illustration are not surpassed by those of any popular preacher of the age. With his pleasing appearance, penetrating eye, mellifluous voice, and free address, we do not wonder that his ministry is so attractive. He deserves the reputation he

has acquired; for we believe he is eminently faithful to the truth of God.

If we hesitate about this volume, in any point, it is to its title. Why Dr. Cumming gave it such a title we are rather at a loss to conceive. The idea indicated by the author is not specially wrought out in the volume; and, if it had, it would have been no recommendation to us. Our Lord's miracles attested his mission, as the promised Messiah; but we are not convinced that they were prophetic of a new series of miracles to be wrought in the Apocalyptic period. "It has been," observes Dr. Cumming, "the design of the author, in these Lectures, to set forth as fully as possible the redemptive character of the miracles of our Lord; in other words, to show that they were not mere feats of power, or proofs of Divine beneficence, but installations of the future age—specimens on a smaller scale of what will be realized when the predictions of the two last chapters of the Apocalypse shall have become actualized in full and lasting facts." Now, we grant to Dr. Cumming that the miracles of our Lord were "not mere feats of power, or proofs of Divine beneficence;"—but we do not grant to him the alternative, that they were "installations of the future age." They were, as Dr. Cumming has, indeed, shown throughout his Lectures, "feats of power and Divine beneficence," wrought for the attestation of the Saviour's mission, character, and work;—these unquestionably were their highest objects;—whether they are to be repeated at the close of the dispensation cannot be fairly predicated from any peculiar characteristic pertaining to themselves. They must always be appealed to for their original object.

A PRACTICAL AND EASY METHOD OF LEARNING THE ELEMENTS OF THE FRENCH LANGUAGE. *First Book. Translated from the German, and adapted, with numerous additional Exercises, to English Learners.* By J. P. HALL, Member of the Council of the College of Preceptors; and Senior Licentiate of the Educational Institute of Scotland. And THOMAS HALL, B.A., of the University of London; Assistant Classical and Mathematical Master in the City of London School. Second Edition. Small 8vo. pp. 84.

J. B. Bateman, Ivy Lane.

WE can very conscientiously and strongly recommend this little manual, which, almost without the aid of a Teacher, will render comparatively easy the acquirement of the elements of the French Language.

Obituary.

THOMAS MORISON BARTLETT; AN APPEAL TO THE YOUNG.

THOMAS MORISON BARTLETT was the third son of Mr. William Bartlett, a faithful and devoted officer of the church assembling in Trevor Chapel. He was born at Chelsea, 24th August, 1837, and died 18th September, 1851, aged fourteen. In his early infancy he was dedicated to Christ in baptism in the sanctuary in which his parents worshipped; on which occasion, they were peculiarly and tenderly led out in prayer to God on his behalf, realizing the sweetness of that promise: "I will be a God to thee, and to thy seed after thee."

If there was ever a child sanctified from the womb, Thomas Morison Bartlett was assuredly one of that happy number. All the evidences of such a transformation were abundantly and variously supplied. As soon as his infant tongue could lisp the name of Jesus, did he love that name; and when on the Sabbath evenings his loving mother would read to him of the Saviour's love to sinners, and would ask him if he was tired, and would like to retire to rest, he would say, "O, no, dear mother, I am not sleepy! do read a little more to me."

At family prayer, too, in his tenderest years, his whole soul seemed engaged in the hymn of praise, and in the supplications which ascended to the mercy-seat. As far as his infantile powers permitted, he was evidently a devout and spiritual worshipper.

It is believed, by his parents, that the instructions he received while under the care of Miss Eliza Jane Ramsay, whose efforts have been blessed to many of the young, were peculiarly sanctified to the spiritual good of his thoughtful and inquiring mind. In her Bible Lessons he took the greatest conceivable delight; and made rapid, though unostentatious progress, in the knowledge of Bible truth. "From a child," like young Timothy, he knew "the Holy Scriptures," which made him "wise unto salvation, through faith which is in Christ Jesus."

With every fresh development of mind, there was a corresponding manifestation of the religious life, proving that he had received "the grace of God in truth," and that his heart and hopes were set on things spiritual and Divine.

It is a fact of surpassing interest, that before he passed from the period of childhood, and long before his dear parents knew anything of the circumstance, he had solemnly purposed, if God should spare his life, to devote himself to missionary work among the

heathen. In conversing with a faithful domestic, to whom he was greatly attached, he first revealed this deep feeling of the heart. She said, "My dear child, you would never like the long voyage, and your tender frame could never endure the hardships of Missionary life." His reply was, "Martha, my God can protect me by sea as well as by land; and I should like to learn to swim, in case I should be shipwrecked."

China was the land in which he had determined to labour;—and the Missionary spirit which glowed in his youthful bosom, received a powerful impulse from the late visit of Dr. Legge, and the conversations he held with him on more occasions than one. "Well, Morison," said Dr. Legge, "I understand you have resolved to be a missionary; where should you like to go?" With a glistening eye, and an elevated tone of voice, he replied, "To China, sir;" and so sincere and earnest was his consecration, that it is believed he would have embarked the very next day, had it been the will of God. Dr. Legge, apparently to test his state of mind, said: "What! go and leave your parents!" He paused for an instant, as if struggling between love to the cause, and love to his parents, and then said: "I should like to take *them* too;—but, at all events, I should like to go." And never, to the dying hour, did he relinquish his love to the perishing heathen. When asked whether he desired to live, his reply was, "Yes, if it should be God's will to suffer me to go to China, and meet Dr. Legge." To the last, his thoughts were occupied largely about his missionary contributions, which he ever regarded as sacred money devoted to God.

A friend, with whom he was sojourning, only a month previous to his decease, wrote to his parents in the following terms, in reference to him:—"We were all particularly struck with the sweet and amiable disposition he manifested on all occasions;—and could not but feel that he was fast ripening for glory."

His excellent tutor, Mr. Wilkinson, of Totteridge-park, has borne the following thrilling and delightful testimony, in a letter to Mr. Bartlett, which must be very precious to his sorrowing and bereaved parents:—

"My dear sir,—I am pleased to find that Dr. Morison is about to improve the painful visitation which you have been called to bear, in the death of dear Morison,—as we used always to call him,—not that I like posthumous eulogies; but because I am convinced that, to present before the minds of your

young people the moral beauties which adorned the character of your boy, cannot fail, by the blessing of God, to arouse them to emulate and imitate them.

"Dear Morison was innately reserved, and meditative; but he spoke *unmistakeably* by his actions; yet, I doubt not, he was more communicative at *school* than at *home*. He found here several kindred spirits, with whom he united very cordially, especially in the working of our Juvenile Missionary Society, of which he was a member from the beginning of his career with us. I once had an interesting conversation with him on the Missionary work in China, and found his heart set upon following thither—as soon as practicable—Dr. Legge, to which devoted and talented servant of God he had, from some cause, become ardently attached.

"My imagination had fondly pictured him grouped amongst the mandarins and peasants of that multitudinous and interesting people, reasoning with them on the truths of God's Word, and pointing them to the only hope set before them therein;—but the issue proves how uncertain are all human plans, even when they contemplate the glory of God. What a distinguishing mercy it is to be made to feel, that though *our* purposes are frustrated, yet '*He doeth ALL things well!*'"

"If I could fix on one moral virtue which Morison possessed in a *pre-eminent* degree, I should say it was that of *uniform* and inflexible *conscientiousness*; this characterized all his movements, both in moral duties, school business, and bodily recreations;—consequently he was more advanced both in scriptural and general knowledge than any boys of his age;—and, as another consequence arising from the prominence of these virtues in his general deportment, *he was universally beloved by his companions*. Those of them,—and I am happy to say they comprise nearly the whole school,—who were associated with him in the Juvenile Mission, will miss, not so much his subscription, as the influence of his meek and quiet spirit over the Society.

"I earnestly pray that they may all lay the event of his early removal to heart; and learn from it the necessity of doing something for God 'while it is called To-day.'

"There was something *superhuman* about Morison, which appeared to indicate an early transmission to more congenial skies; although one could not but *hope* that so much incipient excellency might mature for the benefit of mankind. It is worthy of remark, *that, during the years he was under my care, I do not recollect ever to have had occasion, even verbally, to reprove him*. But he has gone to his rest; and I earnestly desire that the death of one of your children may be the means of quickening to spiritual life those who survive; and then, I am sure that, though you must deeply

feel this loss, you will say, in a *DOUBLE* sense, that for Morison 'to die was gain.'

After such a testimony, so exquisitely conceived and expressed, it would be superfluous to multiply details. The dying scene harmonised beautifully with the lovely character of our dear young friend. His mind was calm and tranquil as an unruffled lake. He had no depressing fears, and no boisterous joys. The Bible was his constant companion, and prayer was the delight of his soul. He spoke sweetly to Dr. M. of his rest in Jesus, and of his confident expectation of eternal life. The pastor's visit was always to him the occasion of joy, which he never failed to indicate by indubitable signs. To him he was endeared by a thousand grateful reminiscences; and by nothing more than the eagerness with which he ever listened to the precious truth of God, and the exquisite delight which it seemed to impart to his meek and gentle spirit. In his last visit to his departed young friend, he received from his lips the joyous assurance, that he was quite prepared to live or die, as his Saviour might ordain. Nothing could be more clear or calm than his Christian hope.

On the night before he was received into the joy of his Lord, he had been painfully restless, owing to the nature of his disease; and early in the day on which God took him, he requested a beloved Aunt, who was present, to send for his dear father to pray with him. Mr. Bartlett repaired to his dying couch, and, with a full heart, commended him to the care and love of his covenant God. He asked his dying child, if he wished to recover and remain on earth, or to depart and be with Christ? He replied, sweetly and gently, "To be with Christ is far better." "Is Christ precious to you?" said his weeping parent. With emphasis he responded: "Yea, dear papa, *very* precious." Again, in the afternoon, he requested that his father would pray with him—evincing the deep devotional element in which he lived and died.

After this, he was left for a season, in company with his cousin. Raising his head, and perceiving that she was in the room, he said, very softly, "Miriam, come near to me; O, *I am so happy!*" Then pausing for a few moments, as if engaged in prayer, he said, "Give my love to my dear brothers." A short time after this, at his request, he was raised up in bed by his father; but the hand of death was upon him; and perceiving this, Mr. Bartlett immediately laid him down again; and in a few seconds his happy spirit fled to the regions of immortal life. Happy—happy parents, though now feeling the bitter pang of bereavement, to have been blessed with such a child, and to see him passing into the unsuffering kingdom amidst such unequivocal tokens of his Saviour's love! Be patient to the coming of your Lord, and you

shall yet be welcomed by him into everlasting mansions. And what shall I say to his surviving brothers? Must you not, by the grace of God, determine to meet him in the skies? Must not his Saviour be your Saviour, and his God your God? Is there not a voice from his soft and silent bed, whispering in gentle and persuasive tones,—“My brothers—my brothers, follow me to heaven.” You know who is “the way, the truth, and the life.” Surrender your hearts, at once, and without reserve, to the influence of his truth, and the dictates of his Spirit; and you shall yet meet your departed brother, and find that he is “not dead but sleepeth.” How glorious the prospect of meeting him at the right hand of Christ! How enrapturing the thought of an undivided family in heaven!

But to the young in general, in all our families, and in the schools and educational establishments connected with this sanctuary, there is, in the life and death of Thomas Morison Bartlett, a lesson of deep and solemn import. It tells all the young that an early grave may be opening to receive them;—it reminds them that blooming youth and fragrant piety are not incompatible;—it proves what a character of matured excellence may be formed, on Christian principles, in the youthful breast, at that period when folly and thoughtlessness ordinarily prevail;—and it teaches them how sweetly and peacefully a Christian youth can lay down his head on the pillow of death. Surely, dear young friends, these are lessons which you do well seriously, and with hearts uplifted to God, to ponder. And there are some special lessons which claim your penetrated regard, in reflecting on the character of him whom you will never again see till the heavens are no more.

What an example was he of *filial love and obedience*! Hear the testimony of his loving father on this head. “From his cradle to his tomb,” he observes, “he was ever of a ‘meek and quiet spirit,’ and never had I occasion, but once, in *any way*, to reprove him. And this was when he was only two years of age.” So tender was he of his dear mother’s comfort, knowing that her health was delicate, that when she sought to assist him, in his last illness, he would say, with a

countenance beaming affection, “No, dear mother, you must not do it; it will hurt you.” We long to see such obedience and love to parents more fully developed in our families.

And then what a noble character *as a school-boy did he evince*! Miss Eliza Jane Ramsay lately told her pupils, that he had never *once* disobeyed her; and Mr. Wilkinson, at a later period, informs you, that, “during the years he was under his care, he does not recollect ever to have had occasion, *even verbally*, to reprove him.” He tells you, also, that “he was *universally* beloved” by his school-fellows. What materials for thought are here for all the young people in our private seminaries, and in our Sunday and day schools! May they sink deeply into many a young and tender heart!

I only point to one additional and marked characteristic,—*his most devout attitude and demeanour in the house of God*. He cherished the sanctuary with an enthusiastic love. And who ever saw him there, but indicating a gravity and a seriousness becoming the place? He was not, like some young people, glancing his eye in all directions through the chapel, when the minister was offering up the public prayers of the congregation. No, dear friends, when he heard the words from the lips of the pastor, “*Let us pray*,” he prepared himself solemnly to draw near into the presence of his Maker; and until the “*Amen*” was pronounced, he never relinquished the attitude and the lovely appearance of rapt devotion. In this, he was a monitory worshipper in the midst of us, both to the young and the old.

And who that ever sat near the dear young Christian can forget his beaming, thoughtful eye in the hearing of the word? I do not think that I ever saw his countenance, in a single instance, averted from the preacher. He literally drank in the word, and the result was, that he knew more of sermons than most people who hear them. Happy youth! thou wert training for heaven, and now thou hast reached its peaceful shores, where no wave of sorrow shall ever sweep across thy gentle spirit. God of grace, make the death of this sweet and lovely youth the spiritual life of many in all the families connected with this sanctuary!

Home Chronicle.

THE OPENING OF NEW COLLEGE, ST.

JOHN'S WOOD.

THIS fine building, in all respects adapted to its sacred object, was opened, by two ap-

propriate services, on Wednesday, the 1st of October, and on Monday, the 6th of that month. The attendance, on both occasions, was numerous and highly respectable, afford-

ing evidence of the deep sympathy which is felt in the prosperity of this great undertaking, which unites the friends and the resources of Homerton, Highbury, and Coward Colleges.

At the meeting on the 1st of October, which was properly the opening service, the devotional exercises having been conducted by the Rev. George Clayton, the Rev. Dr. Burder, and the Rev. James Stratten, Dr. Harris, the President of the College, delivered an inaugural Lecture, on the subject of *INSPIRATION*, which, for clearness of statement, strength of argument, brilliancy of illustration, and *unmistakeable* orthodoxy, must take its place among the best productions of the age. We are much gratified to find that it will soon be in the hands of the public. As it was obviously composed to meet and rebut the modern, or German, class of objections to the *plenary* inspiration of the sacred writings, it will be found to be an Essay peculiarly adapted to the times on which we have fallen; while its great general principles will render it a valuable document for any age. If some inflated, ill-read, and inexperienced young men, will peruse this noble protest against the follies of a rising scepticism, on the subject of Inspiration, they may, perhaps, be brought to a pause in a career which must issue disastrously if not arrested. Dr. Harris has done his duty well, and in accordance with all his former efforts as a Theologian.

The second service was held at New College, on Monday, the 6th October, when the devotions were conducted by the Rev. Messrs. Harrison, Stoughton, and Martin. The service on that occasion was most fittingly devoted to the benefit of the students; and the minister selected to give them counsel, in reference to their great work, was the Rev. Thomas Binney, who in the words of Christ to the seventy disciples, Luke x. 17—20, found an admirable topic on which to address the younger brethren, on the necessity of estimating themselves on their *personal* state, before God, rather than on any, even the highest official equipment. The address was full of power and pathos, and was listened to by the students with the most penetrated attention. Mr. Binney has consented to its publication. After each of the public services, there was a very interesting social meeting held in the College Hall, at which the friends of the Institution partook of a collation provided by the council, when many stirring and profitable addresses were delivered by the President and the Professors, the Treasurer, Henry Baleman, Esq., the Rev. Thomas Binney, the Rev. Dr. Burder, the Rev. James Stratten, the Rev. Dr. Massie, the Rev. George Smith, the Rev. J. C. Harrison, the Rev. George Clayton, the Rev. Samuel Martin, the Rev. Professor Watson

(of Hackney College), the Rev. Dr. Campbell, and the Rev. Dr. Morison.

We regard the whole of the services connected with the opening of New College as a token for good. "Save now, we beseech thee, O Lord! O Lord, we beseech thee, send now prosperity."

CONGREGATIONAL BOARD OF EDUCATION.

We congratulate this Board, and, through it, the friends of Bible and voluntary Education, upon the triumph of liberality which it has just realized. That such a triumph should have been gained in that very City, where so many rival schemes of Education are being agitated and put forward, is palpable evidence, to say the least, that Manchester is strong in its determination to give full efficacy to Education conducted upon voluntary, evangelical, and unsectarian principles.

We cannot but hope that this demonstration, so seasonably put forth, will not only enable the Board to complete all its arrangements for the purchase of Homerton College, as its Normal School House; but that it will have the effect, in the way of influence, of raising the Board above all anxiety and difficulty, in prosecuting and enlarging its future plans; in training a first-rate class of Teachers, enthusiastic in their profession; and in making suitable grants to such schools as, from lack of members, are not self-sustaining.

When a single meeting of the friends of voluntary Education has raised a sum little short of £6000, and added more than £100 to the list of annual subscriptions, it is surely not too much to expect from the Congregational Body at large, that great things will be done worthy of themselves, and of the age in which we live.

Great watchfulness must be exercised by all who hold the doctrine that the people ought to educate themselves, lest some monstrous scheme of Parliamentary Education should be brought into the House of Commons, destructive of all voluntary efforts, and calculated, by its sheer injustice, to drive all from the field, who cannot avail themselves of Government aid, and do not approve of an education conducted upon *pauper* principles. We have had some experience in the education of the people; and we say unhesitatingly, the people do not desire a *pauper* education. They will pay for a good article.

RESOLUTION OF THE COMMITTEE OF THE WALTHAMSTOW MISSION SCHOOL.

AT a Meeting of the Ladies' Committee of the Walthamstow Mission School, it was unanimously resolved,—That the Committee have received with profound grief the news of the sudden death of their invaluable friend, the Rev. J. J. Freeman; and while

they desire to bow in humble submission to Him who has permitted this painful dispensation, they desire to express their deep and heartfelt sympathy with the members of his bereaved family, and to record their sense of the irreparable loss this Institution has sustained by his removal, to whose energy and earnest zeal its first establishment and its continual progress have been so greatly owing, and who is still regarded with filial affection by many young hearts, to whom he endeared himself by pastoral kindness.

September 16th, 1851.

SKETCH OF THE AUTUMNAL MEETINGS OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE Autumnal Sessions of the Union were held, at Northampton, on the 13th, 14th, 15th, and 16th of October, and were remarkable for their intelligence, harmony, and brotherly love.

The opening service, on Monday evening, the 13th, was devotional, for the purpose of drawing down the Divine blessing on the meetings and deliberations of the Assembly. The Rev. J. B. Brown, B.A., of Clapham Road, delivered an address, well calculated to fan the spirit of prayer, and otherwise to advance the interests of Congregational churches.

THE FIRST SESSION of the Union was held on Tuesday morning, the 14th, in Castle Hill Chapel, when, after prayer, the Chairman, the Rev. John Kelly, of Liverpool, delivered a truly characteristic address, in every sentence of which the spirit of "wisdom and power, and of a sound mind," singularly prevailed. We scarcely know whether more to admire its correct and delicate historical references, or its striking suggestiveness on almost all topics relating to the internal order and harmony of the churches, and to their aggressive efforts for the spread of Divine truth, and the advancement of Congregational principles. To us the Address appears to indicate the true method upon which our churches should advance in the fulfilment of their great mission, and the true spirit of conciliation and love by which they should seek to attract men to their fellowship.

After the Chairman had sat down, a resolution, moved by the Rev. John Alexander, of Norwich, and seconded by the Rev. D. E. Ford, of Manchester, was passed, with great cordiality, to the effect that the thanks of the meeting be presented to the Chairman for his Address, and that he be requested to place it at the disposal of the Committee for publication. Combined with this was a proposal likewise for the publication of the Rev. James Baldwin Brown's Address on the preceding evening. We are happy to think that both

documents will appear in the forthcoming Year-Book, if not in other forms.

A statement of accounts was then read by the Rev. Mr. Palmer, from which it appeared that the income of the Union was not equal to its expenditure; upon which a resolution, moved by the Rev. A. E. Pearce, of Salford, and seconded by the Rev. John Jukes, of Bedford, was proposed and carried, to the effect, that the churches be respectfully requested more generally and liberally to contribute to the support of the Union, that the Committee may be relieved from the necessity of trenching on the income arising from the sale of its publications for meeting current expenses. We hope this resolution will meet with a cordial response from the churches generally.

The next business of importance was the passing of a resolution, proposed by the Rev. W. S. Edwards, and seconded by the Rev. Geo. Smith, that the consideration of admitting Home Missionaries to the benefits of the deferred annuities be referred to the Committee of the Union, with the gentlemen who constitute the distributors of the publication fund.

At this stage of the business, the Rev. Geo. Smith put into the hands of the Chairman, as presented by Josiah Conder, Esq., the Editor, and Mr. Snow, the publisher, two copies of a revised Edition of Dr. Watts's Psalms and Hymns, one of them being bound up with the Congregational Hymn-Book.

Dr. Campbell then announced to the meeting the pleasing intelligence that his proposal to the Autumnal Meeting at Southampton, respecting the publication of the Works of the Rev. John Robinson, in three volumes, at the low price of 9s. to subscribers, had been carried into effect; and that an edition of 3500 copies had been nearly sold. Upon which a vote of thanks, moved by the Rev. J. A. James, and seconded by the Rev. R. W. Richardson, was presented to the Rev. Dr. Campbell for originating and carrying out the noble design, and to the Rev. Robert Ashton, the Editor, for the great care and labour he had bestowed in conducting the work through the press.

A proposal, in opposition to the continuance of the Regium Donum, was then made by the Rev. J. G. Rogers, B.A., of Ashton-under-Lyne, seconded by Samuel McAll, of Nottingham, and carried unanimously by the assembly.

A brief and effective paper, on British Missions, was read by the Rev. Thomas James, who intimated that the Library Committee of Blomfield-street had determined to publish a New Series of the Congregational Lectures in a cheaper form. On the motion of Samuel Morley, Esq., seconded by the Rev. J. Smedmore, it was resolved that the Union

renewed its sympathy in the three great Mission Schemes, and recommended that all the churches should co-operate in carrying them forward to a higher state of prosperity. Here a discussion took place upon the best means of increasing the support of the Missions, in which Mr. Morley and the Rev. Messrs Poore, Haydon, James, Smith, Binney, Stoughton, and Dr. Campbell took part.

After this an excellent paper on Chapel Building was read by the Rev. J. C. Gallaway, on which a resolution was passed, and an interesting conversation ensued. The speakers were Dr. Brown, of Cheltenham, the Rev. C. Duke, the Rev. Mr. Russell, of Yarmouth, the Rev. Andrew Reed, the Rev. Josiah Viney, the Rev. J. A. James, the Rev. Dr. Campbell, and the Rev. Thomas Scales.

At the close of the Session, the ministers and delegates dined together at the George Hotel, when the Rev. E. T. Prust presided; and in the evening, at six o'clock, a public meeting on behalf of British Missions was held in Commercial-street Chapel, at which Thomas Barnes, Esq. acted as Chairman. The numerous assembly was ably addressed by Drs. Campbell and Massie, and the Rev. Messrs. Binney, J. D. Smith, Edwards, and Roaf.

The SECOND SESSION of the Assembly commenced at the usual hour on Wednesday morning, when the chair was occupied by the Rev. John Kelly.

The subject for conference and discussion was Education; and the manner in which it was handled was highly satisfactory, affording prospect of harmonious and effective co-operation in the body at large. The Rev. W. J. Unwin, M.A., read a masterly paper, calculated, from its details of the proceedings of the Conferences held in London, Leeds, and Manchester, to draw the great body of Congregationalists around the schemes of the Board. The speeches, too, of Samuel Morley, Esq., the Rev. F. Watts, Dr. Campbell, Edward Baines, Esq., the Rev. J. C. Harrison, Dr. Halley, the Rev. A. Reed, Dr. Massie, the Rev. John Alexander, the Rev. B. Parsons, the Rev. A. E. Pearce, the Rev. S. McAll, the Rev. G. Smith, the Rev. James Sherman, the Rev. Dr. Brown, the Rev. J. Poore, and the Rev. Thomas Scales, all tended in one direction, viz. to secure success to the plans and proceedings of the Board of Education.

At the dinner, the subject of Convict Transportation to the Australian Colonies was discussed, and a memorial to Government agreed upon. The Evening Meeting was devoted to an Exposition of Congregational Principles, and conducted in a manly, Christian spirit, calculated, we should imagine, to convince intelligent Churchmen that Non-

conformists have nearly all the scriptural arguments on their side. Sir William Lowthorp presided, and announced that the object of the meeting was to expound denominational principles, and to show their accordance with the Word of God.

The speakers, who evinced great ability and good temper, were the Rev. J. C. Harrison, the Rev. John Kelly, the Rev. G. Smith, the Rev. Dr. Halley, the Rev. A. Reed, the Rev. Dr. Brown, the Rev. James Sherman, and the Rev. E. T. Prust. We hope that this meeting will do great good.

The THIRD SESSION of the Union was held on Thursday morning, when a paper, indicating considerable mind and research, was read by the Rev. H. R. Reynolds, of Leeds, on "*Scepticism and its Counteraction*." Nothing could be more seasonable or more appropriate. We thank our friend for his masterly Essay; upon which a very interesting discussion arose, after it had been moved, by the Rev. Mr. Spencer, to be printed, and seconded by the Rev. Thos. Scales. Drs. Campbell, Massie, Raffles, and others spoke upon the subject of the Essay with great interest and powerful effect.

After this admirable part of the proceedings was disposed of, the Rev. Geo. Smith moved, and the Rev. Thos. James seconded, a proposal that the Rev. Dr. Campbell be respectfully requested by the Union, to undertake the republication of the *Life of Doddridge* by Job Orton; to which Dr. Campbell instantly assented.

At twelve o'clock, the body of the chapel was thrown open to the public, and in five minutes the entire edifice was crowded to excess, with an audience whose countenances indicated the eagerness with which they were looking forward to the Rev. John Stoughton's Essay on the *Life and Labours of Philip Doddridge*. Nor were they disappointed; for the Essay was, indeed, truly worthy of the body before whom it was read, and of the great and good man whose memory it was intended to revive. No richer composition has ever been laid before the Union. Such documents cannot fail to benefit the denomination. The speakers who followed,—the Rev. John Bennett, of Northampton; the Rev. Thos. Binney; the Rev. T. P. Bull, of Newport Pagnel; Josiah Conder, Esq.; Dr. Halley; the Rev. John Alexander; and the Chairman,—did ample justice to the Essay, and to the memory of Doddridge. Mr. Stoughton acknowledged the kind references of his brethren with great feeling: saying, in conclusion, "I only wish to hide myself in the shade of Philip Doddridge,—or rather to kneel down at the feet of Christ, and seek his mercy and forgiveness." The Chairman then proposed that the assembly should sing those words of Watts, which Doddridge,

while on earth, loved to repeat, and wished to have upon his lips when he entered eternity—

"A guilty, weak, and worthless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all."

At the Dinner a resolution of thanks, to the Churches in Northampton, was moved by the Chairman, for their great hospitality to the ministers and delegates who had attended the Union. The Rev. Mr. Gawthorn, of Derby, seconded the proposal, which was carried with great cordiality, and acknowledged tastefully and with much feeling and intelligence, by Messrs. Prust, Bennett, and others.

In the evening, Dr. Raffles closed the services of the Union, by preaching one of his spirit-stirring discourses in Commercial-street Chapel.

Such meetings must be of immense advantage, not only to the interests of Congregational Nonconformity, but to those of religion generally.

PROVINCIAL.

WHEATHAMSTEAD.

On Thursday, July 12th, the Anniversary of the Independent Chapel, at Wheathamstead, was celebrated by services at that place. The weather was favourable, and, considering that the people were just in the midst of "hay-harvest," we understand that the attendance was gratifying, even beyond the expectation of the pastor, or of the church. Two able and practical discourses were delivered by the Rev. I. Vale Mummery, of London.

In the afternoon, the Rev. gentleman se-

lected for his text, "Ye are the temple of God." 1 Cor. iii. 16.

From this striking text, the preacher drew attention to the Architect by whom this temple was designed, the foundation upon which it rests, the materials of which it is composed, the means by which it is reared, and the purpose for which it is erected. In the evening, Mr. Mummery chose for his text, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v. 16. Having alluded to the circumstances under which these words were originally uttered, the minister dwelt upon the spiritual attainment here supposed, the important duty here enforced, and the motives by which Christians should be urged to its performance.

These services will be long remembered at Wheathamstead, as forming the most interesting, and probably the most useful anniversary, ever held in that village.

CONGREGATIONALISM.

On Thursday evening, the 9th instant, four of the members of the Independent Church, at Townley-street Chapel, (Macclesfield,) waited upon their minister, the Rev. Samuel Brown, as a deputation from that church and congregation, and presented him, on their behalf, with a purse containing *one hundred and five sovereigns*, as an expression of their esteem and affection towards him; and also, as one of the deputation observed, "as a memorial or thank-offering for *one-and-twenty years of uninterrupted peace and continuous prosperity of the church under his pastoral care*,"—the rev. gentleman having completed the one-and-twentieth year of his ministry among them.

General Chronicle.

THE JEWS.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

FRANCE.—The Society's Missions at Paris and Lyons, commenced in the present year, have been attended with precious encouragement. In the former city, Mr. Brunner states, that in one month he had made more Jewish acquaintances than in the first six months of his Missionary labours in London; and that all met him with great kindness and respect. He has had many serious inquirers, among whom some appear to have been led to a saving knowledge of the truth. A Jewish lady, the widow of a wealthy Roman Catholic, had withdrawn from the circle of worldly pleasures

in which she had lived, and by the pressure of afflictions, it has pleased God to open her heart to the truths which the servant of God was enabled to suggest to her, and she has avowed her readiness to confess Christ as her Lord and Saviour by baptism. Two persons have been publicly baptized, who were for some time under Mr. Brunner's instructions. In a letter, which they addressed to him, in anticipation of the solemnity, they thus write:—"My dear wife, as well as myself, were brought up by religious parents. My father was *Chasan* in D—. After his death we went to Strasburg, where a sister of my wife, under the instruction of Mr. Hausmeister, was about to embrace Christianity. On this ac-

count we left and came to Paris, where we lived as heathens. The change, however, in the character, life, and conduct of our sister, after her conversion, awakened in us serious reflections. Her letters to us were full of love. She besought us continually to seek Christ, in whom, she said, she found all blessings; but we judged her to be mad. We, however, went to a Protestant place of worship, and continued to do so until the time when we made your acquaintance. We were sometimes pleased and edified, but had never clear views on the subject of Christianity. At last it pleased the Lord to send you here, and through your kind instructions, and by the grace of God, we are what we are."

An additional stimulus to Protestant exertion on behalf of the Jews in Paris is supplied by the fact, that the most zealous endeavours are employed to attract them to the Church of Rome. We regret to learn that, notwithstanding the progress which, through the Divine blessing, has been made in the work of Jewish evangelization, and the favourable aspect which the cause presents, the Committee of this Society will be compelled to lessen the number of their Missionaries, unless considerable accession is made to its pecuniary resources.

THE BIBLE A MATCH FOR THE PRIESTS.

(From a Correspondent of the British and Foreign Bible Society on the Continent.)

September 10, 1851.

* * * With this scanty stock, and God's blessing, we began our journey, and reached A — at half-past two in the morning, where and when we found some difficulty in getting housed. Our information led us to inquire for a female, whose name we did not know, but who, poor soul, had made herself known by her fidelity to her Saviour under many trials. We found her easily, and had her to our hotel; and a most interesting, simple, intelligent, and decided Christian she appears to be; such an one as, in her circumstances, puts to shame the labours and endeavours of many, and of myself at the very beginning. She became acquainted with the truth through the instrumentality of the Baroness de Stael, now, I believe, Duchess de Broglie, who gave her a New Testament, which was blessed to her; and ever since she has testified nobly to the gospel, has distributed whatever Scriptures she could obtain, together with such light and counsel as the good Spirit of God had taught her. She had resisted her own

husband, the denunciations of the priests, and the calumny of all whom they, the priests, could excite against her. These priests have gone so far as to prevent her bringing the children to the font for baptism, or accompanying the mother to the church, which has materially diminished both the profits and the extent of her vocation; but she stands firm, and expresses, in terms of simple sincerity, her trust in God. Her husband keeps a few asses, to let to the persons frequenting the baths, and the stable in which these animals are kept has been witness of her fidelity in endeavouring to promote the glory of her Saviour. She used to read there her Testament, and if any would lend their attention, she would read to them also. It happened that a journeyman baker had heard her evil spoken of, but could learn nothing distinctly, except that she read books forbidden by the church. Being a curious man, he went to the stable, and remonstrated with her for disobedience in reading bad books. She defended herself after her manner, and offered to lay a wager that even the priest could not say absolutely that the book was bad, because it was the Word of God, and a Catholic translation (De Sacy's). The baker said, "It will be easily settled; let me take the book to the priest at once, and ask him." "By all means," said the poor woman; and off went the baker. He put the question neat and fairly: "Please, sir, will you tell me if this is a bad book?" The priest began to shuffle, and finished by saying, "The book is not bad; but the church provides that it should not be read, for fear of its being made a bad use of by incompetent people." This logic did not in any way satisfy the baker, who took his first lesson that morning in the stable on his return, and who is now a zealous and simple Christian, who lends his support to the poor woman. I have seen the baker; have given him my poor blessing in the name of Jesus; have told him that millions will sympathise with him and pray for him, who may never see him, or even know his name; and I have commended to the church at — to sustain those interesting off-shoots by every manifestation of Christian love. I have also recommended your agent to intrust forty or fifty copies of the Scriptures to them for sale and distribution. I need not ask your prayers for them: they are indeed brands snatched from the burning, and may do immense service in such a population.

THE
Missionary Magazine
AND
CHRONICLE.



ATTACK ON NATIVE CHRISTIANS IN TRAVANCORE.

INDIA.

PERSECUTION OF THE NATIVE CHRISTIANS IN
TRAVANCORE.

THE native converts to the Christian faith in this part of India, being for the most part of low caste, have been exposed to repeated acts of tyranny and oppression from their heathen countrymen, occupying stations of rank and influence; and as redress can only be obtained by an appeal to the courts under the control of the parasites of the native prince, rare indeed are the instances in which the friendless sufferers are emboldened to seek reparation for their wrongs.

The following aggravated case, which has recently occurred in connexion with the Society's Mission at Trevandrum, under the charge of the Rev. John Cox, serves to exhibit in a strong light the difficulties the native Christians have to contend with; and we indulge in the hope that Mr. Cox's successful advocacy of the cause of the oppressed will, under the Divine blessing, not be without effect in checking in future the wanton exercise of power.

On Sabbath-day, the 12th May, 1850, an individual of the Sudra caste, at Nayatten Kerre, an out-station of the Trevandrum Mission, compelled a poor man, who was quietly returning from prayer, to carry a burden. Having to pass the chapel, the Reader, who was standing by, spoke to the Sudra on his behalf, when the man put down the burden and stopped. The Sudra then went away; but soon afterwards returned with a mob of 200 or 300 people, and when the Reader and others shut the door of the compound (the inclosure round the chapel), they broke it down and rushed in, beat the Reader and Schoolmaster [see Engraving, page 237], and carried them and three others off to prison. The Schoolmaster escaped, but the others were shut up.

On hearing of the outrage, Mr. Cox waited on the Dewan (or prime minister of the Rajah), and, as a preliminary step to obtaining justice for the prisoners, demanded their release. This was promised, and orders were despatched for that purpose. A false charge was then lodged against them by the Tasuldar, or magistrate, of Nayatten Kerre. After the lapse of two days, however, the victims of oppression were removed to Trevandrum, and on the Saturday following they were liberated on bail.

The case was regarded by Mr. Cox as of considerable importance, not only on account of the innocent and injured parties more immediately concerned, but from a conviction that the final result of the measures to be adopted on their behalf might greatly affect the future social position and standing of the native Christians generally. With a view, therefore, to obtain a public recognition of the rights of these injured men, he determined to advocate their cause before the authorities, and to secure.

if possible, a formal verdict in their favour. It would be tedious to describe the progress of the cause, through all its windings and intricacies, from the commencement to the close. It will be sufficient to observe, that it occupied the attention of the native courts from May to December, and, notwithstanding all the arts and subterfuges of the principal parties leagued together to defeat the ends of justice, a verdict was at length obtained in favour of the oppressed. One or two of those who had been most prominent in the persecution were dismissed from office, and upon the rest fines were inflicted.

While the cause was in progress, the Tasuldar, who had brought the false charge against the Christians, sickened, took to his bed, and died before the decree was pronounced,—a coincidence which made a deep impression upon the minds of the people.

With reference to these events, Mr. Cox observes :—

“ One great result of this long contest is, that there is an increasing number of those who, in some way or another, acknowledge the hand of God, and others are led to think of the vathum (or religion) which I teach. One man of great influence in Nayatten Kerre told me that he had often opposed our teaching, and had forbidden many—both of his own caste, Sudra, and of Sheareara, a lower caste—to learn the vathum ; but he would now gladly give a place to erect a school in the village itself, and use all his influence to collect children in it. Certain it is, that by these recent events God is working to make his presence felt, and, no doubt, he will turn the hearts of some to feel his truth. That is what we want ; and by the energy of the Spirit, the glory of the truth will shine forth.”

CALCUTTA.

ADDITIONAL CONVERTS TO THE CHRISTIAN FAITH.

In our Numbers for July and August we furnished some interesting particulars of the baptism of four of the students in the Educational Institution at Bhowanipore, and we have now the pleasure to report that two other of the students have since been led to make a public renunciation of heathenism, and to embrace the faith of Christ.

The first of these two additional cases is given in the following communication from the Rev. Joseph Mullens, under date Calcutta, June 2nd :—

“ It gives me very great pleasure again to be the medium of conveying you good tidings, and of informing you that the goodness of our gracious Saviour towards the Institution has not yet ceased. This very morning, another of our first-class students, named Ambiká Choron Mukarji, a young Brahmin,

has resolved to profess himself a Christian. He has been in the Institution a long time, and is now about twenty years of age. I have known him particularly during the last eighteen months, and have had good reason, especially of late, to commend his diligence and propriety of conduct. For a considerable

time, even before the baptism of our other young friends, he had been much impressed by the truths of Christianity, but had come to no decision until a few days ago. During the past month he has visited me several times in private, and talked on various passages and doctrines of the Bible which he did not fully understand; or on questions in the evidences of Christianity about which he did not feel fully satisfied. On visiting me yesterday (the Sabbath-day), he informed me that his mind was quite made up, that he felt he could be saved from sin only by the atonement of Christ, and was prepared to profess his faith before men and to brave the consequences. I advised him therefore, if he was quite prepared, to go to Calcutta, to Mr. Parker's house, until all the difficulties con-

necting with his baptism and leaving his relations should be passed away. Mr. Parker's house, being quite in the European part of the town, is much more favourably situated for the visits of angry friends than mine, which is wholly surrounded by native houses, and is in the neighbourhood of the excited families whence our converts have come. I have heard from Mr. Parker to-day, that Ambiká reached his house before six this morning: it now remains to be seen whether he will remain firm. I trust he will; indeed I have but very little fear of his going back, being persuaded that He who has begun the good work in him will carry it on to the end. He makes the *fifth* convert at the present time."

The actual administration of the rite of baptism to Ambiká, the fifth convert referred to above, is omitted to be specified in the communications received, but it is plain, from the reference in Mr. Mullens's next letter, that the baptism had in the meantime taken place.

Writing again, under date July 15th, Mr. Mullens gives the following interesting details respecting the conversion and baptism of the sixth student, to whom allusion has been made:—

"We have had much occasion to write to you of late, but 'out of the abundance of the heart the mouth speaketh;' and the goodness of God to our Institution has been so marked and so peculiar, that we could not but tell you of it all.

"Up to this time you have heard of five students of the Institution openly professing their faith in the Son of God, and being baptized in his precious name. I am thankful to be able now to tell you of a *sixth* convert, who came to reside with us a week since, and was baptized on Sabbath evening last, July 13th. His name is Broje Mádhob Bose. Though not a Brahmin, he comes from a very respectable family in the caste next in rank to that of the Brahmans, viz. the Káysthos, and is himself a Kúlin Káysthá. He has been in the Institution about four years, has been for some time in the *first* class, and is well known to us as a steady, well-behaved student. A year ago he began, with his friend Ambiká (our fifth convert), to make inquiries about the religion of the Bible, and to compare it with other systems now com-

mending themselves to the notice of young men in this part of Bengal. His attention was specially drawn to the matter by the baptism of our first converts in April last; and he came to me at once, told me of his difficulties, asked my advice in his inquiries, and wished to learn from me '*what he should do.*' I went over the doctrines and objects of Christianity with him, pointed out his own personal duty towards the Saviour who had died for him as well as others, and urged him to carry on his inquiries diligently and with prayer. He did so. The baptism of one and another of the converts confirmed him in his views, and much encouraged him in carrying out his convictions. At the same time a circumstance happened in his family that showed him, in the strongest light, the necessity of being prepared for another world. The wife of one of his brothers fell sick, and was laid on her death-bed. As she was near dying, her mind was filled with distress, because the family priest was not present to give her the few charmed words, the pronunciation of which was to be her

passports to the heaven of Vishnu. Her relatives bade her call upon various Hindu gods; but our young friend, to whom she also appealed, bade her call upon God, the great God of nature: before others he could not do more. The poor woman died in great anguish of mind; and the whole history of her death convinced our young friend, that among Hindoos there was no peace to be found, strong enough to bear the test of a dying hour. In a few days he aided Ambika to leave his friends, and now he has come himself. In the conversations he held with me just before his decision, I was much pleased to observe the diffidence he felt about himself, and the anxiety under which he laboured to be a faithful servant of God, if he were enabled to profess the name of Christ. He has a very gentle spirit, and rather dreaded meeting his mother before his baptism, fearful lest his affection for her should divert him from the profession he was anxious to make. His mother, however, did not go to see him, and thus the kind Providence of God, who suffers not his servants to be tried above what they are able to bear, spared him the trial which he so much feared. He was baptized two days since, in the Union Chapel, by Mr. Lacroix. When asked concerning his want of faith in Hindooism and all its systems, concerning the doctrines of the Word of God, and the conduct becoming a Christian, he gave before a large

congregation a few simple answers, expressing his earnest determination to be what a Christian should; adding that it was his constant prayer that God would confirm him in his resolution, and enable him to keep it.

"The Lord, whom we serve, and in whose name the work of the Mission is carried on, has thus given us, after a long season of quiet labour, six converts from among the students actually present in the Institution. Three of them are from our third class, and have embraced the Gospel after giving up the idolatries of Hindooism. The three others are from the first class, and received that Gospel after fighting their way through the Vedantic errors and Deistic dogmas which open their arms to catch the souls of those who give up idolatry. As far as we can see, not one has been improperly admitted. As they all reside with me, I can perhaps speak more of them than my brethren, and can truly say that, to the best of my knowledge, they are consistent, steady, and well-behaved. A few days ago they requested me to give them the benefit of an Evening Bible-class twice a week, that they might study the Bible thoroughly, 'become acquainted with all the arguments in its favour, and learn the best replies to the arguments and objections brought against it.' We shall carry on this class in the *Bengali language*, as likely to prove most useful in their discussion with their countrymen."

DECLINE OF HINDOOISM.

The baptism of six of the students in the Educational Institution at Bhowanipore, of which interesting particulars are given in the present and preceding Numbers, has elicited much hostile feeling to Christianity, on the part of the superior classes of native society in Calcutta. But though the open abandonment of Hindooism by these youthful converts, most of whom were of Brahminical caste, was likely to make a deep impression on the minds of their immediate friends and connexions, yet the extraordinary alarm and agitation which the event has excited among the Hindoos, can be only satisfactorily explained by the fact, to which the native press bears reluctant but unequivocal testimony, that Christianity is beginning to tell with marked effect upon the public mind of India, and that not a few even of the higher and educated classes have secretly embraced its doctrines, though hitherto restrained from an open avowal of their belief.

For evidence of this fact we may refer to the letter of a military

officer, published in our September Number, and it receives additional confirmation from the statements contained in the following letter.

Under date Calcutta, July 2nd, the Rev. J. H. Parker observes :—

" You will have learnt so much respecting the commencement of the new building at Bhowanipore, and the pupils whom we have since had the pleasure of receiving as Christians by baptism, that it can be scarcely necessary for me here to say anything about these subjects. The youths are now all residing on the Mission premises at Bhowanipore, carry on their studies as before in the Institution, and continue to give us much satisfaction. As it was not considered safe for them to go to Bhowanipore immediately after baptism, they remained for some time at my house, and also at Mr. Storrow's, and I had daily opportunities of witnessing interviews between them and their friends,—the latter endeavouring by all kinds of inducements to persuade them to return, but in vain. Our prayer is, that they may not only remain firm in their profession of the gospel, but that they may have much grace from God to adorn the doctrine they profess in all things, and that—if the Lord will, and if they be fitted for the work—they may devote their lives to the service of Christ in the preaching of his gospel. Oh, that he would fill the minds of all our native Christians with a proper sense of their obligations to Him, and their duty to their own countrymen! that He would give the word, that great may be the company of the preachers! These conversions have been the cause of great encouragement to us, especially under the circumstances in which we were placed. With the exception of one individual, we had reaped no direct fruit from our labours in the Institution for nearly eight years. We were preparing to enlarge our borders, and had laid the foundation of the new building in faith and special prayer; when all at once, without any previous expectation, and without any special efforts on our part, we were as much surprised as we were rejoiced to find that a number of our pupils had been for a long time seriously considering the claims of Christianity upon them, and had come to the determination to resist no longer, but to obey the Saviour's call. Not only are we encouraged by the fact that these five young men

have come out of heathenism, and are now worshippers of Jesus, but also by the knowledge we have now gained, that a number of their companions are at this time under the same convictions as they have felt. May God in his mercy bring them to the same result! Our young friends were much encouraged to stand firm, both before and after their baptism, by the advice of some of their companions—out of the school as well as in it—who have not yet themselves had the courage to join them. I give you an instance. Ambiká, fifth of the students who received baptism, was in my house for a week before he was baptized, and nearly every day he was visited by a young friend who is a student of the Government Sanscrit College, and who does not understand English; the latter came, not to argue with him and try to win him back, but to converse with him about Christianity, and to encourage him to go on boldly in the course he had entered on. This young man had previously been to me, repeatedly, to read the Bengali New Testament, and was studying it carefully at home. Ambiká and he are bosom friends. They had both long ago utterly renounced the Pauranic system—the Polytheism of the Hindoo faith—and had been caught by the sophistries of the Vedantic creed. As Vedantists they were very zealous in making proselytes. May the Lord make them both equally zealous as defenders and propagators of the gospel! Ambiká, having the advantage of the instruction given in our Institution, saw sooner and more clearly than his friend the errors of the system he had embraced, and felt the truth and power of Christianity. They continued to converse on these topics day after day, and when at last Ambiká's mind was made up, and he told his friend that he was about to come to us for baptism, the latter urged him by all means to do so, since he had so well examined the subject, and felt convinced of the truth of Christianity; saying, with regard to himself, that he had some doubts still resting on his mind, and could not therefore do so at present. For satisfaction as to those doubts, he con-

tinues reading the New Testament at home, and comes to talk with me about it when he can. He has read it, he tells me, quite through, and some parts two or three times. He seems to be sincerely desirous to understand well what Christianity is, that he may compare it with that system of Vedantism with which he has become dissatisfied. Is not this most interesting, to see a young heathen man—who is diligently reading the Scriptures, and searching earnestly after truth, but who does not feel satisfied that he has yet found it—thus encouraging and exhorting his friend, whose doubts have been removed, to abandon heathenism and to declare himself a disciple of Jesus Christ! Surely such a youth is ‘not far from the kingdom of God.’ May the Holy Spirit enlighten him in the knowledge of Christ, and bring him soon to enter it!

“The state of things around us at the present time seems to be full of promise. The very excitement and opposition that have recently been manifested, I think may be regarded as a proof that *there is much more going on than we have any idea of*. The whole native society of Calcutta would not have been so stirred up, merely by five baptisms taking place of boys from Bhowanipore; but they have been so roused by this circumstance, in my opinion, because they know that Christian knowledge and Christian principles are making their way secretly but surely among the various ranks of their countrymen, like ‘the leaven hid in the meal.’ Facts often come to our knowledge which show that an extensive acquaintance with Christianity, and a kindly feeling towards it,—an almost readiness to embrace it,—do exist in the case of many of the educated and upper classes of society here.

“I could give many illustrations affording glimpses into the interior of Hindoo society, and showing—so far as they do reveal it—that a great work is going on here, in secret and unknown to us. May the Lord be pleased speedily to make it manifest, and show it to be a work of his own hand! The facts above alluded to seem to me like the

vision granted to Elisha’s servant, when they were besieged in Dothan; and when—as he feared their case was hopeless—the prophet prayed that God would open the servant’s eyes, and immediately he saw that ‘the mountain was full of horses and chariots of fire round about Elisha.’ We are sometimes ready to complain that there is no success; and God then shows us such things as I have above referred to, that we may have our faith and hope confirmed, and go on labouring for its advancement. I believe, if the Church of Christ continues labouring in this land in the right spirit—all her ‘messengers’ here working faithfully for him, and all her members at home aiding them as much as possible by their contributions, their sympathy, and their prayers—in a very few years more a great change will take place, and instead of complaining as some people do (though most unjustly) of want of success in India, we shall be all rejoicing together in the wonders which God has wrought.

“The day before yesterday I went with Messrs. LaCroix and Mullens, and some others of our friends, to Serampore, on the occasion of the great Juggernath festival—the Rath Jatra. There is one of the most famous shrines of Juggernath in this part of Bengal, which is visited on these occasions by many thousands of worshippers. Two years ago—after much quarrelling among the priests about the division of the offerings—an *opposition temple* was set up, and now there are two gods to be worshipped instead of one. Of course, they are bitter enemies to each other; and to prevent them, or rather their followers, from fighting, the magistrate is obliged to appoint to each of the rival deities the road he is to take in this his annual journey, so that they may not come in each other’s way. Still, though there are two spectacles to witness and two gods to worship, we found the number of visitors much smaller than on former occasions; the attendance seems to be getting less every year; an indication of the coming of the time when ‘the idols shall be utterly abolished.’”

Mr. Mullens, in his letter of July, from which we have already quoted, gives the following impressive illustration of the foregoing statements in regard to the spread of Christianity among the upper ranks of Hindoo society.

* The Lord seems to be carrying on his work with special power in the sight of his enemies in this city. A very singular circumstance has just occurred, not in connexion with the Mission, to which I will draw your attention for a few moments. A young native gentleman, a nephew of the late Dwarkanath Tagore, has just been baptized as a Christian, whose history illustrates, in a striking manner, the workings of God's truth in Hindoo Society. The Babu, who is named Gyanendra Mihan Tagore, has been for thirteen years inquiring into Christianity, and has read a great many works upon the subject. He had a young wife, to whom he taught Christian truth; and so powerful was the working of the Spirit of God upon her mind, that she rapidly outstripped her husband in perceiving the value of that truth, and the course of conduct it requires. She urged him to make a public profession, and that in strong terms. 'Let us live in a hut,' she said, 'rather than remain among idolaters.' In God's wise providence she was a few days ago called upon to die. But she died as a Christian, avowed herself a Christian, and said she was happy in the thought

that she was going to dwell with Jesus Christ for ever. Her death made a great impression upon her husband's mind, and he resolved to do what she had urged him. He left his family, took a house of his own, and informed his friends of his intention. It is said that his father, a well-known gentleman of this city, was very strongly opposed to it, and offered him £2000 per ann., and £12,000 in ready money or land, if he would abandon it. But the Babu did not hesitate for a moment, and was publicly baptized last week by one of his countrymen, the Rev. Krishna Mohan Banerji, in the old Mission Church. He is not in the same circumstances as our students are. He is nearly thirty years of age, has £1800 a year of his own property, and is an exceedingly intelligent and well-read scholar. For a long time past, his friends have observed his inquiries, and have put in his way 'Strauss's Life of Jesus,' Emerson's works, Theodore Parker's works, and the like. He has, therefore, read them all, and seen much of the forms of modern infidelity; but they have had no power to turn him aside. I need not say that his baptism has excited a profound sensation."

CUDDAPAH.

BAPTISM OF FIVE CONVERTS.

WHILE we have abundant evidence of a growing disposition in the people of India to consider the claims of Christianity, and in numerous instances to avow their conviction of its truth, it is to be lamented that a dread of persecution and temporal loss still retains many in the ranks of heathenism, who have abjured it in their hearts. But individual instances of an open profession of the faith of Christ are now by no means rare, and as these accumulate, and their growing numbers become known to each other and to the surrounding populations, it may be expected that the influence will be powerfully felt by those who yet want the courage and decision to follow out their convictions. The following extract of a letter from the Rev. E. Porter affords an impressive attestation to the power and grace of God, in bringing several persons out of the darkness of heathenism into the light and privilege of the gospel.

Writing under date July 4, Mr. Porter observes:—

"Since I wrote to you in March last, forwarding a report of the Mission, I have had the pleasure of baptizing two male and three female adults, one at Cuddapah, and the other four last Sunday, in our new school-room at Madantpilly. One of these converts, named

Nathaniel, is a delightful instance of the power of God's grace, and will, I trust, prove a shining ornament of the Christian faith. Another is from a village about sixty miles east of Cuddapah, who came to the town to obtain work. Here he met with one of our

catechists, who preached to him the Word of God. He appeared much delighted with the message of mercy which the catechist made known to him daily, and soon expressed his desire to embrace Christianity. He was accordingly put under instruction for three months, during which time he has made good progress in the knowledge of Christian doctrine, and manifested great abhorrence of his former heathen practices. When the catechist read to him the account of the jailor's conversion, he wept much, and said, 'Oh, sir! I am a great sinner: no one can tell the number of my sins!' On another occasion, when the catechist read to him and explained the Saviour's sufferings and death, he expressed great surprise, and said, 'Oh, sir! is all this true? Is it true that Jesus died for all sinners? Is it true he died for me?' The catechist replied, 'It is true.' 'Then,' said he, 'I have great joy in my heart. This is indeed a great salvation!' When I asked him, on the morning of his baptism, what was the principal thing that struck his mind in our religion, after thinking a short time, he replied,

The chief thing was, that Jesus died and rose again.' I have found by inquiry he is in the constant habit of private prayer, and especially prays for those who are offended with him on account of his low caste,—praying that God would incline their hearts to love him, and that he would prevent any from leaving our Christian society on his account. Truly, these are good signs that the Spirit of God has commenced its blessed work of enlightening and renewing the heart of the young convert. Though of low caste, he is very intelligent and industrious, and willing to promote the interests of others. I trust that He who has begun this good work, will confirm it to the day of Jesus Christ. Two of the female converts are the fruit of our labours in the Girls' Orphan School, and will, I hope, prove our joy and crown of rejoicing in the day of the Lord Jesus. They are two interesting and intelligent girls, and appear to have derived saving benefit from the instruction they have received. After examining them previous to baptism, I said to one of them,—'Well, Martha, are you quite willing to give your soul to Jesus, who has given his life for you?' With tears in her eyes, she

said, 'Yes, sir.' When Mrs. Porter asked the other, Agnes, why she wished to be baptized? she replied, 'I wish to have no more to do with heathenism, but to belong to the church of Christ.' Mrs. Porter asked her again, 'Do you think baptism can save you from sin?' She replied, 'Oh, no! the blood of Jesus alone can do that.' Other questions were put, and answered very satisfactorily. The other female convert was one of our servants, who had followed Mrs. Porter from Bangalore, and expressed a great desire to live with our family. She was literally an outcast when we took her in, one for whom nobody cared. One of our Christian females was very anxious about her, and said she would take all the trouble of her. I am happy to say she has manifested great interest in her eternal welfare, and has instructed her frequently in the Word of God. After a while she began to look cheerful, and came to the public service at our chapel. She then attended public worship, and manifested increasing interest in the instruction we are then in the habit of imparting to our servants and children. At length she came one day to Mrs. Porter, and to her surprise, said, 'Ma'am, can I be baptized?' Mrs. Porter said, 'Do you wish to be baptized?' 'Yes.' 'Why do you desire baptism?' 'Because I love Jesus, and I want to be his disciple.' 'But don't you want to worship idols again?' 'Oh, no, no!' Mrs. Porter then said, 'But after you are baptized you must live a holy life.' 'Yes,' she said, 'I wish that.'

"Being satisfied with the sincerity of these candidates, it was with great pleasure that I administered to them the ordinance of baptism, last Sunday, in the presence of our congregation; after which I preached a sermon from the words of the apostle, Eph. iv. 'There is one Lord, one faith, one baptism;' showing how all true Christians were one, inasmuch as they were redeemed by the same Lord, sanctified by the same Spirit, guided by the same word, and cheered by the hope of the same blessed and glorious immortality. It was to us an occasion of no small joy, thus to witness the increase of the Redeemer's kingdom in this dark land. May the Lord add unto our number many of such as shall be everlastingly saved!"

CHINA.

ADDITIONAL FUH-KIEN CONVERTS AT SHANGHAE.

IN our Number for August, we narrated the interesting circumstances under which eight individuals from the province of Fuh-Kien had, while attending on the ministry of the Rev. John Stronach, at Shanghae, been brought to embrace the gospel, and to receive the rite of baptism. The following letter conveys the gratifying intimation, that the converts already received are adorning their profession by a consistent life, and that the little community was, at the time it was written, about to receive a considerable accession to its numbers.

Under date July 15th, ult., Mr. Stronach observes :—

" Since I last wrote, I have been engaged, besides continuing my translational labours and my daily services in the Fuh-Kien dialect, in instructing and examining eight candidates for baptism, in addition to the eight already baptized. There have been still other applicants, but I have kept them back, in the meantime taking only those that seemed most decidedly in earnest. Along with those already received into church-fellowship, the numbers I propose to admit have met me regularly every Lord's-day, and listened to the instructions communicated to them, either by myself or Dr. Medhurst. They all profess firm conviction of the truth of Christianity, and regard it as the only system whereby they can be saved from the dominion and consequences of that guilt and sin of which they are conscious. Seven of them are engaged in the same general occupation with those mentioned previously—supporting themselves comfortably by trading, or by account keeping; the other is door-keeper of the room I have hired for preaching in: of his sincerity, though in humbler circumstances of life than the others, I have no reason to entertain the slightest doubt; and from his constant presence at my daily ser-

vice, he possesses a very respectable amount of knowledge of the great features of distinction between heathenism and Christianity.

" One of the baptized converts, who returned for some months to the south, and lived wholly among his unconverted countrymen, has just returned with his constancy in his profession entirely unshaken, notwithstanding the exhibitions at first made by his relations of their disapprobation of his having embraced a foreign religion. The other of these converts, who returned to Fuh-Kien has been seen by my brother at Amoy, who, in a letter to me, said he was much pleased with him. He also returns here in a month or two.

" Thus pleasantly are matters proceeding in the little Fuk-Kien church which has been planted here. The members have all thorough confidence in each other, and those already admitted, to whom I presented the names of the eight new candidates for admission, stated to me, after the lapse of a week, that they were well assured of the honesty and sincerity of the new applicants. I am sure you will rejoice in the success thus accorded to our labours, and join in the prayers we present, that it may manifest its genuineness by its permanence."

POLYNESIA.

SAMOA.

RESTORATION OF PEACE.

WE have great pleasure in announcing that the war, which has, during the last four years, inflicted many dire calamities upon some of the islands of this group, and materially checked the progress of the Gospel, has at length, by the good Providence of God, been brought to a termination.

The deadly strife originated in the ambition of Malietoa and the subordinate chiefs of Manono. This island, though one of the smallest, had formerly exercised a political pre-eminence in the group; but, in the course of events, this superiority was lost, and Malietoa and his followers, with a view to recover their ascendancy, made a most violent aggression upon Aana, an important district of the Island of Upolu. The people of this district, and their allies, throughout the long contest that followed, acted, for the most part, with the greatest forbearance and magnanimity. While seeking to defend themselves, their wives, and their children against an inveterate foe, they used every conciliatory measure to put an end to the strife; but, finding these unavailing, they determined to bring matters to an issue, by first conquering their pertinacious adversaries, and then making peace with them. The manner in which this was brought about is graphically described in the following letter; and no stronger proof can be given of the influence of the gospel in controlling the passions of men, than the fact that the close of a war, which in its effects had proved most disastrous to the injured party, was not marred by a single act of revenge perpetrated upon the humbled and prostrate foe. May God of his mercy grant that the reconciled factions may henceforth strive only how they can best promote each other's welfare, and the interests of that kingdom, which is love, and peace, and joy in the Holy Ghost!

Writing from his station, at Apia, in the Island of Upolu, under date May 2nd, the Rev. William Mills gives the following details:—

"You will no doubt be delighted to hear that peace has at last been proclaimed, and that the people of Aana have returned to their lands in full possession of those legal rights and privileges they had so long sought to obtain. Time after time we urged Malietoa, and the chiefs of the Manono party, to accept of the terms offered by the people of Aana and Atua as conditions of peace, but the reply uniformly was, 'We thank you for your advice: we know the miseries of war; but still our minds are decided, that either we or they must be conquered before the thing is settled.' This was their language; but we allowed no rebuff to hinder us from using every effort to prevent a collision. Although our efforts were in a great measure unavailing, yet no doubt both parties now feel that we had the good of all at heart. The details of the war have been formerly given, and I will now add a few particulars as to the manner in which it was brought to a close. The people of Aana and Atua slowly, but surely, made preparations to fight, providing the other party should

continue obstinate in demanding their submission. They got ready a large fleet of canoes, also five large boats, each mounted with a swivel, and defended by high breast-works of bamboo, and each carrying from eighty to one hundred men. Thus prepared, with perhaps more than a thousand fighting-men in their fleet, and three or four times that number in their land forces, they came down at the end of February within three or four miles of this settlement. They held a meeting with the neutral party, and still offered to agree to terms of peace. Malietoa and his party regarded the message as an indication of fear, and so would not hear of it. The Aana and Atua forces then decided to attack the Manono forts,—one of which is inland about two miles from this, the other on a point of land forming one side of the harbour where the Manono fleet of canoes was stationed. The number of fighting men was about equal on both sides. It was expected that a general engagement would take place somewhere in this vicinity, and Mrs. Mills and the children were accordingly

removed to Malua; but some of the Missionaries, and myself, were here most of the time. The object of Aana seemed to be, to starve the others into submission; they therefore dug trenches, and raised fortifications, so as completely to surround the others and cut off all their supplies. They made their defences right under the fire of the other forts, and before they could get them completed,—which they did in about two weeks, working night and day,—they lost a considerable number in killed and wounded. After these defences were completed, an attack was made on Mulinu, the sea-side fort, by the forces of Atua and Aana; but after fighting for several hours, and night coming on, they had to give up without being able to take it. What they did had, however, the effect of considerably damping the spirits of the Mulinu warriors. Day after day they continued to skirmish, but not so as to bring matters to a decision.

"On the 4th of April, Malietoa's party attempted to take the Aana fort. They got possession of it, and drove those who were on guard close to Mr. Pritchard's house; but the Aana forces soon collected, and drove them back with great slaughter. By the by, Mr. Pritchard had a narrow escape; he happened to be on the spot at the moment the sally was made, and had to run as hard as he could to get out of the way of the bullets. Malietoa and his chiefs now discerned that they had fallen into the toils; and, to avoid the horrors of starvation, they were prepared to come to any terms. According to Samoan usage, the people of Aana and Atua now convened a meeting, with a view to finish the war. The Manono party soon held a similar meeting, which Messrs. Hardie, Turner, Drummond, Ella, and myself, attended. To the delight of all, peace was agreed to. Parties were seen passing from one fort to the other, and in place of seeking to cut off each other's heads—which they would have done a day or two before—they were now rubbing noses and weeping for joy.

"Let us hope that peace will be lasting, and that the Word of God will spread and prosper among this people. We grieve when we see the evil that has been done during the last four years,—stations and churches broken up, and many who professed themselves Christians joining in customs and cruelties

which we never thought would have been revived. But such is war, and its effects! With so much to mourn over, it is, nevertheless, pleasing to find that so many of the church members have stood fast. Our old friend Mamoe resides at Manono, and is very useful there as a teacher. I saw him about two weeks ago. He was lamenting the blindness of his countrymen, and, in his own lively way, contrasting the wisdom of England with the foolish notions of Samoa. He still continues to wonder at the order and rule which he observed in Britain.

"I cannot say much, at present, about schools. We have been obliged to bend to circumstances, and to do as we best could. So long as the war continued the people seemed to have no heart to do anything, but now they will have no excuse to plead. Mrs. Mills still continues her school of girls. I am sorry to say, that of late she has suffered very much from sickness. I have also suffered a good deal from bad health since my return to the islands, particularly from palpitation of the heart. I do not think it is owing to any organic disease, but probably induced by frequent attacks of *feifé*, a disease which many of the Missionaries in the islands but too well know. The homeless state in which the hurricane left us, did not benefit it much, having often had to work hard in the sun, to get up some sort of a dwelling.

"Several church members have lately died, and, among them, two teachers, both worthy men. They were long tried with severe pain, but their trust was firmly fixed on the Rock of Ages, and, to the last, they bore testimony that they had found Jesus a faithful friend. One of them, with his parting breath, was exhorting his wife and children to cling to Christ, telling them of the peace which he then enjoyed.

"I am glad to inform you that, with the assistance of some of my Missionary brethren, English worship has been performed in the Seamen's Chapel, regularly every Sabbath, frequently both morning and evening. When ships are in port, the place is often well filled. Very many of the foreign residents are regular attendants. May we not hope that some good will result from declaring the truths of the gospel to our own countrymen?"

BIOGRAPHY OF A NATIVE TEACHER IN SAMOA.

In no part of the Missionary field have the labours of the Native Evangelist been attended with more valuable results, than in the Islands of Polynesia. On account of the peculiar perils and hardships to which an European would be exposed in the attempt to domesticate himself among a barbarous people, it has been found, in almost every case, indispensable to employ the agency of converted natives as pioneers, and by this means the way has been prepared for the settlement of the Missionaries in those islands which have since been led to embrace the Gospel.

In the following narrative we are introduced to one of those interesting devoted labourers, who, under the Divine blessing, have been so instrumental in carrying the glad tidings of salvation to the darkest recesses of the habitable earth.

Account of the Native Teacher, John Griffin, supported by friends at Leamington, furnished by the Rev. Charles Hardie, Malua Institution, Upolu, April, 1851:—

"When we first arrived in these islands, in 1836, the subject of this narrative was quite a lad, living at Sapapalii, my former station on the island of Savaii. Soon after our settlement here he began to attend our daily school, and the religious services on the Sabbath. He soon learnt to read, and became very regular in his attendance at school, and was very desirous of instruction. His interest in the services of the Sabbath, and his attention to the declarations of the truths of the gospel, gradually increased, till he was led to see his state as a sinner before God, to repent and seek salvation through the merits of the Divine Saviour. Having given himself, as we believed, first to the Lord, he made known his desire to be united with His people. Having obtained a correct knowledge of the way of salvation, and having given credible evidence of the sincerity of his profession of faith in, and devotedness to the Saviour, he was, in 1839, baptized and admitted to the church. The claims of the heathen on other islands being frequently urged upon the attention of the church, led him, after a time, to offer himself as a teacher to some of their benighted tribes, and in 1842 he was sent with the brethren Turner, Nisbet, and Heath to Tana, to be employed by them in the commencement of the mission there. About three weeks after the brethren landed on Tana, they ascertained that the teachers who had been left on the

island of Aneiteum, on a previous voyage of the missionary vessel, had, on account of the difficulties with which they had had to contend, deserted their post on that island. The subject of the present sketch, and another, were immediately selected by the brethren and appointed to re-occupy the abandoned station. On reaching Aneiteum, they found one of the teachers who had left the work there, and prevailed upon him to accompany them in making another attempt to secure a station on that island. They succeeded in settling among the people at the station which had been left, and soon felt so secure as to be able to commence building a house for themselves, and to make attempts at instructing the people. But before the house was finished, the island was visited by a very severe epidemic, during which many died, and among them one of the teachers and his wife. As the people of the land had the superstitious notion that their own sacred men and foreigners, especially foreign teachers, whom they regard as sacred men, cause diseases, they assembled with clubs and spears, for the purpose of killing the survivors of the little mission family, to make what they call a mourning feast. In this instance the lives of the teachers were saved by an influential, lame, old chief, who had formed an attachment to them. His house was not far from that of the teachers; and on hearing the noise of the multitude which had assembled, and

being told of their intentions, he immediately crawled upon his hands and knees to the teachers' house, and prevented the deluded savages from injuring them. This old chief died soon after this, and the lives of the teachers were again threatened. But the Lord again raised up a deliverer for them in the person of a chief who had visited Samoa. Much did these devoted men suffer from the want of food, and sickness, and from the unkind and thievish dispositions of the natives; and many were the instances in which their lives were in imminent danger, from the cause above mentioned, and also from the desire of the people to get possession of their little property; but the Lord graciously delivered them in every time of peril, and at length gave them favour among the people. By their persevering efforts and consistent behaviour, they had so far gained the confidence and good-will of the natives, that the deputation, when they visited them in 1845, found them living in a neat plastered house, built by their own hands, and many of the people attending schools and public worship, and also many of the heathen customs giving way.

"The subject of this brief notice occupied a conspicuous place in the scenes and services referred to above. Not only was his own life often wonderfully preserved, but he was also instrumental in saving the lives of others. Twice did he save the life of a chief who had often tried to take away his own. The influence which he gained among the natives, by his consistent and prudent conduct, enabled him to save the life of a fellow teacher, whom, for some improper conduct towards them, they had determined to kill. And, at the great risk of his own life, he saved the life of a woman who, on the death of her husband, was, according to their custom on such an event, about to be strangled.

"Having succeeded in establishing themselves at one station, this enterprising and zealous young man went with another to the other side of the island, and, at the principal harbour, which has since become the chief place of resort for the sandal-wood traders, commenced a second station. Here they soon gained the confidence of the people, and were very diligent in their labours to instruct them in the great truths of the gospel. At this station they also erected, with their own hands, a commodious plastered house, which was of great value to our missionary brethren, Messrs. Gudge and Powell, on their first landing at that station in 1848. In 1849 our zealous young labourer returned to Samoa, in the missionary vessel, for further instruction. The brethren who had settled the preceding year on Anaitetu were very unwilling to part with him, as his knowledge of the language and customs of the people, and the influence which he had gained among them, as well as his consistent and zealous conduct and useful talents generally, rendered him a very valuable assistant to them in their work. They earnestly request that he be sent back as soon as possible. At present, he and his wife,—for he has just been married,—are in our Institution at Malua. But it is intended that he return to the scene of his former labours at the New Hebrides.

"Such is a brief notice of the excellent and devoted young man whom we have selected, agreeably to the wishes of our friends—a young man in whom I take a special interest, as being among the first-fruits of my labours in Samoa, and who has given us so much satisfaction, and maintained an unblemished character, and laboured devotedly under circumstances of great peril and peculiarly trying temptation."

INDIVIDUAL AND FAMILY LIFE IN SAMOA.

The subject of the following article is extracted from "The Samoan Reporter," a periodical issued half-yearly by the Society's Missionaries in that group. It is descriptive of some of the ceremonies, superstitions, and customs, prevalent among the people of Samoa during the long and dark ages of their heathenism; and the Christian reader can scarcely fail to be struck with the analogy these customs be to many

of those recorded in the Old Testament Scriptures, tending, by their cumulative force, to show that Samoa, like other heathen lands of every age and clime, retained the faint vestiges of a long-lost, but Divine system of truth and duty.

"TATTOOING.

"Until a young man is tattooed, he is considered in his minority. He need not think of marriage, and he is constantly exposed to taunts and ridicule, as being poor and of low birth, and as having no right to speak in the society of men. But as soon as he is tattooed, he passes into his majority, and considers himself entitled to the respect and privileges of mature years. When a youth, therefore, reaches the age of sixteen, he and his friends are all anxious that he should be tattooed. He is then on the outlook for the tattooing of some neighbouring chief, with whom he may unite. On these occasions, six or a dozen young men may be tattooed at one time; and for these there may be four or five tattooers employed.

"Tattooing is a regular profession, just as house-building, and well paid. There is a tradition on the origin of the custom, which traces it to Feejee. Two goddesses, the one named Taema, and the other Tilafalinga, are said to have swam hither from Feejee, and on their reaching these islands, commenced singing—

"Tattoo the men; but not the women;
Tattoo the men, but not the women!"

The custom is thus traced to Taema and Tilafalinga, and they have ever since been worshipped by the tattooers as the presiding deities of their craft.

"The instrument used in the operation is an oblong piece of human bone (or *ikam*), about an inch and a half broad, and two inches long. A time of war and slaughter was a harvest for the tattooers to get a supply of instruments. The one end is outlike a very antel-toothed stomb, and the other is fastened to a piece of cane, and looks like a little serrated adze. They dip it into a mixture of candle-nut ashes and water, and, tapping it with a little mallet, it sinks into the skin; and in this way they puncture the whole surface over which the tattooing extends. The greater part of the body, from the waist down to the knees, is covered with

it, variegated here and there with neat, regular stripes of the untattooed skin, which, when they are well oiled, makes them appear, in the distance, as if they had on black silk knee-breeches. Behrens, in describing these natives, in his 'Narrative of Roggewein's Voyage of 1772,' says,—'They were clothed from the waist downwards, with fringes, and a kind of silken stuff, artificially wrought.' A nearer inspection would have shown that the 'fringes' were a bunch of red *ik* feathers (*dracena termaleis*), glistening with coconut oil; and the 'kind of silken stuff,' the tattooing just described. As it extends over such a large surface, the operation is a tedious and painful affair. After smarting and bleeding for a while under the hands of the tattooers, the patience of the youth is exhausted. They then let him rest and heal for a time, and before returning to him again, do a little piece on each of the party. In two or three months the whole is completed. The friends of the young men are all the while in attendance with food. They also bring great quantities of fine mats, and native cloth, as the hire of the tattooers; connected with them, too, are many waiting on for a share in the food and property.

"The waste of time, revelling, and immorality connected with the custom, have led us to discountenance it; and it is, to a considerable extent, given up. But the gay youth still thinks it manly and respectable to be tattooed; parental pride says the same thing; and so the custom still obtains. It is not likely, however, to stand long before advancing civilization. European clothing, and a sense of propriety they are daily acquiring, lead them to cover the tattooed part of the body entirely; and, when its display is considered a shame rather than a boast, it will probably be given up, as painful, expensive, and useless; and then, too, instead of the tattooing, age, experience, common-sense, and education, will determine whether or not the young man is entitled to the respect and privileges of mature years.

"There is a custom observed by the other sex worth noticing, for the sake of comparison with other parts of the world. About the time of entering into womanhood, their parents and other relatives collect a quantity of fine mats and cloth, prepare a feast, and invite all the unmarried women of the settlement. After the feast, the property is distributed among them, and they disperse. None but females are present. It is considered mean, and a mark of poverty, if a family does not thus observe the occasion.

"MARRIAGE.

"*Marriage* contracts are never entered into before the parties reach the years of maturity. Considerable care is taken to prevent any union between near relatives; so much so, that a list of what they deem improper marriages would almost compare with the table of kindred and affinity.' They say that custom and the gods have long frowned upon the union of those in whom consanguinity can be closely traced. Few have the hardihood to run in the face of superstition; but if they do, and their children die at a premature age, it is sure to be traced to the anger of the household god on account of the forbidden marriage.

"The young man never, in the first instance, pays his addresses in person to the object of his choice. A present of food is taken to her and her relatives by a friend of his, who is, at the same time, commissioned to convey the proposal to her father; or, failing him, to the elder brother of the young woman. Her consent is, of course, asked too; but that is a secondary consideration. She must agree, if her parents are in favour of the match. If the present of food is received, and the reply favourable, the matter is considered settled. This, together with a somewhat formal meal directly after the marriage ceremony, reminds us of the Roman *conferentio*.

"All parties consenting, preparations commence, and one, two, or three months are spent in collecting various kinds of property. All the family and relatives of the bride are called upon to assist; and thus they raise a great quantity of *tonga*, which includes all kinds of fine mats and native cloth, manufactured by the women. This is invariably

the dowry, which is presented to the bridegroom and his friends, on the celebration of the nuptials. He and his friends, on the other hand, collect in a similar manner, for the family of the bride, *olea*, which include canoes, pigs, and foreign property of all kinds, such as cloth, garments, &c.

"A time is fixed when the parties assemble. The bride and her friends, taking with them her dowry, proceed to the home of the bridegroom, which may be in another settlement, or on an adjacent island. If they are people of rank, the ceremonies of the occasion pass off in the *marae*. The *marae* is the place of public assembly—an open circular space, surrounded by bread-fruit trees, under the shade of which the people sit. Here the bridegroom and his friends, and the whole village, assemble, together with the friends of the bride. All are seated cross-legged around the *marae*, glistening from head to foot with scented oil, and decked off with beads, garlands of sweet-smelling flowers, and whatever else their varying fancy may suggest for the joyous occasion. In a house close by, the bride is seated. A pathway from this house to the *marae*, in front of where the bridegroom sits, is carpeted with fancy native cloth; and, all being ready, the bride—decked off too with beads, a garland of flowers or fancy shells, and girt round the waist with fine mats, flowing in a train five or six feet behind her—moves slowly along towards the *marae*. She is followed along the carpeted pathway by a train of young women, dressed like herself, each bearing a valuable mat, half spread out, holding it to the gaze of the assembly; and, when they reach the bridegroom, the mats are laid down before him. They then return to the house for more, and go on renewing the procession and display, until some fifty or a hundred fine mats, and two or three hundred pieces of native cloth, are heaped before the bridegroom. This is the dowry. The bride then advances to the bridegroom, and sits down. By and by, she rises up before the assembly, and is received with shouts of applause; and, as a further expression of respect, her immediate friends, young and old, take up stones and beat themselves, until their heads are bruised and bleeding. Then follows a display of the

oloa (or property), which the bridegroom presents to the friends of the bride. Then they have dinner, and after that, the distribution of the property. The father, or, failing him, the brother or sister of the father of the bridegroom, have the disposal of the *tonga*, which forms the dowry; and, on the other hand, the father or brother of the bride have the disposal of the property which is given by the bridegroom. Night-dances, and their attendant immoralities, wind up the ceremonies.

"The marriage ceremonies of common people pass off in a house, and, of course, with less display; but there are many marriages without any such ceremonies at all. If there is a probability that the parents will not consent, from disparity of rank, or other causes, an elopement takes place; and, should the young man be a chief of any importance, a number of his associates muster in the evening, and walk through the settlement, singing his praises, and shouting out the name of the person with whom he has eloped. This is sometimes the first intimation the parents have of it, and, however mortified they may be, it is too late. After a time, should the couple continue to live together, their friends will acknowledge the union by festivities, and an exchange of property.

"DIVORCE.

"If the marriage has been contracted merely for the sake of the property and festivities of the occasion, the wife is not likely to be more than a few days or weeks with her husband. With or without leave, she soon finds her way home to her parents. If, however, a couple have lived together for years, and wish to separate, if they are mutually

agreed, they do it in a more formal way. They talk over the matter coolly, make a fair division of their property, and then the wife is conveyed back to her friends, taking with her any young children, and leaving those more advanced with their father. A woman may thus go home, and separate entirely from her husband; but while that husband lives, she dare not marry another. Nor can she marry even after his death, if it is a chief of high rank, without the special permission of the family with which she connected herself by marriage. Any one who breaks through the *Tabu*, and marries her without this, is liable to have his life taken from him by that family; or, at least, he must pay them a heavy fine.

"WIDOWS.

"The brother of a deceased husband considers himself entitled to have his brother's wife, and to be regarded by the orphan children as their father. Should he be already married, she will, nevertheless, live with him as a second wife. In the event of there being several brothers, they meet, and arrange which of them is thus to act the part of the deceased brother. The principal reason they allege for the custom, is a desire to prevent the woman and her children returning to her friends, and thereby diminishing the number and influence of their own family. And hence, failing a brother, some other relative will offer himself, and be received by the widow. Should none of them, however, wish to live with her, or should there be any unwillingness on her part, she is, in either case, at liberty to return to her own friends."

TAHITI.

TRIAL OF THE REV. WILLIAM HOWE.

In an account, given in our last Number, of the gross profanation of the Lord's-day at Papiete, enforced by the French Governor, it was stated that Mr. Howe, for entering his conscientious protest against these proceedings, was to undergo a public prosecution.

The trial accordingly took place on the 16th and 17th June. The court constituted for the occasion, consisted of four Frenchmen, two Scotchmen, and an Israelite. The prosecution was conducted by the Government officer, and Mr. Howe defended himself: eleven witnesses were examined; but

their evidence having entirely failed to substantiate the case, we have the great pleasure to announce that Mr. Howe was fully acquitted. A formal and elaborate report of the trial had been despatched by the Missionaries, through a private channel; but it has not yet come to hand.

DEATH OF THE REV. DR. PHILIP.

WHEN just on the eve of going to press, we have received the affecting intelligence of the decease of that eminent servant of God, and most able and efficient advocate of the rights of the coloured races, the Rev. John Philip, D.D., for upwards of thirty years Superintendent of the Society's Missions in South Africa. On account of his advanced age and physical infirmities, our revered friend and brother was induced, about two years since, to relinquish his important office; and he thereupon retired from Cape Town, and took up his residence at Hankey Institution, in the interior, where, surrounded by his affectionate family, his labours, useful, and honoured life was brought to a close on the 27th of August ult. and he entered upon the rest that remaineth for the people of God.

We hope to give further particulars in a future Number.

DEATH OF THE REV. ROBERT HAMILTON.

By the same mail that brought the intelligence of Dr. Philip's decease, we learn that another aged and devoted servant of God has been removed from the scene of toil. The Rev. Robert Hamilton, a faithful Missionary of the Society in South Africa for thirty-five years, during thirty-four of which he had been associated with the Kuruman Mission, departed this life in the faith and hope of the Gospel, at Kuruman, on the 11th July ult.

DEATH OF THE REV. DANIEL KENYON.

It is our further solemn duty to announce the decease of the Rev. Daniel Kenyon, of Albion Chapel Station, Barbine, on Sunday, the 17th of August ult. from an attack of dysentery.

DEPARTURE.

THE Rev. E. J. Evans, B.A., appointed to Mirzapore, East Indies, embarked on the 20th ult. in the Government steamer from Southampton, per overland route for Bombay.

SPECIAL SUBSCRIPTIONS FOR THE RELIEF OF THE SUFFERERS BY THE KAFFIR WAR.

	£	s.	d.		£	s.	d.
Amount acknowledged last month	824	0	3	Miss Ray	0	10	0
S.	20	0	0	Mr. W. G. Page	0	10	0
Rev. W. Wild and Friends, Guernsey	12	15	0	Smaller Sums	0	17	6
Misses M. and E. Buchanan, Lauriston	10	0	6	The Ladies' Missionary Basket, Newark, per Rev. J. Hallett	6	0	0
W. D. Wills, Esq., Bristol	10	0	0	A Friend, per Rev. T. Weaver, Shrewsbury	3	0	0
Joshua Wilson, Esq., Ipswich—	10	0	0	Rev. T. Weaver	2	0	0
The Misses Pitcairn	2	0	0	Mrs. John Pryce	0	10	0
A Thank Offering for the Rev. J. Read, Sen.	2	0	0	New Tabernacle, Collection at the Prayer Meeting	5	14	6
Mr. G. Buck	1	0	0	A. B., per Rev. J. Bristow, Exeter	5	0	0
				S. R. Scott, Esq., Ialington	5	0	0

[illegible]

From 8th September to 11th October, 1851, inclusive.

A Friend.....		£. s. d.	Miss Gardner.....		£. s. d.	Wickworth.....		£. s. d.	Subscriptions.....		£. s. d.
T. W.....		0 0 0	Paphia Miss Gardner's Establishment, for the Ship		0 13 7	Miss Wright.....		0 10 0	Collection.....		2 16 6
Jacob.....		0 4 0	A Friend, for the purchase of Chinese New Testament		1 0 0	Mrs. R. Wright.....		0 5 0	Miss Scott..... (D.)		1 0 0
A Friend, per G. B.		0 10 0	A. M. R.....		4 0 0	Mrs. Nuttall.....		0 5 0	Missionary Boxes.....		1 16 1
			Record.....		4 0 0	Mr. Maebeth.....		0 5 0			
			R. Newman Lloyd		1 0 0	Missionary Boxes.....		0 13 6	per 15s. 7d.		
						A. M. R. Whitcroft		0 8 5	Annual Subscriptions.		
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						Collected by—			Mr. Coldwell.....		11 0 0
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						Ecs. 13s. 7 10s.			A Friend per Mr.		
						DEVONSHIRE.			Coldwell.....		0 10 0
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						A Friend, per Rev.			Mr. Ford.....		8 5 2
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						Auxiliary Society, per W. Ridley.			White.....		11 10
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						West Mersea.			H. Melfort.....		0 11 0
						For the Ship John Williams.			E. Ford.....		0 11 0
						Collected by—			T. King.....		0 10 0
						Clara White.....		0 5 2	W. Ball.....		0 5 0
						Rosa White.....		0 6 0	J. Baker.....		0 12 6
						Ellen Neville.....		0 1 8	J. Fowler.....		0 7 0
						Joanna Neville.....		0 1 1	J. and T. Padwick,		
						Ann Dieby.....		0 1 6	for Native School		
						Emma Pullen.....		0 1 3	in Mr. Baylie's		
						Elizabeth Frostick.....		1 3 3	School, Madras,		
						Helen White.....		0 1 0	(Half year)		1 10 0
						Martha Owen.....		0 1 0	Children's Offerings		0 10 7
						Other Subscriptions		0 1 1	Collected at Hayling		0 10 0
						Hampshire.			A Box of		
						Croydon.			per Mrs. Baylie,		
						Public Meeting.....		2 17 4	for School at Madras, valued		4 0 0
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THE
EVANGELICAL MAGAZINE,
AND
MISSIONARY CHRONICLE.

FOR DECEMBER, 1851.

MEMOIR OF THE LATE REV. BENJAMIN BROOK.

It may reasonably be supposed that authors who have taken much pleasure in writing biography, would almost insensibly acquire some resemblance to the character which they have taken great pains to delineate. Their admiration of the principles and conduct of the men whom they describe must tend naturally to produce some degree of assimilation. By dwelling on their virtues, and tracing the whole course of their lives, they catch their spirit and copy their excellences. This is one of the happy effects resulting from an attentive perusal of the lives of good men, and is much more likely to be produced, when, by carefully collecting and closely investigating the materials necessary for delineating their true character, the writer is led to trace the steps by which they attained such eminence, and to observe the various ways in which their excellences were exhibited.

The subject of this memoir, the late Rev. Benjamin Brook, had made puritanical history a matter of careful study and diligent research for more than forty years, and he more nearly resembled the men of that age and class than many of his contemporaries. His

general appearance, dress, and manners evidently partook of the antique, and he disliked some things of modern growth, not, perhaps, because they were wrong, but rather because they were novel. The puritan divines of the reign of Elizabeth, and her two successors, had so far occupied his thoughts, that he imbibed much of the spirit and habit of those worthies. We possess but scanty materials for his early history, and have no documents to assist us in tracing the commencement of those religious impressions, whence we might date his conversion. He was born in the village of Nether Thong, near Huddersfield, in the West Riding of Yorkshire, March 3rd, 1775, and brought up to the staple business of the vicinity, its manufacture of woollen cloth. The place of his nativity, though obscure, and having at that time only one place of worship, a small Wesleyan chapel, with occasional preaching in houses by Dissenting ministers from Holmfirth, Huddersfield, &c., has been remarkable for the number of evangelical preachers born and reared in its locality. The writer of this memoir has heard the names of not fewer than twelve Wesleyan ministers,

besides the late Rev. G. Hill, of Market Harborough, who were born and reared amidst all the disadvantages of a small village, remote from any large town, where the means of mental improvement are usually more abundant and easy of access. It may be thought a matter of interest to inquire into the causes which may have elicited the talents, and brought forth to notice, so many valuable public characters, some of whom were men of considerable eminence in their respective spheres of labour, especially at the present time, when complaints are frequently made of the want of a sufficient number of candidates for our home ministry and for foreign missionary service. It cannot be accounted for from the want of education, that being now afforded so generally to all classes of the community, that there is ample opportunity for the early cultivation of mind, and the improvement of natural talent to an extent hitherto unknown. There may be some deficiency in that ardent zeal which formerly marked the members of our churches. Yet we find this largely displayed in supporting and conducting Sunday-schools and other modern institutions requiring great labour and considerable expenditure of time and money. It is probable that something was owing to the state of society, where persons being on nearly the same level, young men manifesting decided evidences of piety, and some talent for addressing their neighbours on the subject of religion, were encouraged in their early efforts, and their talents improved by exercise affording hopes of still greater improvement in more favourable circumstances, and being introduced to scenes of future labour, where by diligence, study, and frequent practice, they acquired both stores of useful knowledge and suitable modes of address, which fitted many of them for extensive usefulness.

Mr. Brook became in early life a member of the Independent church at

Holmfirth, under the pastoral care of the venerable Robert Galland, by whom he was recommended, in 1797, to the college at Rotherham, then under the care of the Rev. Dr. Williams and the Rev. Maurice Phillips. His previous advantages must have been very few, so that, according to the custom of that day, he had to begin with the rudiments of almost every branch of study; but by diligent application, during the usual course, he made respectable proficiency, and laid the foundation of future improvement. Having a firm constitution, an ardent mind, and the habit of intense application, he surmounted the difficulties of his position, and left the college with the reputation of having made good use of his opportunities. Soon afterwards he accepted an invitation to become the pastor of a small church at Tutbury, in Staffordshire, then recently gathered. He was ordained in 1801, and began his ministry in a humble preaching-room, which had previously been a barn; but by the munificence of the late Francis Greasley, Esq., in a short time a neat commodious chapel was erected, and the old preaching-house converted into a good school-room, where the poor of all ages were taught to read the Word of God.

Here Mr. Brook laboured with diligence and success for nearly thirty years. His sphere of usefulness in this small town was very limited, but he preached frequently in the surrounding villages, whence he gathered many of his congregation; and his chapel being the only Dissenting place of worship in the vicinity, except a very small Wesleyan chapel, his services were of great importance in the neighbourhood.

He had not been long settled here, when two or three members of his church, of Antinomian opinions, began to complain that his preaching was not sufficiently doctrinal, and even declared that he did not preach the gospel. This induced him to publish a small pamphlet, entitled "The Moral Law a Rule

of Life to Believers," in which he defended his sentiments, and justified the usual practical strain of his preaching. His ministry, however, was generally appreciated, and some persons came from a considerable distance to hear the joyful sound from his lips, thus showing how highly they estimated his plain, faithful, and energetic preaching.

He had to encounter the objections usually made to the principles of Dissenters, and deemed it advisable to defend them from the press. He printed, in 1806, a small pamphlet, entitled, "An Appeal to Facts; or, Reasons for Dissent, in Letters to a Friend," which reached a third edition in 1815. It is probable that the research which this required gave a direction to his future studies, and induced him to undertake the collection of those large stores of Dissenting history which he afterwards accumulated. This was the peculiar topic that distinguished him through a long life, and will perpetuate his memory to future generations. His indefatigable application, his diligent research into all accessible sources of information, whether printed or manuscript, and his ardour in searching both public and private libraries, where any additional information might be obtained, contributed to render his publications highly valuable.

"The Lives of the Puritans," in three octavo volumes, published in 1813, was his chief work; and, considering that the history of those devoted men belonged to a remote period, and that the sources of information had become difficult of access, the general accuracy of the accounts which he has compiled of them is highly creditable to him. His examination of authors who have written on both sides, and his minute reference to authorities, give his statements a character of impartiality. He made very considerable additions. He did not, however, meet with sufficient encouragement to justify his undertaking another edition, although proposals

were extensively circulated in 1824. This work was followed, in 1820, by the "History of Religious Liberty," in two octavo volumes, many of the materials having probably been collected while the author was preparing the former work, of which we have the following testimony from the *Congregational Magazine* :—

"We are acquainted with no book in which such a collection of important facts is to be found, so well selected and supported, and so justly and often powerfully reasoned on. From the first erection of the Christian church, to the present year, our author traces, with great attention and care, the progress of the important principle which he advocates, through all its changes and fortunes, pointing out the persons who promoted or hindered its course, illustrating the circumstances which advanced or retarded its career, and exhibiting its mighty influence on national and individual happiness, and on the cause of pure and undefiled religion. He has stated well the great facts of our civil and ecclesiastical history which bear upon his subject, and has rescued from the destructive hand of time many fugitive but interesting incidents, which all must wish to be preserved. His diligence and fidelity are entitled to the highest praise which we can bestow; and his work will, we are assured, materially assist in promoting the glorious cause to which it is devoted."

He continued his application to this branch of study through the remainder of his life; but at length his attention was concentrated on one eminent character—the Rev. Thomas Cartwright—who had been distinguished for his adherence to Puritanical principles, and for the sufferings he endured as the consequence of his steady attachment to this persecuted cause. An eminent critic observes, respecting these memoirs of Cartwright, "It was enough for a man to be born to write such a book!" Besides the difficulties Mr. Cartwright

had to endure previously to the death of Mary, he traces very minutely the persecuting spirit which prevailed during the long reign of Elizabeth, the hardships endured by many conscientious men, from the tyrannical spirit of the times, the operation of the Courts of High Commission and the Star Chamber, urged on by the haughty spirit of the monarch, and by many of the bishops. It is a production greatly adapted to make us thankful that we live in happier times, distinguished by the advancement of the great principles of civil and religious liberty, and to teach us the estimation in which we should hold the courageous men who endured the heat of the conflict, and contributed to obtain for future ages the invaluable privileges which we now enjoy.

The preparation of these important works did not absorb all his time and attention. He was a very zealous promoter of Home and Foreign Missions, and took a deep interest in the Staffordshire Congregational Union, the chief object of which is to promote the spreading of the gospel in the less favoured parts of the county. He was for some years secretary to that Institution. At that period he was anxious to promote a Theological Seminary in the county, but was obliged to abandon the object for want of adequate funds, little expecting to see the munificent provision made by his intimate friends, the founders of Spring Hill College, Birmingham, in which he took a lively interest, particularly shown by regular attendance at the meetings of the Board of Education, and its various committees. His advocacy of the London Missionary Society was most ardent and very successful, in which he was cordially supported by some liberal friends at Tutbury, who aided the cause by handsome subscriptions during their lives; and he had several opportunities of paying their large bequests to that and several other kindred institutions. He had sanguine hopes of a Chinese Mission,

long before China was opened to Missionaries, and not unfrequently prayed for God to convert the Emperor of China, and open a wide and effectual door for the entrance of the gospel into that populous empire.

His health began seriously to fail about 1830, doubtless from his intense application to his historical researches, and from almost constant confinement to a small room, taking but little exercise in the open air. He then resigned his charge, under an impression that he was no longer able to fulfil its duties, and retired to the vicinity of Birmingham, where he spent the remainder of his days enjoying the society of his friends, occasionally preaching, and taking an active part in the Town Mission, to which he liberally contributed; but he still steadily pursued his favourite study. It was here he prepared the *Memoirs of Mr. Cartwright*, and had completed the history of several eminent Puritans, who emigrated to America, where they laid the foundation of many excellent institutions, and hoped to enjoy that liberty which was denied to them in their native land.

Amidst these labours, pursued whenever he was able, his health continued to decline, and for some months he suffered severely from an internal complaint, which medicine could neither cure nor much alleviate the intense pain it frequently produced, but from which, by the rupture of an important vessel, he was suddenly relieved, January 5, 1848, in his 78rd year, without the opportunity of bidding farewell to his friends, or even giving a parting blessing to his afflicted wife, long confined by paralysis in an adjoining room. Though he left no dying testimony in the ears of surrounding friends listening with breathless attention, yet we have the powerful evidence of a long life ardently devoted to the cause of God, and supported by a practical exhibition of the sanctifying effects of Divine grace.

In the year 1844 he suffered a severe loss by the death of his only surviving child, a pious daughter, at the age of 34. She was possessed of good natural parts, was amiable and zealous, very dutiful to her parents, and exemplary in her whole spirit and deportment. He bore this bereavement with great submission to the Divine will, but the trial must have been severe, as she appeared likely to be the chief solace of his declining years, his invaluable partner having been long confined by paralysis; but she yet survives, waiting for a dismissal from this vale of tears, with the good hope, through grace, of soon joining her husband and daughter among the spirits of the just made perfect.

The retired life of a village pastor is not likely to exhibit many of those interesting circumstances which give so much pleasure in the perusal of the memoirs of men of more public stations; but the limited sphere of his operations is favourable to the cultivation of habits of reading and mental improvement to men of studious minds. It was of great importance, both to himself and society, that Mr. Brook had an object to engage his attention and stimulate him to persevering efforts. He profited by this,

and laid the foundation of that superstructure on which his name will be perpetuated to future ages. He was not formed to be a popular preacher; his style and manner of address partook much of a by-gone age; nor had he studied the graces of oratory. There was always a good degree of evangelical doctrine in his sermons, combined with great plainness and simplicity of language. They were also delivered with considerable energy. His good sense and sterling integrity were, however, intermingled with some measure of harshness of expression and sternness of manner, which lessened his acceptance in some circles, while his extensive knowledge of books, and his familiar acquaintance with the history of our puritanical ancestors, made him a valuable member of the Dissenting body, which is deeply indebted to him for his faithful record of their severe sufferings and firm adherence to principle, at any cost. "Others have laboured, and we are entered into their labours." May this and succeeding generations prove a race worthy of representing the principles of such a noble band, and be, like them, "valiant for the truth upon the earth."

WHAT ARE OUR FRIENDS DOING FOR THE CIRCULATION OF THE EVANGELICAL MAGAZINE?

At the close of another year, we venture to remind the Pastors and Churches of the claims which the EVANGELICAL MAGAZINE has upon their continued and vigorous support. In reviewing the labours of the last twelve months, we are not afraid to say:—"Look honestly at what we have done, and deal with us as we deserve." We court nothing more than an enlightened and candid examination of the material we have supplied, and the spirit in which we have performed our arduous and responsible service. With a good conscience, we can truly affirm that we

have done our best to serve the Congregational cause, and to promote the general interests of truth and godliness, both at home and abroad.

We are not aware, indeed, that any great question of the day has been overlooked by us;—though we are free to confess that we have put forth our strength against the two monster-evils of our times,—*Papery* and *Infidelity*, believing that their present menacing position requires that all sincere Protestants, and settled Believers in the Plenary Inspiration of the Holy Scriptures, should do battle against these

inveterate foes of God and man. Our labours in these departments are before the public; and we have indubitable proof that they are not without effect, in the hostility of Papists and Sceptics, and in the warm congratulations of enlightened correspondents from all parts of the United Kingdom.

By God's help, we have resolved to make no abatement in this holy war, while Popery and the German forms of Infidelity struggle for the ascendant.

But we ask for the hearty co-operation of all the sincere opponents of superstition and unbelief. Grateful for their friendly commendations, we look to them for still more substantial aid. The MAGAZINE cannot thrive on the mere praises of its friends. They must devise means for its more extended circulation. We feel persuaded that *there is not one reader of the EVANGELICAL MAGAZINE, who might not be able, with but little effort, to find another.* Let this simple and accomplishable plan be tried, and what a vast increase of power will it give to our monthly toils! With a new year, let every friend of the MAGAZINE make it his special business to persuade some one in his circle to take in an additional copy of the work;—let this be done by the middle of December; and a great work will have been accomplished for the interests of truth, and the claims of benevolence.

May we not confidently look to our beloved Brethren in the Ministry, for such aid as they may be able to render? Considering that the profits arising from the sale of the work are devoted exclusively to the widows of godly ministers, *who receive annually from its funds a sum exceeding TWELVE HUNDRED POUNDS*, we think it but reasonable that they should, in the way they deem best, urge upon their flocks its powerful claims. A *pulpit notice*, were it even on a week-night, is by far the most effective. But we leave with their own good minds the plans they

may see fit to adopt;—only reminding them, that ONE HUNDRED AND FIFTY widows of their Brethren are now receiving annual grants from the funds; and that many more are pleading to be admitted to the benefits of the Trust. Were they to read the affecting details which come before us, of the absolute destitution which has overtaken the pious relicts of some of our most devoted men, we flatter ourselves that they would be zealous in promoting the circulation of a work which, in addition to its literary and religious benefits, diffuses a vast amount of social and personal comfort among a class deserving the warmest sympathy of the Christian Church.

While, therefore, we shrink not from a literary or theological comparison with any of the cheap periodicals of the day, we call upon our Brethren, in the spirit of love, to aid us in ministering to "the widow and fatherless, in their affliction," and to do this with an energy that shall enable us not only to continue our present rate of distribution, but greatly to increase the number of our grants. Such an effort will injure no other periodical, and interfere with no other good work. Let the character of the MAGAZINE, and the application of its funds, be briefly and forcibly explained, and the result will be an immediate and large increase of the sale of the work; and, with this, a greater opportunity of relieving the sorrowful and distressed.

We beg to remind our zealous friends, that the competitions of the periodical press are now greater than they ever were at any period in our history; and that this circumstance, with the annual loss of attached readers by death, renders it peculiarly desirable that an energetic effort should be made, at the close of the present year, to extend the circulation of the work. If our brethren in the ministry will kindly take up the matter, the result will be all that we could desire.—EDITOR.

PROSPECTS OF THE PAPACY.

BY THE REV. J. A. WYLIE.

SOCIETIES, not less than individuals, reap as they have sowed; and in the convulsions and revolutions of our times, Rome is reaping the fruit of ages of superstition and despotism. The Papacy at this moment is fighting its third great battle. Its first was with the empire,—in that it was victorious. Its second was with Christianity, in the persons of its Albigensian and Waldensian confessors; and in that, too, it was victorious. Its third war is that which is now waging with an ATHEISTIC COMMUNISM, which has risen contemporaneously, and with extraordinary intensity and power, in all the Catholic countries of Europe. Whence has come this new and destructive principle? It is the natural issue of the bondage in which the human mind has so long been retained,—of the violence done to reason and faith; for superstition is the parent of atheism. The national mind in France long struggled to find vent through means of Christianity. This was denied it. It next sought liberty in scepticism, which speedily terminated in atheism. With French infidelity came French democracy. We have already said that the democratic element entered the world with Christianity, and revived again in the Reformation of John Calvin. There is this difference, however, that whereas the doctrine of Calvin would have given true liberty,—constitutional government,—to Europe, the doctrine of Voltaire gave it an anarchy which baptized itself in blood. Scepticism, engendered thus from superstition, has overspread Europe, and set free the masses from all Divine control, and by necessary consequence, from all earthly authority. The brood of revolutions, which now torments Europe, is the progeny of Rome. From her own loins has sprung the hydra that threatens to tear her in

pieces. The sorceress of the Seven Hills, like the hag of Pandemonium, is now

“With terrors and with demons compass’d round
Of mine own brood, that on my bowels feed.”

Herein lies the grand difficulty of governments, and especially of the popedom,—that the superstition which, while it was a principle of belief, enabled them to govern the masses as they would, is a principle of belief no longer. With superstition their power has departed. The element which endowed the Papacy, as the governing power of Europe, with a sort of omnipotence, is extinct. Both governments and the popedom have, meanwhile, replaced the spiritual element by the merely physical. Everywhere a paternal despotism has given way to a military tyranny. But how long can this last? When the habit of blind unreasoning obedience has been destroyed, it cannot last long; so at least it appears to us. Were any great change to occur, of a nature fitted to bring about a mental enthralment throughout Europe, the Papacy might become as strong as before, and might govern Europe for centuries to come; but so long as it continues to lean upon the sword, and to be hated by the masses as at once an impostor and an oppressor, the chances are not great that it will regain its power. The alliance of the priesthood with an expiring and worn-out despotism will not tend to the strengthening of the popedom. The popular vengeance was directed full against the priesthood in the first French Revolution, because the priesthood had been thoroughly identified with the government. In 1830, the priests were again the object of attack, because the elder Bourbons had made them political auxiliaries. In 1848, they escaped because they had not meddled

previously with politics. Their present identification with the governing powers all over the Continent is sure to render them again the objects of popular vengeance.

As a drought upon the waters, so has infidelity wasted and dried up the vitalities of Roman Catholicism. Socialism is the evil angel which God has sent forth to smite the host of his enemies. It is a moral simoom. The Reformation was a messenger of good tidings,—a preacher of repentance; but men repented not, and the messenger returned to Him who had sent him. Communism comes next: it sounds the doom of the papal world, and announces that the hour of judgment is come. Wherever infidelity is strong, Popery is weak. Pantheism is spread over all northern Germany, and it is difficult to say whether it has been more fatal to Protestantism or to Romanism. Along the Rhine, if one may believe the published reports, there are millions of atheists. Still rationalism has lost ground among the upper classes. The universities begin to be leavened with an evangelical and believing spirit, and some of the more influential of the clergy have experienced a religious revival. The "Inner Mission" of Germany is working vigorously, printing tracts and old devotional works, forming Bible Societies, and instituting Christian circulating libraries. These efforts, which extend into Saxony and Protestant Bavaria, and part of Westphalia, if not impeded by the reactionary tendencies of the government, must speedily work a change on Germany, which has retrograded far behind the shadow of the Reformation. Switzerland closely resembles Germany, as regards the spread of infidelity; only there the evil exists in a mitigated form. France is more than ever overspread by the disciples of Voltaire. The late revolution has produced a reaction among the upper classes in favour of the Church. The children of the Encyclo-

pedists carry consecrated tapers, and kiss the hand of the priest, in the hope that he may lead the impassioned masses from the political arena into the silent halls of penitence. The device is seen through and condemned. The lower orders, instead of being conciliated, are becoming every day more hostile, and are likely to continue so, so long as the government and the priesthood pursue their reactionary and coercive course. In all the Catholic countries north of the Alps, we see the same indications of the decline of Catholicism which, according to Gibbon, signalized the decline of Paganism: the cathedrals are in a great measure deserted, and the few who do frequent them are mostly women and elderly gentlemen. Enter *Nôtre Dame* in the forenoon of a Sabbath, and in an edifice that would accommodate from ten thousand to twenty thousand, you find a congregation of some three or four hundreds, and these mostly ladies and gentlemen who were born under the old *régime*. The modern Parisians go to the clubs or to the Boulevards. In Lyons, the ecclesiastical capital of France, matters are in much the same state. In its numerous and magnificent cathedrals the priests sing mass in presence of a few hundreds, while the thousands of the city outside are intent on their labours or on their amusements. As a mission-field there are few more inviting than France. We find Dr. Merle D'Aubigné bearing his testimony to this fact at a recent meeting of the Foreign Aid Society in London:—"The Lord has breathed on this country," writes an evangelist in the east of France; 'the way is open everywhere, and I do not know which way to turn.' 'It is impossible not to have meetings,' says another, 'for no sooner does one enter a house than all the neighbours come in also.' You know that we have churches in Burgundy, full of spiritual life, who missionize, and are composed entirely of converted Romanists. Has

Dr. Wiseman any churches in England entirely made up of converted Protestants? It has happened that entire parishes almost have declared that they would leave the Pope, and have invited a minister of Christ to come and dwell among them; and the municipalities have offered to defray all expenses of the service. Have you in England whole parishes that go over to Popery?" At the recent census in Paris, many thousands of Romanists registered themselves in the Protestant column, while others signified their wish for some better religion than Popery.

South of the Alps infidelity has not taken such root. In Spain the Romish Church has shared deeply in the decline which has fallen on that unhappy country. A large portion of the ecclesiastical property has been appropriated by the State; and there are now in Spain bishops without revenues, and parishes without curés. We have occasion to know, that among the young priesthood of Spain, there are not a few earnest inquirers. They have begun to canvass the foundations of the Pope's authority; and some of them have openly declared to Protestant ministers from Britain, that it will never be well with the Spanish Church till it has thrown off the authority of the Roman Bishop; a step of reformation which would lead to other and greater reforms. A Protestant mission stationed at Gibraltar, could at this moment act with effect, both upon the South of Spain and the adjoining coast of Africa. The Spanish laity are ready to receive the gospel; the priests are contemned, but feared. In the important kingdom of Piedmont a severe blow has lately been dealt the Romish Church. The parliament at Turin has abolished a variety of ecclesiastical privileges, and, among others, the exemption of the clergy from the secular tribunals, the right of churches to afford sanctuary to criminals, and the abolition of penalties for the non-observance

of holidays. The constitutional path on which the government has entered affords a guarantee for the permanence of these necessary changes. In the resurrection of churches at the expiry of the dark ages, Bohemia was the first to cast away her shroud: it is an auspicious omen that her grave is again opening.

The Protestant Church in Prague, under the Rev. Frederic Kossuth, now numbers eleven hundred members. Of these, seven hundred are converted Romanists, among whom are included three ecclesiastics. Thus that pure light which shone in the ministry of John Huss is risen again, and is shining on those who sat in darkness. We trust it will not be now as formerly, when first it was extinguished in blood, and next stifled by the fogs of error; but that this time its dawn will pass into day, soon to lighten the whole land of Huss. It is an equally remarkable sign of our times, that the true apostolic Roman Church,—the Waldensian,—has obtained political enfranchisement from her earthly sovereign, and spiritual revival from her heavenly King. After the death-like silence of ages, her voice is heard once more among her ancient valleys. The turtle-dove, chased so long by the fowler, sings again among the Alps. Oh! that her song may truly be,—“Lo, the winter is past, the rain is over and gone!” Among the perishing kingdoms of Italy, it goes well with Piedmont at this hour, because she harbours the remnant of the early Christian Church. The Waldensians are preparing for missionary operations in Italy, for which, as an Italian-speaking people, they are peculiarly fitted. In the duchy of Tuscany an intense thirst has been awakened for the Word of God. A few weeks ago, Count Guicciardini assured the writer that there were now in that little State three hundred persons in the judgment of charity savingly converted; that hundreds more were reading the Scriptures,

which, in instances not a few, were brought into the country in the knapsacks of Austrian soldiers; that the tracts of D'Aubigné, and M'Orie's "Italy," were being circulated in thousands of copies; and that, whatever might become of the population, it is, speaking generally, lost to Romanism. Lombardy, too, is the scene of a religious movement. There numerous Christian churches exist, though in secret, with both an ecclesiastical and financial organization. These disciples are often tracked by the sleuth-hounds of the Inquisition. The oath of the confessional, which may not be violated to prevent a murder or a robbery, is readily broken to denounce a Bible-reader. When Pio Nono was a professed liberal, the Austrian police permitted the circulation of the Scriptures in Lombardy; and the Croats stabled their horses in the churches, and anointed their shoes with the holy chrism; but now that the Pope is Austrian in politics, the Croat and the Jesuit go hand in hand in suppressing the Bible, and maintaining the cause of a church which is founded upon the Inquisition, and to which Lucifer has promised that the power of truth shall never prevail against her.

Not Lombardy only, but all Italy, is awakening. An immense number of Bibles were circulated in that country during the Republic, by the presses of Florence, and the British and Foreign Bible Society; and the stringent measures of the Italian governments have not been able to arrest the movement then commenced. There exists in Italy a large Christian Association, which numbers among its members not a few priests. Its affairs are managed by a central committee, which issues its orders to inferior or diocesan committees. Churches have been formed in most of the principal towns, not excepting Rome itself. A large chest receives the offerings of the laity and the contributions of the priests, who, in

relation to this association, are termed ministers. The money thus collected is devoted to the purchase of Bibles and the circulation of religious tracts, and catechisms, and also to the support of poorer members. The Italians evince, above all things, a thirst for the Word of God; and often do they meet, in parties of half-a-dozen, in solitary places, and in the midst of morasses, to read the Bible and celebrate their worship, as did the Lollards of England, and the Covenanters of Scotland. Beginnings such as these cannot but be blessed. It augurs well for the thoroughly apostolic character of the coming Italian Church, that not man, but the Bible, has been its teacher. And the analogies of all ages deceive us if Providence do not order the political affairs of that country, so that these confessors may have an opportunity of declaring themselves before the world, before the Papacy's destruction. The true Roman Church will rise from her tomb to condemn the harlot. He that took Lot out of Sodom before its overthrow,—He who drew off the legions from Jerusalem, that the disciples might flee from the devoted city,—will yet, despite the consociated and sanguinary vigilance of the Croat, the Jesuit, and the Gaul, call these Christians out of Babylon, that they may not be partakers of her plagues.

We do not look that Italy shall become Protestant, at least to the extent of being nationally so. The stage of great iniquities must first be purified by great judgments. Nevertheless, a remnant will be saved. But we should be doing injustice to our own strong convictions did we not declare, that what we believe to be a-coming on the Papacy is not a victory, but doom. The judgments of God are a great deep. The Papacy persecuted the confessors of old under the pretence that they were atheists and rebels. And now the Church that so long fought with the phantom is called to grapple

with the substance. Rome stands face to face with an Atheism which has for its mission the overthrow of all government and all religion. A destroying communism is making head, and will make head, there is reason to think, till an universal and tremendous overthrow sweep away the Papacy, with all the power that has upheld it. This dark presentiment already oppresses the minds of its adherents. In terror of the "Red Spectre" they run to throw themselves into the arms of the northern Colossus. This will not save them. The communism of the west will be found stronger than the despotism of the north. At the first revolution the people set up the guillotine; and now they are smarting for it. This time it is the kings who have set up the guillotine. One other revolution of the wheel, and the drama will close: "For the Lord shall rise up as in Mount Perazim; he shall be wroth, as in the Valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act, . . . a consumption, even determined upon the whole earth." For Britain we have no fear. The hostile attitude now taken up against her by the entire popish world does not dismay us. A year's peace with Rome will do us more damage than a hundred years' war. We believe that God has chosen Britain to stand erect as a monument of the truth of Protestantism, when the Popish kingdoms shall lie crushed and overthrown.

But while we thus avow our convictions, it is well for all to bear in mind that the Papacy is still powerful, and has possession of many strong positions: it is backed by all the strength of governments; it has a perfect organization,—numerous agents, trained to prompt and unreasoning obedience; it has energy and zeal; it has union, which is sadly wanting in the opposite camp; it has the traditions of its former power, and the fruits of its past experience; it has men of varied and

great accomplishments arrayed on its side; it has something positive to offer to the people, whereas Socialism is a negation to a great degree; it is still strong, above all, in the evil principles of the heart of man, and the corruptions of society. Human nature is still unchanged. Men, in the mass, are still as fond as ever of a religion which will render the hope of Heaven compatible with the indulgence of their passions. Moreover, though scepticism has set free the masses from the Papacy in the first place, it may in its ulterior effects contribute to their return. Its effect is to weaken the mind, and to prepare it for acquiescing in any absurdity; and should a recoil take place, which is possible in the case of men wearied in suffering and disappointed by the failure of their schemes, *then*, just as we have seen the mind of Europe pass from superstition to scepticism, so might we see it again pass from scepticism to superstition; and thus would the revolution return to the point from which it started. The very possibility of such an occurrence, fraught as it would be with tremendous consequences to both liberty and religion, is enough, surely, to rouse every Christian to ask what he can do to aid in overthrowing the Papacy. Now is the time to act, without the loss of a day. A few years hence the conflict will be decided, and the fate of Europe and of Protestantism sealed for centuries.

The work properly is twofold. There is first the overthrow of existing barriers; and, second, the introduction of the truth. The destruction of those despotisms which have been all along the great props of the Papacy,—the *alter egos* of the Pope,—is the work of God. He will provide the agency for this part of the labour; it is not that kind of work which he usually assigns to his people. This, as it appears to us, is the end to be accomplished by present revolutions. Their mission is to batter down the strongholds of dark-

ness, and to open a pathway, along which Christianity may advance to bless the nations.

But the second part is the work to which God specially calls his friends. But how? In what way are they to work? Now, here we have no ingenious or startling plan to propound, promising brilliant results, without much pains, and in a short time. We believe there is no royal road to the evangelization of the world. But though our plan is simple, we believe it to be practicable, and the only one that is practicable in present circumstances. Well, then, we must concentrate our efforts, and make the blow fall where it will do most execution. Rome is the head and heart of modern Paganism,—the fountain of temporal and spiritual tyranny: let us strike at Rome. Could we displace Popery and plant Christianity in Rome, the loss would be unspeakable to the Papacy,—the gain would be immense to Protestantism. Let us estimate the loss on one side,—the gain on the other. First, Rome is the see of Peter (in papal logic); and it is as the occupant of Peter's see that the Pope claims the primacy, and the rank of Christ's vicar; therefore, should he lose the see of Peter, he loses that on which he founds the whole of his claim. After that, he would not have a shadow of ground for the primacy. Not all the casuists or councils of Rome could, by fair reasoning, help him out of that difficulty. Of whatever see he was bishop, if not Bishop of Rome, he is not Peter's successor,—is not Christ's vicar,—is not Pope. But, second, so extended an organization as the Papacy, in order to its efficient working must necessarily have a centre, where are placed the head-quarters of all its missions and agencies. That point is Rome. Should we possess ourselves of that point, we break up the organization of Rome at its centre, and cripple and derange it to its very circumference. But, third, there is, as expe-

rience has proved, a certain mysterious connexion between the possession of Rome and the fate of Papacy. It has never thriven away from it. Rome gives prestige to the Romish system: it gives unity to it; it operates as a potent spell upon the Papists in the remotest quarters of the globe. Rome has ever been to the Popes, in the old maxim, *urbis et orbis*. Now it is of consequence even to destroy that influence, by breaking the tie between Romanism and Rome. This threefold loss would the Christianization of Rome inflict upon the Papacy. It would be a blow at the root of its system; it would incurably derange its organization, and would strip it of its prestige. The gain to Christianity would be proportionate. It would furnish it with a powerful centre of action, and place at the service of the gospel all the exterior helps which the possession of Rome and of Italy has given to Popery,—a land whose resources are almost inexhaustible, and a people who, to the power of forming the largest plans, and the ability to prosecute them with steadiness, would add the fervour and zeal of converts. The moment, we repeat, is singularly opportune; it is one of those rare occasions which occur at the interval of ages, to test the Church, whether she has wisdom to seize upon it. Scepticism has set loose the masses from Rome, speaking generally; but scepticism is too much of a negation to retain its power over them for any length of time. Smitten by a destroying revolution, heart-sick with the failure of their plans and hopes, they must and they will seek something more positive than infidelity. There are some such aspirations already springing up. German Rationalism is on the point of being renounced. Even Socialism turns its face towards Christianity. As we have seen the blind turn his sightless orbs to that quarter of the sky where the sun was, so Socialism, amid the horrors of its night, seems faintly to descry the

great influence of the gospel. We may be assured that the nations must soon have something higher and better than Pantheism: they already begin to feel after the "Unknown;" and if they find not truth, they will embrace error; and how long they may continue under its power, who can tell? This, then, is a great crisis in the world's history. Let every Christian feel as if he were the only Christian in Britain, and as if the issue of the crisis depended upon himself. Let him give his prayers; let him give his labours; let him give his money. Ye Christians of Britain, the voice of Providence loudly summons you to the conflict. Arise,—arise instantly, arise as one man. You have everything on your side. You have the prayers of the martyrs, whose blood the Papacy has shed on your side. Above all, you have the promises of God, which dooms that system to perdition, on your side. "Up, for this is the day in which the Lord hath delivered" the Papacy "into thine hand."

But what are the means? If asked what is the first mean to regenerate Italy, we answer, The Bible; if asked what is the second, we answer, The Bible; if asked what is the third, we answer, The Bible. God is plainly announcing by his providence that he will overthrow the Papacy, regenerate Italy, and save the world, by his Word, to the exclusion of all else. No missionary could enter Italy at this moment; but the Bible will, can, and has entered Italy, and even Rome. There are two doors by which we can send the Bible into Italy at present. We can convey it by the Simplon, the great highway from Switzerland into Italy. Covering this entrance, as it were, we have the Waldensian Church, ready and eager to assist us in this good work. Besides, the Austrian sway in Lombardy is milder than the sacerdotal government in the States of the Church; and in Lombardy and the adjoining parts of Italy, it is quite practicable at this mo-

ment to distribute Bibles by colporteurs. The other door is, of course, on the West. There are three free ports on that side of Italy—Genoa, Leghorn, and Civita Vecchia. Let Bibles be conveyed thither. They cannot be refused admission, being free ports; and from these places it is quite practicable, despite the Pope's myrmidons, to convey them all over Italy. This may be done by colporteurs; but they must be prudent men. They must not offer them on the streets; they must carry them by threes and sixes in their pockets, or secreted about their persons, and distribute them privately.

How encouraging the fact, that the Romans, and the Italians in general, are ready to receive the Bible,—are most earnestly desirous of having it! This fact has been well attested by a variety of evidence. The following beautifully simple and touching narrative contains all that we could wish on that head, and shows how much encouragement we have to embark in this work. It is the address, as reported in the public prints, of Dr. Achilli, at a Bible Society meeting in this country:—"You are aware that I am just come from Rome. My great work in Rome was about the Bible. I knew that the Bible alone is able to produce a religious revolution. When I speak of a revolution, I mean an entire change of man in his relations with God, with society, and with himself. This change in an individual is quiet; but in the masses it is agitated, because very often it is a rapid change of a whole system. This revolution I desire for the whole world, beginning at Rome. It was in the days of political liberty that the New Testament of Jesus Christ was published in Rome for the first time. At the same moment copies of the complete Bible were introduced, published by the English Bible Society. I and my friends showed this beloved book to the Romans, who were not slow in asking us for it. Our manner of presenting it

was simple. We had the book in our pockets when we introduced topics of religion, and quoted, on purpose, texts of Scripture. We then took it out of our pockets, and read the quotations out of it. I found it better not to offer it, but to let them ask for it, and even, as much as possible, to let them be anxious to get it. When I gave it, I used always to exact a promise that they would often read it,—perhaps every day. I had the pleasure of seeing in many shops groups of persons round the shopkeeper, the latter reading aloud the Bible which I had given him. The Bible was in the Constituent Assembly, in several public offices, and in several military quarters. Many soldiers defended their country on the walls of Rome with the Bible in their pockets. You will ask me, What effect has the Bible produced in Rome? I will tell you. I do not think anything can better answer your question than the encyclical letter of Pío Nono, in which he exclaims against the Bible, the missionaries of the Bible, the Bible Societies, &c.; because, he says, in this way Protestantism,—that is, pure Christianity,—has entered into Rome, and into many other parts of Italy. I might tell you that, after the Bibles were distributed, Roman churches were quite left by the people, very few going any longer to confession. They talked about religion in the houses, in the clubs, in the streets, and in the shops. It was not only the Pope-King, but it was the Pope-Bishop, that they thought about. It is quite certain that the Pope is more afraid of this book than of the republican bayonets, because he knows that this is able to destroy his throne in the Vatican." To this minute and interesting account it is unnecessary to add a single word.

We are to march against Rome, then, with the sword of the Spirit, which is the Word of God. But how are Bibles to be provided? We redeemed the slaves in the West Indies with a sum of twenty millions; shall we grudge

twenty millions of Bibles to redeem Italy from a worse slavery? Would it not be a noble act?—**BRITAIN GIVES TO ITALY TWENTY MILLIONS OF BIBLES!** Can it be that there is not enough Christianity in Britain for this? Oh, in this age of great schemes, let us devise liberally for the evangelization of the world. Twenty millions of Bibles, which would cost about one and a half millions of pounds, would put a Bible into the hand of every man, woman, and child in Italy, from the Alps to Sicily. But this number is not required; one-fifth would suffice. Five millions of Bibles would give a copy of the sacred volume to every family in Italy. Let, then, every Christian family in Britain give but two copies of the Word of God for Italy, and the object is achieved. This would be an expense of but a few pence to each professing Christian. We want nothing but a plan and organization for an effort on an adequate scale. What we propose, then, is, that this plan, or some similar one that is definite and adequate, be put before the country. Let the Christian public be told the greatness of the crisis—the desire of the Italians for the Word of God, and how small an effort on the part of each can achieve all that is wanted; and let Italian committees be formed all over the country,—a small one in every town, or perhaps in every congregation. Were machinery set a-going, the sum needed would be easily and speedily realized. We ought to aim at a large and specific object, in which we shall more easily succeed than in a smaller aim. Sixpence a-head from the professing Christians of Britain, would furnish the requisite number of copies of the Word of God for an effective blow at the Papacy in Rome. Nothing is wanting but concentration and organization among British Protestants.

Let no one stay back. "Curse ye Meroz, said the angel of the Lord, because they came not forth to the help of the Lord, to the help of the

Lord against the mighty." Let British Christians be told that it is a united effort they are to make for the overthrow of the Papacy for which they have long been praying, and which the blood of the Martyrs, still unavenged, the groans of enslaved nations, and the commands and promises of the living God, call upon them to essay. The cry is now loud; creation itself travails, and is in pain for the hour. The very earth which Popery has cursed and blighted cries to heaven against her! The cities she has depopulated, the kingdoms she has barbarized, supplicate the awards of doom on their destroyer! The cretin of Switzerland, as he utters his idiot whine,—the serf of the once rich Lombardy, and the beggar of the once proud Venice, as they ask an alms,—protest against a tyranny which has crushed them into wretchedness and idiocy! The murdered liberties of Hungary,—the clanking chains of the twenty thousand captives of Ferdinand,—the very streets of Vienna, and of Paris, and of Naples, and of Rome, so lately drenched with the blood of their children,—cry for vengeance on the Papacy! Her own sins cry against her. The souls of the martyrs under the altar cry, "O Lord, how long!" Prophets and apostles, whom she has compelled to an unholy partnership in her idolatries, join in this cry! The cherubim and the seraphim, whom she

invoked when she immolated her victims, cry from their thrones! Heaven and earth unite in one mighty cry to the throne of the Eternal! And shall British Christians sit still? Shall they only be unmoved? No. Let them arise; and if they strike in faith, the Papacy shall fall.

The Papacy once overthrown, what blessed prospects will begin to dawn on our wretched and benighted world,—wretched and benighted from lack of enterprise, union, and liberality among Christians! Let the Papacy be overthrown, and thou, O Christianity, the parent of liberty, the fountain of domestic purity and social order, whose office it is to guide alike to terrestrial renown and to immortal happiness, wilt go forth among the nations; and when they see the glory of thy form, they will love thee, and in loving thee they will love one another. At the sound of thy voice proclaiming peace, their angry passions will be hushed, and the tumult of the people will subside into profound and blessed repose. Touched by thy beneficent and omnipotent hand, their bleeding wounds shall be stanchd, and their fetters for ever broken. Cheered by thee, they will forget all their woes; and their voices, attuned no longer to sorrow and sighing, will make the whole earth vocal with their songs of gladness.—*Extracted from Wylie's "Papacy," &c. See Review in Nov., p. 662.*

ELI AND HIS SONS: PARENTS AND THEIR CHILDREN.

HISTORY has well been denominated philosophy speaking by example. Its truths are living, human truths, with which the mind cannot help to be impressed and enlightened. Its speech is not the high abstract utterance which multitudes cannot comprehend; it is rather the familiar social teaching in which all are interested. History is a

portraiture, which has been produced by many years of hard study and severe application, and upon which all succeeding ages can admiringly and instructively look. History is a huge mirror, which it has taken vast multitudes of men and many ages to elaborate, by carefully examining which, every person may see distinctly described

his own features. For a person to be unacquainted with history, is not only to be deprived of one of the truest means of instruction, but also of one of the richest sources of entertainment. A person entering upon life without any acquaintance with historic scenes, and circumstances, and personages, is like a man presuming to navigate the mighty ocean without experience or chart. History is the experience of others, by which we may regulate our own—it is the map which every person may take into his hand, and with which he may guide his course through all the various dangers of life. We can conceive of no greater calamity befalling a country than the loss of its historic records. A country may be deprived of its merchants, and princes, and distinguished men; but others are ready to arise. It may lose its philosophy and general literature and science and poetry; but, although this would be a terrible loss, there are plenty of minds adventurous enough to make all the discoveries genius has ever made, and clever enough to write all the entertaining books that were ever published. The case is altogether different in respect of history. Once lose the records where the deeds, whether heroic or base, of our predecessors, are minutely and correctly described, and the loss is irreparable. No sprightliness of fancy, or vigour of intellect, or resoluteness of application, can supply the deficiency. For in order that that deficiency may be supplied you must not only have the power of transforming yourself into a being of other times; you must also have the power to call up those other times just as they were, without the slightest colouring for or against. No person can well fail being a better and wiser man for the study of history, since it is the record of men's conduct towards each other and towards God, and of God's conduct towards men. In the oldest and best of all historic books, the Bible, we have described for us such a

mode of human procedure as brought down the Divine favour, and such another as brought down the Divine displeasure. Here in the history of Eli and his sons we have presented to us a most affecting case, enacted thousands of years ago, and yet charged with lessons as applicable to our times as if it were a thing of yesterday. Let us look at some of the circumstances to which this portion of Scripture history refers, and see what words of warning it addresses to us:—"For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." 1 Sam. iii. 13.

The person to whom reference is here made, as you may know, is Eli. We are told in Holy Scripture that Eli was high-priest of the Israelitish nation, and that, in addition to his holding the pontificate he was made civil judge, or ruler. Eli was a person who had been singularly favoured by God, inasmuch as he raised him to the very highest position in the country, which any man's ambition could desire, or to which any man's talents could attain. The whole civil and religious jurisdiction of the kingdom rested upon his shoulders for the long space, unitedly, of forty years. From all we can learn of Eli, he seems to have been a good and religious man, whom God saw it right to honour.

The family of this high-priest, at least those of them who are made to play a prominent part in this history, are two sons, by name Hophni and Phinehas. These two young men seem to have been invested with the priestly office by their father, when they were manifestly incompetent and unsuitable for the discharge of the priest's duties: one of the many lamentable instances we have of a good man doing a wrong thing for the sake of gratifying his children. These two brothers, as we are assured by the prophet Samuel, acted a most

unworthy part. When the sacrifices were brought to the sanctuary to atone for the sins of the people, so excessive was their covetousness that they shamelessly and impiously appropriated the whole, or the greater part, to themselves. And so gross seems to have been their sensuality, that they must needs shock the feelings, not only of the priest, but also of the man, by debauching the women who came up to the tabernacle for the purpose of discharging their religious duties. Here are men, the type of a class which, happily, in no age has been large, who employed their outward religious position for the sake of gratifying low passions, which a true man will always try to hold in check, and a true religious man will always seek by the grace of God to destroy.

It is quite clear from the history, that Eli, the father of these men, and the high priest of God, was aware of the real state of things in reference to his family. Not only was he aware of it, but he seems to have had true sorrow on account of it; and more than that, he appears to have reproved them because of their sin. Read 1 Sam. ii. 22—25. This, however, was not sufficient. He ought, as is quite evident, to have done something more; and it is of the utmost importance for us to bear in mind that it was because of his not doing something more—being stricter and more severe—that God entered into judgment with him. Let us have a distinct idea of the ground of Eli's guilt. God did not charge guilt upon him because of the guilt of his children. Nor was the old man threatened with punishment because he had connived at the young men's sin. Nor is he said to be guilty, because he did not reprove them at all. The words of Scripture are very striking and very instructive: "HE RESTRAINED THEM NOT;" *i. e.* he did not strongly enough hold them in; he did not administer to them a sufficiently severe reproof; he did not frown upon them and threaten them

with the loss of his fatherly affection and their high office, unless they completely altered their course. No doubt the old man felt, and felt severely, the wicked doings of his children, and, perhaps, he brooded over them, and sorrowed because of them in secret; but he appears to be of so mild, and easy, and gentle a disposition that he cannot, or will not, muster up courage to denounce boldly their vices, and inflict upon them deserved punishment.

Words of reproof and threatening are administered to the old man by Samuel. It was, as we learn, and may suppose, very affecting for this youth to be placed in such a position. At a very early age, indeed quite in his boyhood, he had been consecrated to the Lord by his parents; and that he might be truly set apart, he was introduced to Eli the high priest, who kindly received him into the Tabernacle, and took him under his tutelage. After Samuel had been here some time, one night, on retiring to rest, he was addressed by a heavenly voice four times, until at length he answered, according to the instruction he had received from Eli,—*"Speak, Lord, for thy servant heareth."* Then it was that God declared to this boy what is written in 1 Sam. iii. 11—14. When the morning dawn arrives, Eli calls Samuel to him and wishes that he will open up the vision. We may feel assured that this mere stripling—for such he was—would come with a very trembling heart and faltering step into the presence of him whom he had been wont so greatly to revere. Nevertheless, at Eli's earnest request he made known to him what God had revealed. The child of a few years was made to denounce judgment upon the high priest of Israel, whose age must have been a long way past the appointed age of man. For youth to be the teacher of age is always affecting; but for a youth like this to pronounce so fearful a sentence against such a man as Eli, is a sight which the world has not often seen.

To complete the brief history of this part of Eli's life, it is only needful for us to look at the fulfilment of this threatening. Not many years after what is here recorded, we are told the Philistines came forth for the purpose of doing battle with Israel. In the very first encounter they find, to their surprise and grief, that they were over-matched : a very singular and unusual thing, inasmuch as God went with them to their battles, and caused them to be victorious over their foes. When they are likely to be put to flight, the leaders of the people come into the camp and consult in reference to this strange turn in their affairs. They resolve upon an extraordinary expedient. They send for "the ark of the covenant of the Lord out of Shiloh,"—the symbol and assurance of the Divine presence,—that by means of it they may be preserved and conquer. The persons who are intrusted with this ark are the priests, the two sons of Eli, Hophni and Phinehas. No sooner has the noise of this thing entered the army of the Philistines than terror strikes every mind : one of their bolder and more determined leaders, however, rallies them for a last encounter. They stand once more face to face with the Israelites, and it is soon apparent on which side the tide of battle will flow ; for many Israelites retreat to their tents, and no less than thirty thousand of them lay weltering in their blood. Old Eli, filled with anxiety and alarm, comes out of the sacred place, and seats himself upon the sacerdotal throne by the way side, that he may as soon as possible learn the news. He hears a great tumult in the city. What can be the meaning of this? A man has made his escape from the army, and come to Shiloh with the fatal intelligence. Eli requires him to be summoned into his presence, and to inform him of the result. And what a result it is ! The army of Israel is panic-struck and routed,—Hophni and Phinehas, thy two sons, are slain,—and to complete

the sad intelligence, the ark of God is taken by the impious Philistines ! Then the old man, whose heart was probably broken with the terrible words, fell heavily from his elevated seat, "and his neck brake, and he died." This was the awful upshot of the drama—the threefold death coming as the punishment of a threefold crime. Thus this high priest of God fell a victim to his own passive and quiet temper, and realized, by the severest penalty, the meaning of those awful words,—“For I have told him that I will judge his house for ever for the iniquity which he knoweth,” &c.

LET US NOW TRY TO EXTRACT FROM THIS PIECE OF SCRIPTURE HISTORY SOME OF THE LESSONS IT IS WELL CALCULATED TO TEACH.

1. *That the father of a family is responsible to God for the conduct of his children.*

Indeed, parental responsibility is a principle recognised, not only by Divine, but by human governments. The law of our country makes every father answerable, in some respects, for the conduct of his offspring, until they arrive at a time of life when it is supposed they are competent to guide themselves. No doubt this characteristic is borrowed from parental responsibilities, as set forth in the Bible, as well as being founded in the nature of the case. Nor are we surprised that so much responsibility should attach to a parent, when we remember the peculiar nature of that thing with which he has to deal. God has put the mind, the disposition of every child, very much into every parent's hands. No person can occupy exactly the same position towards a child which a father or mother occupies. You have to deal with the mind in its veriest infancy. It is yours to bend the little pliant sapling whichever way you will, or, as is too often the case, to leave it to grow as its own nature may dictate. It is yours to eradicate bad principles in their very bud and smallest

possible manifestations, or to leave them to rankle and fester in the mind like so many noxious weeds. It is yours to insinuate goodness as quietly as the descent of the gentle dew of heaven, when it will know no speech but yours. It is yours to let that child see noble principles unfolded in your own character every day of your life, or to let it see in you an impersonation of all badness and every vice. We have not the slightest doubt that in the sight of God a father and a mother occupy a higher position of responsibility than others who do not sustain such a relation, because they are not only intrusted with their own precious souls, but with the equally precious souls of their children. Ye who are parents, we call upon you to feel this tremendous responsibility. Ye stand in the most solemn circumstances. To God ye are answerable, not only for yourselves, but for those whom ye brought into life, and whose principles ye have to form.

2. *That in a family, parental authority, above all things, must be exercised.*

And this authority must be exercised in consequence of the responsibilities involved, as well as for the sake of the future temporal welfare of the parties concerned. If God has put so great a responsibility upon parents, then, in order that they may clear themselves at his bar, they must exercise that authority with which they are properly invested. The family relationship is perhaps the nearest approximation to the Divine government with which we are acquainted. The Divine Being sits upon his throne, and holds every part of his universe in absolute subjection. Not a sparrow falleth to the ground without the notice and order of God. Not a sun sheds one more ray of light than its Maker requires. Not a star moves one inch out of its appointed orbit. And it is absolutely necessary that there should be the most absolute submission and control, otherwise the whole universe

would soon be in the most fearful disorder. Now we by no means affirm that there can be a perfect correspondence between the relation which a father sustains to his family and that which God sustains to his universe; but the resemblance is as close as the nature of the case admits. In every well-ordered family there must be authority. A presiding mind is not more necessary in the marshalling of troops, or the managing of a country, than at the little humble council board around which none but parents and children are seated. Every parent should settle it from the beginning, where authority is to rest. Nor will any child who has been trained to submission feel it to be the slightest hardship, since it is in our very nature to prefer being subject to law than to be lawless. We do not believe the father to be doing his child a kindness who does nothing but pamper and pet; and, in all likelihood, that very child will rise up to pronounce curses, instead of blessings, on his father's name. Every man who sustains the position of a father has to learn, as the very first lesson of his parental life, to rule his own house well.

3. *That this authority must be mingled with affection and regulated by religion.*

There is far greater danger of parents erring on the side of over-forbearance than on that of over-severity; and that such is really the fact we have only to open our eyes to know. But lest authority should become cruel and tyrannical, God hath implanted affection in the minds of all his creatures, and he hath put it deepest in the minds of those to whom we owe our being. A harsh, cruel, unkind father, is a monster, and no man, in whom the springs of love have been dried up, and whose heart has become petrified. No sight is more beautiful on this earth than to see a father exercising an affectionate firmness, a mild decision, over the whole of his domestic affairs; commanding

by the might of love rather than by the threats of stern authority. It may sometimes be right, though such cases can be but seldom, for a child to oppose and even stoutly to resist the authority of a parent. There is a Father in heaven whose laws supersede every human law; and when a father or a mother shall determine one way and the Word of God shall point in a way exactly the reverse, then, however great be the sacrifice, the human must give place to the Divine. The head of every family has instructions how he shall act in the inspired volume, and woe be to that parent who in his domestic affairs runs counter to its express teachings; for he is not only hazarding his own soul, but he is attempting the foulest of all destruction, the eternal destruction of his children.

4. That in all cases of parental neglect punishment is sure to follow.

Would that we could write this truth upon every parent's memory with a pen of iron! Only think of the punishment which overtook this poor old man, who had been spared to see ninety and eight years, and who now, even when his eyes were dim with age, sits trembling for the safety of the ark of God. Instead of passing his declining years away in quiet, a fearful crime still lay at his door which had not been repented

of and forgiven. What was his crime, do you ask? Excessive kindness, gentleness, forbearance, in reference to his sons. And this crime, like a spectre, haunted him still. It followed him down into the vale of life, and to the very verge of the grave, before it let fall its cruel sword. For years it had delayed to strike, and the old man might think God had forgotten his threat; but in the most critical of all times he hears that Israel is conquered, that his sons are slain, and, to complete the climax, that the ark of God is lost. Well might such news break his heart, and plunge him at once into the grave. Nor are things different now from what they were in the days of Eli. The same God reigns. The same obligations exist. The same instructions, or rather fuller and complete instructions, are given. And although judgment may not come upon parents who are similarly negligent in exactly the same manner, rest assured in some of its ten thousand forms, at some period of your history, the sentence shall be executed even here: "I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."

J. B. L.

Northallerton.

THE PIOUS SAILOR BOY.

A TALE FOUNDED ON FACTS; SHOWING THE VALUE OF EARLY RELIGIOUS CULTURE.

On a recent visit to one of our sea-port towns, I was attracted by that most interesting of all sights to me, a Government vessel preparing for its voyage. Its white sails were set—its long pennant was floating in the breeze—the officers were on board, and were waiting only the word of command to leave the harbour.

On approaching yet more closely, I

discovered among the crew a youth who particularly engaged my attention. His dress showed that he was not of high rank, yet he had an air and mien which made him conspicuous among those of his own standing in the ship. On his finger he wore a plain gold ring, which involuntarily led me to the following reflections.

"Each heart, thought I, has its own

sanctuary, in which are stored its most sacred thoughts and feelings; where we can retire unseen, and enjoy communion with our best and dearest associations, of which the world around us has no knowledge, and over which it has no power. Here, at least, poor boy, thou art equal with those whom thou servest, though termed thy superiors. And, perhaps, beneath thy coarse garb, thou mayest carry a nobler nature—the finer texture of their apparel being an appropriate index of the qualities of thy heart.

“That ring, too—awaking so many emotions within my bosom—with how many tender interests may it not be associated! It might have been given by some beloved one, in the ardour of her first passion, with words, simple perhaps, but sincere—the eloquence of the heart—needing little to have done credit to the highly born—like gems from the mine, waiting but the polish to fit them for the choicest cabinet. To him, however, the sentiments they expressed were enough, they were responses to his fondest hopes;—and reciprocity of feeling—affinity of soul, may supply to the humble sailor-boy, as well as to the proudest noble, the links which constitute with him the charm of existence—the bright beams that make up the sunshine of his life.

“But the ring may be a mother’s gift in the far-off land, glistening in the evening ray, as she parted from her boy, and stood upon the shore to bid him farewell—and as he dashed away the tears which fell upon this memento of her love—baptizing it, as it were, from the heart’s fountain—she would have given worlds once more to have clasped him to her breast, that their tears might have mingled together. Oh, how did her eye grow dim with watching that vessel, which was every moment bearing him farther and farther from her sight, till it became to her vision a mere speck on the horizon; and when it had entirely disappeared,

and she essayed to retrace her steps to her now solitary home—an unusual silence prevailed—every sound seemed hushed, as if the heart of nature were struck with paralysis and its pulses had ceased to beat. Oh, the anguish that stirred in that mother’s breast!—each sigh seemed a parting knell, each tear a life-drop from the heart, as it fell large and burning down her pallid cheek.

“And when, at length, she reached that home, who can pourtray the fresh burst of agony which broke forth, when her eye met again the useless articles of dress, which were left behind, and were scattered here and there—things *worn at home*.

“And as she gathered them up,—for she could not destroy them,—they were to her valuable relics, and tied them together in the coloured handkerchief—like that in which were conveyed to the ship the few *et ceteras* he had to take on board with him; and again, when she saw the chair in which so lately he would recount to her the dangers of the sea—the broken pipe—the screw of tobacco upon the shelf—a few tattered leaves of some favourite volume—in short, wherever her eye turned, it caught sight of some object which opened afresh the flood-gates of her heart—until, exhausted by sorrow, she no longer wept, but sat still and alone, in a sort of dreamy consciousness of some distressing and heart-rending change.

“I know not whether these details harmonize with the feelings of my hero’s mother—but it is no unusual picture I have drawn; if they should, oh, may her sailor-boy ere long return to his native land, and her eyes be blest again with a sight of that gold ring, glittering in the sunlight, and sparkling in the tears of *joy* which will *then* bedew it!”

So much for the pencillings of the imagination. We will now glance at the soberer details of truth. Awaking from my reverie, I found myself still standing and watching as intensely as

before the object which at first arrested my attention, but my feelings had become less exclusive. I could see others on board beside the sailor-boy in question; and I observed, on turning my head on one side, an individual who appeared to be no less interested in the scene than myself. I moved nearer to her, and inquired if she knew the name of the vessel? With an expression of anguish, she replied, with the tears standing in her eyes, "It is the —, a sloop of war in her Majesty's service." I then inquired if she knew its destination? I was answered, "It will sail under sealed orders."

A peculiar air marked my informant, which I could not but observe, and the probability of her being a decayed gentlewoman suggested itself to my mind. Observing that her eye followed one individual in particular, and that good manners alone caused her to withdraw it in answer to my questions, I forbore to intrude further; I was, however, desirous of learning her history, and more than once I found myself associating the poor sailor-boy on board with the interesting individual by my side. I found, too, that I could trace a resemblance between them, which impression was greatly strengthened when, for a moment, the latter looked upward and smiled. In the countenances of both there was such a mute, but expressive and eloquent, depth of feeling, that I fancied I could read their souls, and that utterance was not needed to put me into possession of many facts in their histories. But the moment shortly arrived which put a stop to all my previous speculations. The sails were unfurled, the word of command was given, and the gallant vessel glided in stately grandeur out of the harbour. And now my ear caught those stifled sobs which only burst from the fond and breaking heart of a mother, who would not that her boy should detect the pangs which lacerated her bosom, as she waved her kerchief to him, and pronounced the

last farewell. "It is his mother!" said I, little less agonized than herself. Involuntarily I had stolen to her side, and ere I was conscious of doing so, had encircled the fainting woman, whilst I bedewed her face with tears, and, at the same time, poured into her wounded heart the balm of tender sympathy and consolation. When somewhat restored to a state of consciousness, she opened her eyes, which met mine; and there were exchanged between us looks of mutual kindness. "Heaven bless my boy!" were the first words she uttered. "May the precepts of a dying father be watered with the dews of heaven, and may the culture, the tender love, the personal sacrifices of thy mother, be made available to thy future interests, and grow up within thee when thou shalt be beneath a foreign sky, and warmed by the sun of some far distant clime! Mayst thou think of her beside whose knee, when an infant, thou didst gambol, in all the innocence and happiness of thy days, and where thou hast learned all the lessons of religion and morality by which thou dost now need to be governed; and, if it be the will of Heaven, may she live to see thee return with every good principle strengthened and improved, notwithstanding thy increased knowledge of the world! Very different, poor boy," she continued, in a strain too pathetic to be interrupted, "very different will be thy future lot!—

Thy mother's arms, thy cradle; all the good Thou needest once, her bosom, if the rude And scathing elements should be abroad, To shelter thee from harm, and warmth afford; Where, if a little closer thou wert pressed, Thou and thy fears alike were hushed to rest.

"Among strangers, who will be ignorant of thy inferior standing, who never heard of our sad reverses, and who, therefore, will treat thee accordingly; unless, perchance, some practised eye among them should penetrate into the secret, through thy polished manners, and gentle address. Would that this

may be the case, and whatever may be the indigence to which I may be reduced, thy mother's heart will be joyous in the just appreciation and fervent love of her child!"

A flood of tears followed this long burst of feeling, which had the effect of calming the perturbation produced by recent emotions; and the recital of the following incidents of an eventful life, were without difficulty obtained. This interesting individual was the widow of a naval officer, who had received a wound in an action abroad, of which he died, when only twenty-seven years of age, leaving behind him the object of his tenderest regard, and a little son, then about five years old, to deplore their irreparable loss. His sudden decease threw the widow into circumstances of absolute want, which, in her delicate state of health, but for kindly assistance must have issued in her death, and the child's also.

As soon, however, as she had a little recovered from the shock of this melancholy catastrophe, she sought means to support herself and her tender charge, now *doubly* dear that the parent stock was removed, and her responsibility increased for the right training and instruction of her boy for after years.

As he grew up, he displayed a taste for his father's profession—the sea alone would satisfy his wishes—and with the fondness and genuineness of maternal love, his mother refrained from opposing his predilections, and sought, by every means, to qualify him for the discharge of nautical duties, and to facilitate his acquisition of nautical science and practical seamanship, concealing from him, meanwhile, the bitterness which his preference produced in her spirit.

By the influence and assistance of friends, and the esteem in which the memory of his father was still held, this youth, now fifteen years of age, had obtained an appointment in the Queen's service, and at the moment which has

been alluded to at the commencement of this narrative, he was about to sail,—to leave that mother who had fostered him during the helpless days of infancy and early childhood—in whose bosom he had nestled like a young dove, as yet unable to quit the parent nest, and whose heart-strings now quivered when the instant had arrived to bid adieu to a beloved mother for years, perhaps for ever! I wonder not at the surmises which arose within me as I gazed upon the youth—and if my readers have known to part from beloved children for distant lands, they will not wonder that a deep solemnity pervaded my mind whilst contemplating a scene like the one already described. Nor will they be surprised to hear that from that time, between the mother of the poor sailor-boy and the writer of this sketch was contracted a friendship which can never be dissolved.

Not in fancy, but in reality, that youth did return, did again embrace his mother; and his good conduct having procured for him considerable and honourable promotion, he had the additional happiness of re-instating her in that position which she had formerly held, ere death had snatched from her side the partner of her hopes and joys.

The most interesting and important part of this story, however, remains to be given: our gallant young officer in his country's service had now become united to the cause of *truth* and *righteousness*: he was now a soldier of the Cross of Christ! wielding the *gospel weapons*. His mother's prayers and tears in his behalf had followed him; and in his memory these were treasured up: and now that he was no longer privileged to witness either, they came with *double* power to his heart; "*when he thought thereon he wept.*" Ere long he was seen bending the knee in supplication for her and for himself. At length "the grace of God, which bringeth salvation, appeared unto him," and he was enabled to "rejoice in God his

Saviour." *Now*, instead of the broken pipe, the screw of tobacco, and the tattered volume of favourite tales, there may be seen on that same shelf, where these used to be, the Revelation of God to man—the Book of Life—the Holy Bible! *This* is now his daily companion, "the man of his council." Out of *this* he now reads to his beloved mother; with her he daily bows at the family altar, where they *together*, happily and constantly, pour forth their praises to Him who has proved to them *His* faithfulness, in that they have found him to be "a father to the fatherless, and a husband to the widow."

Our readers will not fail, we think,

to be struck with the value of early and judicious training in the principles of religion and morality, deducible from the sequel of the foregoing narrative. The seeds of virtue sown in the young heart rarely fail to take root and to spring up in maturer years, yielding "in some thirty, in some sixty, and in some an hundred fold." In this portraiture we see the mother reaping her reward in the ripened fruits of her labours, while her child verifies in his own experience the value of those precepts which were so early instilled into his mind, and which were enforced by the consistency of *example*.

S. S. S.

Poetry.

AN AUSPICE OF THE COMING TIME.

"And abundance of peace."—THE PSALMIST.

THOUSANDS of suns have risen in eastern pride;
Thousands of moons have filled their horns with sheaves
Of light, gleaned from luxuriant solar harvests, golden-bright, renewed from day to day;
But still, with intermittance short or long—
As lust of wealth, or pride, or better state
Of mind, has mastery gained—but still has ragged
The murderous strife, and still have rolled on high
The beat of drum, and bugle blast, and groan,
And shriek, and curse, and last hard sigh!
Cannon,
More terrible than dreaded bolts of Zeus,
"Greatest and Best," have rained thick their iron
Showers, crushing the masterpiece of God's own
Workmanship, committing sacrilege upon
The temple of the body wondrously made, and bidding the reluctant spirit
Pass to its last account: and when more power
Than wont the devil has usurped, wider
And fiercer has the tempest spread;—islands
And continents have felt the shock—the lights
Of heaven have veiled their frightened face—and
Mimic man-made thunders have possessed the air
With horrid sounds—echoes of hellish din!
Nor has the lightning-sword of God, nor all

His elemental messengers combined,
Been so precipitate and merciless
To slay, as instruments of death devised
And used by brothers, owning God as Parent and as Lord! Oh War! greedy
Unsated Moloch!—who hast reared thy foul
Idolatry in Christian lands, and fed on
Hearts, and blood, and widows'-tears, and
quiv'ring
Orphan-plaints, and maiden-hopes—thy best-loved food!—
Too long thy arm has swept away earth's
Bravest sons, and made her sweetest daughters
Weeping go and mourning all their days.
Hush!
Hush thy clamour!—thy turbulence abate!—
Men were created not to bruise and blast the
Image of their God, but hon'ring it, themselves
More surely blest. Thy fall we hail—
The snapping of thy iron rod which long
Has smote the nations: and though the sky is
Yet defaced with heavy clouds, and some spots
Glow beneath thy scorching feet,—in these we
See the breaking of the storm—the tramp of
Thy retreating steps!
Amen!—a tide of angel-voices chant
The prayer. Away! away! pursued by
Odoriferous gales of heaven, laden
With holy songs of joy. Earth through
all her
Multitude of tongues takes up the chorus
glad—
"Tumults shall cease my circuit round, and
Peace
Like a celestial river flow, and ever

Onward flow!"
So vanish War and all his ghastly train!
So enters the benignant reign (no longer
Propheesied) of Christian Faith with lion-
heart,

And Hope with eagle-eye, and Charity
Whose face lovely like that of Jesus beams—
Most saintly Charity, the queenliest
Of the three!

DAWSON BURNS.

Review of Religious Publications.

LECTURES ON SYSTEMATIC THEOLOGY:
embracing Moral Government, the Atonement, Moral and Physical Depravity, Natural, Moral, and Gracious Ability, Repentance, Faith, Justification, Sanctification, &c. &c.
By the Rev. CHARLES G. FINNEY, Professor of Theology in the Oberlin Collegiate Institute, Ohio. Edited and Revised, with an Introduction, by the Rev. GEORGE REDFORD, D.D., LL.D. 8vo., pp. xviii., 996.
Tegg and Co.

IN common with many more, we have waited anxiously for the appearance of this volume, hoping that it would elucidate some of those mysteries which seemed to be associated with the author's status as a theological teacher: making the real character of his sentiments perfectly clear, and therefore open to unhesitating criticism. This volume is from his own hand, and carefully revised by himself. Here are no hasty expressions, for the volume is published for the express purpose of correcting unjust opinions concerning his theological sentiments. The style, too, is elaborately scholastic, and, in our opinion, unnecessarily so, for in many cases nothing is gained, whilst a great deal is sacrificed. It is not more precise in its definitions and arguments, whilst it is a great deal more repulsive, and is sure to be misunderstood by all who do not study it thoroughly. There is a great show of accuracy, but it is very questionable how far the reality answers to the appearance; and though this paper is the fruit of a very careful perusal of the entire volume, we are not quite sure of the truth of the author's assertion, "that all may understand my views who will study for themselves." Nor should we be surprised, therefore, if it should be said of us, as it is said of some others by no means deficient in acuteness, "In several instances he [a reviewer in the 'Biblical Repertory'] misapprehends my meaning, and of course misrepresents me," page 917.

The first impression produced upon our minds by this volume was to object altogether to its method of composition, without reference at all to the truthfulness or falsity of the doctrines broached; assured that its plan is essentially destructive of all *true theology*. True or false, there is not a result

reached in this book which has any worth, because it is arrived at by an improper route. Doctrines are propounded as the fruit of argument, whilst the statements of revelation are introduced as mere supports. Now, we hold that the office of logic and philosophy is to arrange systematically and to fill up consistently the various doctrines propounded in the word of God; and not, starting from a few primary principles, to build up by human reason a system of theology, whose different dogmas are countenanced by the statements of revelation, only incidentally referred to. And the question would not be, whether Mr. Finney has or has not broached doctrines contrary to the direct utterances of the Spirit of God—his personal piety may preserve him from that—but whether his method pursued by men of less piety and prayer, who do not live so near to God, would not inevitably lead to error of the most fatal character.

Here is a large volume upon theology introduced by a lecture upon philosophy, in which is the following startling declaration:—"All theologians do and must assume the truth of some system of psychology and mental philosophy, and those who exclaim most loudly against metaphysics, no less than others," page 1. And is this true? There are, doubtless, a great many persons who will read this volume, who, whatever may be their notions upon some particular matters which fall properly within the domain of philosophy, are completely innocent of any *system of psychology*. And were any of their isolated notions to clash with the plain statements of God's word, they would instantly give up their so-called philosophy, sheltering themselves under the apostolic authority, "The wisdom of this world is foolishness with God." On the same page we are told that "theology is so related to psychology, that the successful study of the former without a knowledge of the latter is impossible. Every theological system, and every theological opinion, assumes something as true in psychology. Theology is to a great extent the science of mind in its relations to moral law," page 1. By a "*knowledge of psychology*," Mr. Finney, of course, means a proper and truthful acquaintance with the phenomena and laws of the

spiritual world; and that, not as deduced from revelation, but as established either by observation or reason. If he does not mean this, the whole of the first paragraph of this volume is mere verbiage, which we fear is too true of much beside. If he does mean it, then, unless two very different systems of philosophy are equally truthful, true theology was impossible in apostolic days, if enjoyed by us: for the current philosophy of the present day is of modern birth. Whether it is possible for us to attain to it or not is very questionable, since human philosophy, at the best, is of very uncertain texture, and the next generation may demonstrate that the wisdom of the present is but folly. And this one thing is certain, that if the theology of this volume is to be held true or false according to the estimate formed of the philosophy of the first chapter, the book must be condemned altogether by every disciple of Locke or Reid, Cudworth or Kant. "In opposition to all this *pedantry*, we do not hesitate to say, that the truths of 'all philosophy put together as little interfere with the truths of the gospel as the discoveries of the astronomer interfere with those of the anatomist.'"* God forbid that a Bible reader should ever be taught that a knowledge of psychology is the only firm footing for a study of theology; and that the disciple of one school of philosophy can never hear from the word of God the same voice which meets the ear of one of another school.

On page 11 we read that one attribute of moral law is practicability—"That which the precept demands must be possible to the subject. That which demands a natural impossibility is not, and cannot be, moral law. Such a demand could not be in accordance with the nature and relations of moral agents, and, therefore, practicability must always be an attribute of moral law. To talk of inability to obey moral law, is to talk nonsense." We must not stop to criticise: Mr. Finney must be allowed to explain himself—"Ignorance is often the effect of moral delinquency. Neglect of duty occasions ignorance; and this ignorance, while it remains, constitutes a natural inability to perform those duties of which the mind is ignorant; and all that can be required is, that from the present moment the mind should diligently engage in acquiring what knowledge it can, and perfectly obey, as fast as it obtains the light. If this is not true, it is utter nonsense to talk about natural ability as being a *sine quâ non* of moral obligation," page 15, note. Ignorance, therefore, of a law or of its requirements, whatever may be the cause of that ignorance, exempts from the obligation of that law; for it is nonsense to talk of inability to obey moral law. But a "faculty indispensable

* Dr. Chalmers.

to moral agency is sensibility. This is the faculty or susceptibility of feeling. All sensation, desire, emotion, passion, pain, pleasure, and, in short, every kind and degree of feeling—as the term feeling is commonly used—is a phenomenon of this faculty. This faculty supplies the chronological condition of the idea of the valuable, and hence of right or wrong, and of moral obligation," page 28. As a necessary deduction from the previous quotation, we imagine that Mr. Finney refers not to *any* action of this faculty of sensibility, but to a right action. If it be diseased, so that the evil seems good, and the good evil, there seems to be as much or more wanting which is indispensable to moral agency, than in the case of ignorance. The cause is indifferent, according to page 11. But we need be under no apprehension of mistake upon this point—"It has been absurdly contended that [right]* sensibility is not necessary to moral agency. This assertion overlooks the fact that moral law is the law of nature; that, therefore, were the powers and susceptibilities radically different from what they are, or were the correction of those powers radically otherwise than it is, they could not still be moral agents, in the sense of being under the same law that moral agents now are," page 32. Now, what is the meaning of this passage? Are we to conclude that this is a mere flourish—a sham fight with a shadow? Whoever imagined that our obligations, as moral agents, would remain the same supposing that we were altogether differently constituted? or, if the question has ever occupied the brain of some dreamer, where has it been discussed? Then why is the word *radically* introduced if this be not the intention? Besides, the argument, if it avails for anything, establishes that any change in our powers and susceptibilities involves a corresponding variation of our obligations. And yet moral obligation does not extend to our states of sensibility or intellect—"I have already remarked that we are conscious that our feelings are not voluntary, but involuntary states of mind. Moral obligation cannot, therefore, extend directly to them. Moral obligation cannot directly extend to states of the intellect. The phenomena of this faculty we also know by consciousness to be under the law of necessity. It is impossible that moral obligation should extend directly to any involuntary act or state of mind," page 36.† We do not intend to follow our

* This must of course be understood, for no one ever contended that the possession of sensibility of some sort was not a necessary ground of obligation. The dispute, if there be any, must lean upon the necessary presence of a healthy sensibility.

† There is unquestionably a great indistinctness in the use of phrases throughout the whole of the chapter upon Moral Government, extending to more than three hundred pages, which is the necessary

author into the field of philosophy in order to investigate the proper force of the expressions, *states of mind, states of the intellect, and directly extend moral obligation*; our purpose at present is to make him his own critic. If his logic and philosophy reduce him to the dilemma to which it has always reduced those who have attempted to use them independently of the word of God, and then to make them agree with it, either to contradict their own reasonings, or to shape the utterances of inspiration to their own plan, the fault is not ours.

The present condition of mankind differing in some respects from that of the first of our race as regards states of sensibility and intellect, is thus described:—"It consists in the committal of the will to the gratification or indulgence of self; in the will's following or submitting itself to be governed by the impulses and desires of the sensibility, instead of submitting itself to the law of God revealed in the reason," page 397. It is accounted for thus: "Paul and other inspired writers represent sin as consisting in a carnal or fleshly mind—in the mind of the flesh, or in minding the flesh. It is plain that by the term flesh they mean what we understand by the sensibility, as distinguished from intellect, and that they represent sin as consisting in obeying, minding the impulses of the sensibility," page 396. "This sensibility acts as a powerful impulse to the will from the moment of birth, and secures the consent and activity of the will to procure its gratification before the reason is at all developed," page 397. Now this is a very great change in our moral constitution, though not a radical one; and one existing in very differing states of intensity in different individuals. Sensibility and intellect (including in the latter term reason), conscience and self-consciousness, have been greatly affected, and as these are elements of our natural ability, so far lessen to us the extent of our moral obligations.† For if by any means whatever a man's natural ability is abridged, moral law, always and necessarily consistent with itself, still requires that what is left—nothing more or less—shall be consecrated to the same end as before.* Now, it is a fact, that by continued sin, united with deep ignorance, sensibility may be so diseased, and the operations of the intellect so untrue, that, upon this showing, moral obligation is reduced to the lowest possible point. And if

consequence of attempting to define precisely in words that which is not clearly and definitely conceived. The above extracts do not adequately suggest the author's precise and final sentiments, yet it is from such incongruous principles—fair representations of each particular discussion—that he attempts to construct a temple of truth.

* These two sentences are from pages 27, 14, 13, throwing a lengthened discussion into as few words as possible. Verbatim quotation would have taken unnecessary space.

language has any definite meaning, such must have been the condition of the heathen described by Paul, Eph. iv. 18, 19; and such the purposed condition of the Jews, Isa. vi. 9, 10; Acts xxviii. 26, 27.

It is very easy to reply to this, that reason demonstrates that the will must be free in order to constitute a ground for moral obligation, and that if it is not so, because the mental constitution is so changed as to disturb its right action, the obligation must accommodate itself to the condition. But we answer that the word of God says that it is so, and that because it is so, and from such causes as have produced it, "the wrath of God cometh upon the children of disobedience." And it is a mere verbal quibble to talk about the abstract voluntariness of each or any particular act. They have handed themselves over to sin; they neither hear, see, nor feel, metaphorically speaking; they have crippled, yes, all but destroyed, their natural ability, according to Mr. Finney; yet the Lord, when he comes, will convict them of all their ungodly deeds which they have ungodly committed, Jude 15. We must, therefore, arrive at the conclusion, that either the states of the sensibility and intellect may be subjects of moral obligation, and consequently *conditions of guiltiness*, or that men may be held guilty though labouring under a certain condition of *natural inability*, as Mr. Finney phrases it.

The predominance of the logical element throughout this volume, involves, necessarily, a certain neglect of exegetical investigation. Passages of Scripture are quoted freely as supports to the deductions of reason, or because they seem to afford some countenance to the results of the argument at the close of which they stand. They are, in fact, heaped together without the least regard to their precise import. In like manner those texts which may seem to contradict the conclusions reached are dealt with; their meaning and force are made to square with the dogmas propounded, by showing what they ought to say, and not what they really do say. "The question," it is remarked, "in regard to the rules of biblical interpretation, is fundamental to all religious inquiries. Until the church are agreed to interpret the Scriptures in accordance with certain fixed and undeniable principles, they can never be agreed in regard to what the Bible teaches. I have been often amazed at the total disregard of all sober rules of biblical interpretation. On the one hand, the threatenings, and on the other, the promises, are either thrown away, or made to mean something entirely different from that which was intended by the Spirit of God. At present I will only mention a few plain, common-sense, and self-evident rules for the interpretation of the pro-

mises," page 599. Who would imagine, after this, that the canons of interpretation are so laid down as to be applicable rather to communications passing between man and man, than to the utterances of God? Is it sober? Does it comport with common sense, to give such rules as the following, concerning the interpretation of His promises, who is a God of truth and without iniquity?—"His character for hyperbole and extravagance in the use of language should be taken into the account in interpreting His promises. If it be well understood that the promiser is in the habit of using extravagant language—of saying much more than he means—this circumstance should, in all justice, be taken into the account in the interpretation of the language of His promises," &c., page 599. Does Mr. Finney intend to insinuate that extravagant language is ever used by God? No: he does not, for he says on another page, "that all His promises are yea and amen in Christ Jesus." Does he intend to suggest that there are other promisers besides God, whose promises are recorded in the Bible, with the interpretation of which we are concerned? If not, this pretended accuracy is but an instrument of confusion. Again: "The question should be considered, whether the promise was made deliberately, or in circumstances of great, though temporary excitement. If the promise was made deliberately, it should be interpreted to mean what it says. But if it was made under great, but temporary excitement, much allowance is to be made for the state of mind which led to the use of such strong language," page 600. The mind of the devout man would recoil instinctively from the mere association of such ideas with the acts and words of the Eternal. Yet, if they are not true of God, why speak of them as principles to be observed in the interpretation of the words of God? In fact, this is worse than an affected accuracy; for to minds but slightly under the rule of a truly spiritual life it becomes a poison, leading them to reject the word of God altogether.

Nor are such principles mere flourishes of sagacity; they are really reduced to practice, and are made valuable helps in the accommodation of certain awkward contradictions to the result of our author's logical labour, which are found here and there in the language of inspiration. Thus, in order to avoid the evident force of the words of the Psalmist, "Behold I was shapen in iniquity; and in sin did my mother conceive me," *Ps.* li. 5, which seem to assert such a depravity of nature as would necessitate the cleansing influences of the Holy Spirit, Mr. Finney says, "He broke out in the language of the text to express, not the anti-scriptural and nonsensical dogma of a sinful constitution, but to affirm, in his strong poetic language,

that he had always been a sinner from the commencement of his moral existence, or from the earliest moment of his capability of being a sinner," page 385. Now, though we do not believe any more than Mr. Finney in the transmission of actual sin, yet the language of the psalmist implies a vast deal more than he allows. This is but a very simple example, yet it is an example of the way in which Mr. Finney universally deals with inspired writ. And had he studied the Bible as the source from whence his theology was to be drawn, considering its words, however strange they might appear to the deductions of human reason, as law in the kingdom of God; had he held his logic and philosophy as subordinate to the investigation of the utterances of Scripture, a far different result might have been produced.

The chapter upon moral depravity is a full exhibition of the author's peculiar views on this subject; and is, perhaps, the most pernicious in the book. Yet, even here Mr. Finney is not consistent with himself, though it might be expected that unusual care and thought had been expended upon its completion. It is the key-stone of his system. On page 378, we are told that "moral depravity is *sin itself*, and not the cause of sin. It is not something prior to sin, that sustains to it the relation of a cause; but it is the essence and the whole of sin." "Moral depravity is sin," page 372. Mankind are both physically and morally depraved. The body is not in a state of perfect health. The mind, dependent upon a physically depraved organization, will be affected by it. The appetites, passions, and propensities are in a state of most unhealthy development. These have been indulged, and the intelligence and conscience stultified by selfishness, page 373.* "Human moral depravity is as palpably evident as human existence," page 373. This he supports by reference to those passages that declare the universal necessity of regeneration—"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God," page 375. Yet it is declared that moral depravity is subsequent to moral agency. Now according to Mr. Finney's use of these passages, unless it can be shown that their application is confined to but a portion of the human race, they prove either that the scriptural idea of depravity is not his, or that this depravity is an attribute of *mankind* generally, as he himself originally asserts.

Further, it is declared that "the moral

* To have quoted the whole of our author's statements upon the subject of physical depravity would have been tedious. The above is a *résumé* as nearly as possible in his own words, and certainly rather subdued when compared with his description.

depravity of unregenerate moral agents is total," . . . "that virtue does not consist either in involuntary feelings or in outward actions, and that it consists alone in entire consecration of the heart and life to God and the good of being, and that no unregenerate sinner, previous to regeneration, is or can be for one moment in this state," page 375. The distinguishing principle of that which is moral, as distinct from that which is physical, according to our author, is, that it can be instantaneously altered by our own volition. (See page 14.) Then why these sweeping statements respecting the total moral depravity of every moral agent previous to the operation of the Holy Spirit? If, according to the fearful description given of physical depravity, it comes as a matter of course, that each man is morally depraved, a depraved sensibility acting as a powerful impulse to the will from the moment of birth [before moral agency, therefore], and securing the consent and activity of the will to procure its gratification, before the reason is at all developed (page 397)—for this is Mr. Finney's doctrine—what is the meaning of the assertion that moral inability "can be instantly overcome by our own volition?" Space will not allow an inquiry into the necessary confusion and contradiction arising from the nature of the distinctions which are here made between natural and moral depravity or inability; our philosophy being widely different from that upon which these distinctions proceed, their discussion would remove us altogether from the domains of theology. The gross impropriety of founding a system of theology upon certain dogmas in philosophy which may or may not be true, is here abundantly manifest. It necessitates a certain playing fast and loose with philosophy, to accommodate it to some stubborn, unyielding declarations of the word of God, and leads to the unfair interpretation of other statements, that they may not overthrow the philosophy.

It would be utterly impossible to write a full criticism upon this volume without extending it to a volume quite as large. The author declares that the whole book must be studied and understood in order to the assurance that the topic discussed at any page is rightly understood. This is true; and hence, the references backward and forward which would be demanded in the attempt to show the inconsistency of the work with itself, and its entire opposition to many of the plain declarations of the word of God, would fill a volume.

The purpose of this review has been simply to show that Mr. Finney, with all his affectation of accuracy, is not trustworthy as a reasoner. Every argument needs to be analysed, and the use of every term compared with the definitions given, and its use

on other pages. Beside, the whole discussions are altogether beside the mark to one who does not feel sure of the philosophy developed in the first 150 pages. We unhesitatingly pronounce it a dangerous book, because not one in a hundred readers would thoroughly comprehend it; and the mere perusal of certain lectures would produce upon the mind impressions which Mr. Finney would be the first to deprecate, and suggest notions the most subversive of Divine revelation. When in theological matters the appeal is made to philosophy and argument, rather than to the voice of God; when logic is made to occupy the place of biblical investigation; when reason enters the province of faith, then we have essentially a *rationalism* whose development will depend upon the spiritual character of the student. No one entering into the method of this book will confess "*that the wisdom of this world is foolishness with God.*"

THE FOUR WITNESSES: *being an Harmony of, the Gospels on a New Principle.* By Dr. ISAAC DA COSTA, of Amsterdam. Translated by DAVID DUNDAS SCOTT, Esq. 8vo. pp. 500.

James Nisbet and Co.

WE owe the appearance of this work, at least in its present form, to that mischievous production of Dr. Strauss, "*The Life of Jesus.*" When that abominable sample of literary quackery first saw the light, and began to be read in Holland, Da Costa, who had been long and laboriously engaged in a careful investigation of the structure and contents,—the differences and agreements,—of the Four Gospels, felt himself constrained to deliver a series of Lectures, which were afterwards published, on the Harmony of the Gospels, with the view of counteracting the main fictions upon which the German critic relied for success, in his assault upon the *historical* character of the Evangelical records. In the very points upon which Strauss deemed himself most impregnable, Da Costa broke down his batteries by simply proving the Gospels to be harmonious, where he had attempted to establish their discrepancy. He has performed a noble service, for his age and posterity; and we are now thankful to find the substance of his Lectures in an English dress, divested only of their controversial aspect, as a professed reply to the infidel neology and philosophy of the German school. This circumstance rather adds to their interest, as it better exhibits the continuous and accumulative force of the author's argument. A great spirit of *faith* pervades this volume. There is no levity in Da Costa's manner of dealing with the evidence of the Gospel History. The reader never receives the impression, as in reading some other works, that

the issue depending is a slender one. His sceptical propensity is never ministered to, in the process of counteracting it. In casting out one demon of unbelief, Da Costa never raises another. His reference to adverse opinions is not rendered injurious by an affected candour. He treats nothing lightly or flippantly, which would unsettle the faith of Christians. On the other hand, he allows objectors fairly to speak for themselves, without deeming it necessary to compliment them on the learning and skill by which they have been enabled to do battle against the truth. He writes with power and convincingly; just because he feels that he has moral mastery over his antagonists, and knows that they can do nothing effectually to unsettle the foundations of the Christian faith. This is as it should be. We have had enough, and more than enough, of compliment to those who have only taught men to doubt; but who never made one sincere believer of the gospel of Christ. It is high time for the friends of Christianity not to be contented in merely acting on the defensive. They must carry storm into the enemies' camp; and show them that they have offended as much against the laws of sound scholarship, as against the cherished hopes of believing men.

The *cast* of the present race of infidels is surpassingly more nauseating than the bold insolence of the seventeenth century. To make Christ the Prince of Teachers, and yet to denude him of his Divine credentials,—his omniscience,—his omnipotent energy,—his grace to save a ruined race,—is insufferable twaddle, which no man, in his sound reason, should tolerate for a moment. Either Christ is what the gospels and epistles, corroborated by the harmonious testimony of the Prophets, show him to be; or he was the greatest impostor that ever trod our earth. Modern infidels will not hear of his being an impostor;—and yet, by their own showing, he must have been one; in as much as he is not the person nor the character he professed to be. His moral heroism, of which they talk so loudly, must all vanish, the moment we admit that he was other than the great Messiah. A Bible without inspiration, and a Christ without a divinely accredited mission, may suit modern scepticism; but they will fail to commend themselves to the sober-minded and reflective men who have breathed the untainted air of healthful refreshing truth.

We turn from these shallow propagators of doubt and unbelief to such a writer as Da Costa, with surpassing delight. A few extracts will demonstrate the spirit and power with which he writes. Upon the perfection of the combined testimony of the gospels, we have the following admirable remarks:—

“What holds true of the Holy Scriptures,

considered as a whole, in general, is equally true of the four Gospels, considered as a fourfold testimony, in particular. Each book, or part, has its own proper qualities, its own utility, its special object. Each book, or part, has its own *perfection*, and yet they stand in need of each other in order to their *completion*. It holds with respect to these holy books as with our human body. Each member is *perfect* in itself, but each member is not *complete* in itself. Each of the gospels has received, under the guidance of the Holy Ghost, all that was required for its answering its special destination. Still, had we had but one, or two, or even three, only of the four Gospels, the testimony would have been incomplete. Had we known only St. Matthew's Gospel, for example, we should certainly have had a perfect acquaintance with the *grand outlines* of the gospel history; but we should have been kept in ignorance of a great many of its *details*, and these at once interesting, instructive, and necessary; we should have become acquainted with *one* of the four sides of the edifice, but we should have remained ignorant of the *other three*. We should even have been on several points *in error*, not because the evangelist himself had erred, or had failed in expressing himself properly, but because what he had written in order to its enabling us to have a complete and perfectly just idea of events, stood still absolutely in need of the ulterior elucidations supplied by his three successors after him; and so, in like manner, with the rest. The Holy Spirit gives us the whole and entire truth in the pure Gospels *combined*, but not in any one Gospel *standing apart* and taken by itself!” p. 319.

Da Costa's plan of realizing a harmony of the Gospels may be gathered from the following extract:—

“And now let us return again, for a few moments, to the principles which we have thought capable of reconciling, without violence, all our four evangelists. It is in vain that an infidel, neological, or wavering theology, would undermine the veracity and the authenticity of those writings by an ostentatious array of all sorts of contradictions which, according to it, are irreconcilable. And just as vainly have attempts been made on the other side to do away with these contradictions, by wresting and twisting the several testimonies according to the model of *one single testimony*; when persons would, by means of an attempt equally narrow-minded and unfortunate, attribute one sole and the same plan to all those writers, and in their eagerness to account for their diversities, place them all at one and the same point of view, with the aid of all sorts of arbitrary and unfounded suppositions. Far from this, it is rather the most accurate observation of the differences that gives us the key that

reconciles them. Were we to examine our Gospels in detail, as with a microscope, the more diversities will multiply under our eyes; but the more also shall we find these diversities consistent, and so consistent that they constitute in each of the four Gospels a particular and distinctive character. And once that we have found this special character of each Gospel, we have also found the way to bring all these *real diversities* and *apparent contradictions* into one final and harmonious unity.

"What we have in this respect observed and discovered in the course of our analysis of the four Gospels, we may now be permitted to condense and exhibit in a few rules; and these we leave, with all confidence, to be applied to the whole contents of these sacred writings, although it is of some portions only that we could treat in this Essay.

"1. The four evangelists, although the one who immediately precedes may have been known to, and used as a source of information by, the next in succession, nevertheless wrote with an equal *independence* with respect to each other, and with an equal *dependence* on the Holy Ghost.

"2. The four Gospels do not *all* present us with a narrative of the *same* facts, neither do they *all* relate the same discoveries in the *same* words. Each evangelist has made his own choice according to a certain fixed plan; to each has been assigned his own part, according to his particular character and calling.

"3. The evangelists often differ the one from the other with regard to the order in which they place the facts that had happened, as well as with regard to the words that had been pronounced.

"4. St. Matthew joins together, and accumulates *homogeneous* facts and discourses. St. Luke places facts and words in their historical succession. St. Mark makes the transition betwixt the first and third Gospel. According as his plan seems to require, he either adheres to the order of St. Matthew, or corrects it, proceeding at once to supply particulars that St. Matthew had omitted in his narrative. St. John seldom displaces, unless it be in the way of the insertion of some new detail, or to account for some particular circumstance.

"5. St. Matthew relates matters fully, and with an abundance of expressions, yet without any fulness of descriptive details. St. Mark presents quite a richness of *details*, by which he elucidates and delineates the incident he relates, and places it as if fully before our eyes. The details given by St. Luke touch more upon the interior of things. St. John gives a variety of them, with much fulness, entirely new, and all in harmony with the depth and elevation of his sublime

point of view, and his vocation as apostle-prophet.

"6. The Evangelists often differ in the noting down of numbers and cyphers.

"St. Matthew loves the *plural*, which St. Luke, and, for the most part, St. Mark, already before him, record in the effective *singular*. This *plural* of the mother-gospel may be traced to the point of view from which its author wrote, and which led him to look rather to the *species* than to the *individuals*, to the *collective idea* more than to *isolated events*. The cyphers introduced by St. John point to his being an eye-witness, and complete the perfect accuracy of the entire testimony.

"7. The Evangelists have committed to writing the words of different speakers, and of the Lord Jesus himself, in different manners. All give a true expression of the *meaning*, being *authentic interpreters*, as well as *truthful annotators*. St. Matthew, by means of periphrastic expressions, elucidates the sentences which he records, or clothes with words mental ideas originally not expressed in words. St. Mark repeatedly gives the precise literal and original word. St. Luke is equally precise and simple in mentioning the words as in relating the facts. St. John renders the words and discourses as he has preserved them, as they still sound in his ears, as they developed themselves in his own soul."—Pp. 320—323.

There is in this volume much to interest the devout and intelligent biblical scholar, and nothing to discourage the ordinary reader. The style of the Essay is throughout perspicuous, and the effect such as to create a profound reverence for the authority and Divine inspiration of the sacred oracles.

MEMOIR OF THE REV. WILLIAM CHAPMAN, for forty years Minister of Greenwich Road Chapel, including a Selection from his Sermons, with Annual Hymns and other Poems. Small 8vo., pp. 304.

Ward and Co.

ALL our recollections of the subject of this Memoir are of the most grateful kind. Forty years ago, we remember him, in the full vigour of his faculties,—his cheerful beaming countenance, his bland and courteous manners, and his affectionate and edifying conversation. We cannot, moreover, allow ourselves to forget, that, at that time, he was one of the most instructive and acceptable preachers about the Metropolis,—full of unction, and withal remarkably clear and effective in his mode of enforcing Evangelical truth. He stood high with his brethren in the ministry, and the churches generally; and, for many years, took his full share in the management of our public Societies, particularly on the Board of Direc-

tion of the London Missionary Society. We shall ever think of him as of "a Brother beloved," "a good minister of Jesus Christ," who bore "the burden and heat of the day" with exemplary fidelity, prudence, and zeal.

That such an honoured servant of Christ should have some fitting memorial of his forty years' pastorate, and of his distinguished Christian worth, will not be questioned by any one acquainted with the wide and important sphere in which he moved with so much grace and consistency. We have wondered, indeed, that no memoir or obituary of him has been supplied, in the circle of his friends, for our own pages. Such an article would have prepared the public mind for the ampler details now before us, and would have recorded his virtues while they were yet fresh in the memory of his friends. But we are glad, at last, to welcome a narrative of the life and labours of Mr. Chapman, so well fitted to sustain his reputation, from the pen of one who thoroughly knew the real phases of his character. Mr. Holder has well disposed of the interesting documents intrusted to his care; and has drawn a portrait of our lamented friend, which any one acquainted with him will be able instantly to recognize. If there was nothing of striking incident in Mr. Chapman's career, he presented, at least, a fine example of a diligent and devoted pastor, a faithful expositor of the Word of God, and a man honourable, consistent, and bland, in all the relations of human life. We have read the Memoir with equal delight and profit, and could fully corroborate the accuracy of much that the biographer has said.

The Sermons here introduced, one of which we heard at Stepney Meeting-House, in 1815, are fair samples of Mr. Chapman's style of preaching. He was an excellent theologian, and expressed himself, on all occasions, with great clearness, and no little share of that pathos which subdues the feelings of an auditory.

Mr. Chapman, too, was a poet; and the compositions of this class here preserved will not discredit his fair fame, or afford evidence that he usurped the poet's place without a portion of his inspiration. Some of the Hymns partake largely of the spirit of religious poetry.

We cannot but express a hope that this Memoir and Select Remains may find a large circle of readers. They are calculated to do much good, and will perpetuate the memory of one of the best of men.

THE BRITISH QUARTERLY REVIEW.

No. XXVIII. Nov. 1, 1851.

Jackson and Walford.

In a variety of departments, this is a number of the "British Quarterly" surpassed

by none of its predecessors, and unrivalled by none of its contemporaries. In Politics, General Literature, and Religion, it can boast of standard articles, which would unquestionably sustain themselves as separate publications. We call attention, very briefly, to a few of them.

We begin with the noble Essay entitled, "LOUIS KOSSUTH AND LORD PALMERSTON." Will the "Times" newspaper venture to break a spear with the writer of this powerful, convincing documentary defence of the Hungarian Patriot? We think not. Its heap of slanders and false representations, gleaned from the Vienna government journals, is here scattered like chaff before the wind; and Kossuth is shown, by evidence that cannot deceive, to be one of the most unstained patriots, and one of the most virtuous political heroes, that ever struggled for his country's just rights, in opposition to the hoariest tyrannies that now afflict the human race. We shall hope to see this admirable investigation of the Hungarian question published in a separate form, that it may tell its truthful tale in a wider circle; and that the friends of absolutism may see their own image reflected in a faithful mirror.

The two articles headed "English Statesmanship with regard to Italy," and "Popery—its Rise and Development," are most reasonable and thoroughly argued documents, of most healthy tendency. They are of that decided tone that they cannot fail to produce effect.

The biblical portions of the present number of the "British Quarterly" are able defences of the truth, calculated to reclaim unbelievers, to establish waverers, and to confirm the faith of the rising ministry in all the essential verities of an unmistakable orthodoxy. We point with much confidence and pleasure to the following articles:—"Julius Muller—the Doctrine of Sin;"—"The Duke of Argyll on the Two-fold Protest;"—"Bushnell's Discourses;"—and "Martineau on Apostolic Christianity." The last is a very amusing article, and certainly a very triumphant one.

THE NORTH BRITISH REVIEW. No. XXXI.
November, 1851.

Hamilton, Adams, and Co.

THIS Review holds on its way, with much credit to itself, and benefit to the public. Its tone is strongly evangelical, and there is no lack of power or variety in the contributions of its writers. The present number is worthy of the reputation which it has acquired. "The Old Testament; Newman and Greg," is an Essay which exposes the fool-hardihood of the Infidel School of the present day. We think, with the reviewer

that Mr. Newman, with whatever learning he may boast, is one of the weakest of reasoners, with scarcely a particle of the logical faculty. The Review of "John Owen" is a fresh, healthful article, calculated to do great good; and to superinduce a return of this boastful age to the writings of men who lived before their times, and to whom all posterity owe a debt of gratitude never to be repaid. "The Christian Struggle in Germany," we hail with much joy, as it proves that there is *new life* springing up in that country; though we have less confidence in Ecclesiastical combination than the writer of the review. Indeed, we thoroughly believe, that the more the Evangelical men of Germany eschew Ecclesiastical combination, the safer it will be for their consistency and love of truth.

"The Peace Congress" is an article full of noble sentiments.

THE ANNOTATED PARAGRAPH BIBLE: containing the Old and New Testaments, according to the Authorized Version, arranged in Paragraphs and Parallelisms; with Explanatory Notes, Prefaces to the several Books, an entirely new Selection of References

to Parallel and Illustrative Passages, Maps, Tables, &c. Part II. THE HISTORICAL BOOKS. Imp. 8vo. 4s.
Religious Tract Society.

THIS singularly beautiful specimen of Bible-printing is progressing rapidly, and will be, when complete, a most valuable addition to our existing means and facilities for better understanding the Word of God. The division of the Holy Scriptures into paragraphs, by which the sense and connection are invariably preserved, is a vast improvement upon the existing distribution of the Bible into chapters and verses. That distribution is, indeed, preserved;—but the paragraph plan is grafted upon it, which will be found greatly to contribute to the elucidation of the meaning of the inspired writers.

The notes introduced to this edition of the Paragraph Bible seem to be very valuable, and to be superintended by some competent biblical scholars. When this commentary,—for such we may denominate it,—is complete, in six parts, it may be purchased at the small cost of *twenty-four shillings*, though it is abundantly supplied with maps and chronological tables.

Obituary.

SAMUEL HOUSTON, ESQ.

THE following brief memoir of the late Samuel Houston, Esq., formed part of a discourse delivered on the occasion of his decease, on August 31st, 1851, at the Poultry Chapel, London, by his friend and former pastor. As the departed was well known to many of the metropolitan readers of the EVANGELICAL MAGAZINE, the extract from the funeral sermon may not be unacceptable:—

"The solemn procedure in which we are now engaged, wears an aspect resembling that of the ancient pillar which guided the Israelites through the wilderness. There is a cloudy darkness on the one side, and a radiant brightness on the other. The subject of death is in one point of view gloomy and distressing, as it is the extinction of animal life, as it terminates man's connexion with the present world, dissolves the tenderest ties, breaks off purposes and plans of usefulness, and casts the body into the degradation and confinement of the tomb. But the decease of a believer in Jesus Christ exhibits a redeeming and shining appearance. We behold in it that which gilds the shadows of the dark valley; while, by the light of revelation, we obtain an assurance

that the emancipated spirit has soared to the realms of blessedness, and the body rests in the sepulchre, in hope of resurrection to a glorious immortality. Such is the spectacle presented to our view at this moment. We are assembled to pay one of the last tributes of respect to the memory of a fellow-Christian, whose mortal remains we recently committed to the grave, but whose spirit has fled to a brighter world, awaiting the arrival of that beautiful morning which will diffuse abroad the splendours of an unclouded, a heavenly day.

"MR. SAMUEL HOUSTON, who was for sixty-one years a member, and for fifty a deacon, of this Christian society, has been gathered very late in the autumn of life, like a ripe shock of corn, into the garner. He was born June 15, 1769, and, of course, had attained to his eighty-third year. It will not be expected, however, that on the present occasion I should enter into the details of his general history, but confine myself to some particulars of his religious course. Suffice it, at least, to say of the former, that after he had received his education, partly at the school of the Rev. Anthony Crole, at Islington, and partly at the seminary of the Rev. James Bowden, of Tooting, he was apprenticed to

his father, residing in Great St. Helena, at fifteen years of age, and entered into business when he was twenty-three. Such were the integrity and correctness of his demeanour as a young tradesman, that he soon commended himself to the esteem of his circle, and was invited to devote his spare hours to various objects of parochial and commercial utility. He filled in succession several public offices, in connexion with his neighbours, the City Company of which he was a member, and other institutions of which he was a commissioner and director,—with a few of which he remained associated to the time of his decease. Nor are testimonies wanting to show the uprightness, industry, liberality, and zeal with which he discharged the duties and services of those establishments in the management of which he shared.

“Though he was accustomed from his childhood to receive religious instruction from his pious parents, and uniformly accompanied them to the house of God on the Sabbath, yet he does not appear to have assumed anything like decision till the arrival of his twentieth or twenty-first year. From some slight records which he has left, it seems that he was often much impressed with the discourses which he heard at Tottenham Court Road Chapel, and the Tabernacle, and from the Rev. W. Romaine, Mr. Cecil, Mr. Foster, and Mr. Newton, on whose ministrations he occasionally attended; but he states, that the business and cares of the week dulled and destroyed the good resolutions he made on the evening of the Lord’s-day. Yet these were frequently revived by the perusal of devotional works which were put into his hands, until he determined to unite himself to some religious body. This he did in the year 1790, when his name was enrolled among the members of the church under the pastoral care of the Rev. John Reynolds, of Camomile-street. In this community he discovered such a steadiness of character, and such a readiness to every good work, that in 1801 he was elected a deacon of the church. About two years afterwards I became personally acquainted with him, and continued in unbroken friendship with him, until he exchanged earth for heaven.

“Those who have only known Mr. Houston for the last ten or twelve years of his life, cannot form a due estimate of his character as a member and officer of this Christian community. For, partly from the influence of constitutional nervousness, with its alternate depressions and elevations, and partly from the effect wrought upon his mind by several family afflictions, and severe losses in business, he became subject to a vacillation of purpose, and a perturbation of manner, which occasionally embarrassed those with whom he co-operated in the practical

movements of society. He is, therefore, to be judged of from what he *was* during the forty years of his singularly active and useful life, and not from what he *became* through infirmity, as it drew to its close. I am happy, after an intimacy with him of nearly fifty years, in the opportunity of bearing my testimony to his excellence, and to the value of his services during the entire period of my pastoral relation to him, and to the flock over which it was my privilege so long to preside. By the steadiness of his attachment to the person and welfare of his minister; by the constancy of his attendance on the ordinances administered in his places of worship; by the strenuous efforts he made, in connexion with others, when embarked in the enterprise of erecting this costly edifice, and its appendages; by his regular regard to the prayer and church-meetings held in the sanctuary; by his visits to the sick and dying; by his considerate administration to the poor; by his careful examination of candidates for church-fellowship; by his remarkable and undeviating hospitality and generosity, so long as Divine Providence favoured him with adequate resources; and by his zealous consecration of time, talents, and substance, to advance the interests of public institutions, both philanthropic and religious, he acquired double honour, purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus.

There were some peculiarities in his Christian habits by which he was distinguished, and which are well worthy of notice and imitation. While on his journeys of business or recreation, he was accustomed to visit the elder members of various churches, and obtain from them historic narratives of their respective communities, which he recorded in little books, the contents of which he often read to his friends and companions at his hospitable board, and some of which were deeply interesting. He had also collected many epitaphs from numerous church-yards and cemeteries, which were of an instructive and edifying character. When conversation flagged, he would pull out his pocket-book, which was filled with pieces of poetry, and extracts from old and rare divines, and say—‘Well, let us not lose our time. I will read to you some beautiful pieces,’ many of which were of great excellence and sanctifying tendency. He had stored his retentive memory with portions of sacred poesy, which I have heard him repeat in succession for half an hour without intermission, and some of which he printed and distributed with tracts, as he went through the streets, or dropped at the doors of cottages and houses which he passed in his travels. At one time he possessed a considerable number of the writings of the old divines, which he gave away, as

tokens of remembrance, to ministers, and to missionaries who were about to visit foreign countries. And often have I observed how he prayed in the social circle for a blessing on these 'out of season efforts,'—as he called them,—'to do good, whether to sinners or to saints.'

"Such was the benevolent career which he pursued until about his seventy-second year, when he suffered most painfully from the loss of his estimable wife, and of his only son. These events, though they did not impair his healthy looks, yet had a distressing effect on both body and mind, and also contributed to produce a certain restlessness, though, as he has often assured me, he 'changed his place, but kept his pain.' He went to reside at Upminster, at Stratford, and lastly, at Ilford, in Essex, where, after a short diarrhoeal attack of four or five days, during which he was in a constant stupor, he finished his course, and was interred in the family vault in Great St. Helen's Church, and close to the house of which he had been an inhabitant for 'three score years and ten.'

"As to his theological opinions, he was a moderate Calvinist, though he cordially embraced in the arms of his Christian affection all who 'held the Head—Christ,' and who loved the Saviour in sincerity. In his views and habits connected with ecclesiastical polity, he was a decided Nonconformist. For a

time, in the outset of his course, partly from the effect of education, and partly from superficial reading and intercourse with general society, he entertained narrow estimates on the subject of denominational distinctions; but as his information expanded, and his association with the excellent of the earth widened, he more clearly discerned the difference between the substantial body of religion, and the ceremonial attire which she wears during her earthly sojourn, and attained to a happy medium between an oppressive and churlish bigotry on the one hand, and a bitter, blustering sectarianism on the other. On his philanthropy, the records of Bible, Tract, Missionary, and many other humane institutions, have pronounced their eulogium. To his unfeigned piety, his habit of early rising for private devotion, his religious engagements at the family altar, his devotedness to the welfare of this congregation, and the various writings on sacred subjects which he has left behind him, bear conclusive witness:—and all combine to prove that he was a good man, full of faith and of the Holy Spirit, and justly entitled to the commendatory distinctions conferred on Jehoiada of old, of whom it is written, that 'they buried him in the city of David, among the kings, because he had done good in Israel, both towards God and towards his house.'

J. C.

Home Chronicle.

NOTICE TO WIDOWS.

THE Widows of our esteemed Brethren, receiving assistance from the funds of the "Evangelical Magazine," are respectfully requested to make their applications to the Editor, at the Publishers, on or before the 25th December. No grant can be made without such application.

Those who received grants at Midsummer, cannot have them repeated at Christmas.

BOYS' MISSION SCHOOL.

(To the Editor of the Evangelical Magazine.)

DEAR SIR,—Allow me, through the medium of your pages, to appeal to the Congregational churches of this country, and other friends of Missions and Missionaries, in favour of the project which has been formed for re-establishing the above institution.

Many of your readers are aware, that for

some time a Boys' Mission School existed at Walthamstow, but failed from several unavoidable causes—to a great extent from want of adequate support from the religious public. The satisfaction felt, however, at the establishment and continuance of the Girls' Mission School, by our brethren and sisters who are doing the work of the churches in heathen lands, and the strong desire expressed that a similar institution should be again provided for their boys, stimulated a few ardent friends to attempt the resuscitation of the school. In this good work they were greatly cheered and aided by our beloved departed brother, Mr. Freeman, to whose heart the interests of the Walthamstow Schools were ever dear. The Mission children have lost one of their best and kindest friends by his mysterious removal, in the midst of his years and usefulness. Would that some equally earnest and devoted spirit would come forward, to be baptized for the dead!

Your readers may probably be aware, that during the past summer a strong effort was made, by a few energetic friends, to obtain, by

means of a Bazaar held in Exeter Hall, the funds requisite for procuring and fitting up a house for the reception of the dear boys, who are at present scattered about in different schools in London and the country. The great success of the Bazaar held in the Hall of Commerce in 1850, for the benefit of the Girls' School, encouraged the hope that a similar result would follow their renewed exertions in 1851. In this, however, they were disappointed. The surpassing attractions of the Hyde Park magnificent and unparalleled Exhibition drew the friends on whose countenance and liberal support they had calculated, away from Exeter Hall, absorbed almost all their interest, and left the laborious workers to endure the mortification of comparative failure,—sustained, however, by the consciousness of having put forth, to the utmost, honest and earnest endeavours to realize a beneficent end. Some two hundred pounds only were the net proceeds of the sale.

Still the provisional committee are not disheartened; and with the design, if possible, of compassing their praiseworthy object, they are making efforts by means of private solicitation from well-known benevolent friends; by seeking to interest ministers, and getting sermons and collections on behalf of the school; and in the use of such other available means as the readiness, ingenuity, and tact of the indefatigable ladies who fulfil the duties of secretaries may suggest to raise the necessary funds. One thousand pounds will be required. Will not the wealthy of our churches, to whom a weighty and solemn responsibility is assigned, in the stewardship committed to their trust, and those who cannot be so denominated, but who have still something to spare for the cause of Christian benevolence, come forward in this good work? It is not a claim upon their charity that is now made. Our brethren abroad are not to be looked upon as eleemosynary applicants in this matter. It is a simple debt of obligation which the churches of Christ owe to the earnest and heroic men and women labouring abroad in the missionary field; and who, while the majority of the friends of the Redeemer are spectators of their deeds, are wearing out their existence amid privations and toils of which we at home have a very imperfect and inadequate conception.

Our brethren and sisters have not, in their adopted countries, the means or facilities for educating their children which they require. They rarely have the time to instruct them themselves, were all other qualifications possessed. But, beside this, the nature of heathen society in many places is such, that it would be like exposing a tender plant to the cold blasts from a glacier, to allow children to grow up amid sights and sounds that appal

even matured minds, and imperatively demand from them the perpetual exercise of high Christian principles, and a vigilance that is unalarming, in order to defeat their baneful influences. Physically, too, as well as morally, the young would be likely to suffer in many climates. In some instances, their very existence requires that they be sent early to this country.

These things being so, it cannot be a matter of surprise that there should be found in England, at this moment, some forty or fifty sons of Missionaries from different parts of the world. At present, as I have before stated, they are placed in different schools; but a great anxiety is felt to have them all under one roof. It is thought that many advantages are likely to accrue from such an arrangement, as, indeed, has already been demonstrated in the working of the Girls' School. The similarity of their position as half-exiles, half-orphans, is likely to engender sympathies and kindly emotions, the existence and exercise of which have no small or unimportant bearings upon the formation of moral character. The subjects of conversation that will naturally arise among them; the direction their thoughts must necessarily take towards mission scenes and labours, will tend to keep continually before them that work in which their parents are content to pass their lives; while the moral and religious instructions they will enjoy will also set before them the duty, first, of yielding the heart to God, and next, that of employing time and talents in his service; and lead, as has been the case with many of the girls, to a decided piety, which shall exhibit itself by a consecration of themselves to the service of God in foreign lands—a service with which they became familiar in their first thoughtful hours, and which has since then been, by the peculiar circumstances under which they have been educated, constantly kept before them.

I have already made this letter too long, or it would have been easy to show that the concentration of the interest of Christian friends upon one establishment, where boys or girls are placed, rather than the diffusion of it over several distinct schools,—if, under such circumstances, any is likely to be felt at all,—must be the best for them, and the only method of effectually keeping alive an interest in them. The children will be lost sight of by the general Christian public if they are scattered about; and that which gives them a peculiar claim upon our sympathies, viz. their being Missionaries' children, will be unfelt, simply from the fact that no prominent and separate position shall have been assigned them in the educational establishments of the age.

I hope this letter will attract the attention

of some who have both the heart and the means to aid in this good work, and who only want a direction to be given to their sympathies and liberality. It must be an act pleasing to that God who, when he sees his servants recognised and honoured, because they are his servants, assures us he esteems it as done towards himself; and it will be grateful to all good men to find that there is ever a disposition to do homage to the excellent of the earth, by readily aiding in such works as that to which this letter invites the churches, though they are never likely in this life to receive their *full* meed of sympathy, esteem, and love.

Believe me, my dear Sir,
Very faithfully yours,
THOMAS AVELING.

Stoke Newington, Oct. 17, 1851.

Subscriptions will be gratefully received by either of the Secretaries: Mrs. Luke, Provost-road, Haverstock-hill; Miss Peek, Kidbrook-lodge, Blackheath; Miss Reed, Cambridge-cott, Hackney; and Miss Scrutton, Alton-cottage, Wandsworth, Surrey; or by the Secretaries at the London Mission House, Blomfield-street, Finsbury, and the Baptist Mission House, Moorgate-street, London.

HOW TO DO GOOD.

For Children.

Is any little girl who reads this wondering how a child can do good? I can tell you one way, which I learned from the story of one of the sweetest little girls I ever knew. A minister told me that when he was preaching to a new congregation, he was struck by the attention of a lovely child whose eye was fixed upon his lips, except now and then when she looked under her mother's bonnet with a smile, as if something pleased her. The next Sabbath he found her in the same spot, ready to catch every word of his sermon; and he was so delighted with her apparent desire "to hear of heaven and learn the way," that he waited at the close of service to tell her mother how it gratified him to have such an interested listener. From the mother he learned that this little girl had no pleasure equal to that of going to church and treasuring up the sermon for an old and infirm grandmother, to whom every Sabbath she carried so much instruction, that the poor woman would say that it was almost as good as going to church herself.

Was not this a very pleasant and a very easy way of "doing good?" Is there any child who cannot do as much good, if she will? Have not each of you some sick friend, some infirm friend, or some old friend deprived of the privilege of going to the house of God, to whom you might carry the sermon you hear, if you would only take the pains to

remember it? Will you not try, on the next Sabbath, and see how much you can remember? If you will hear all the minister says, you will find, as that good little girl did, a great deal to do the young good, as well as an old grandmother. You will not only be in the way of doing good, but you will be getting good. You will not only be making others happy, but increasing your own happiness—for the way to be happy is to be good; and then you will be kept from the great sin of wasting in idle thoughts the precious hours you spend in the worship of God. Oh, my dear child, how you would shudder, did you realize your wickedness in thinking so much more of everything else, when you are in God's house, than you do of him! It is because you are thoughtless, that you lose so many opportunities of growing wiser and better, and of knowing "how to do good." Only think for yourself, and you will soon possess the secret of "doing good."—*Christian Treasury*.

THE BLIND BOY AND HIS BIBLE.

AN interesting little blind boy, about twelve years of age, became the subject of converting grace, and was very desirous to learn to read the Bible with raised letters prepared for the use of the blind. In a very short space of time he learned to run his fingers along the page, and to read with ease and propriety. The highest object of his wishes seemed now to be to possess a complete copy of the Bible for the blind, which consists of several large volumes. His parents were unable to buy one, but his pastor obtained one from a benevolent society. It was in several volumes.

Not long after the little boy received the books, his pious mother saw him retire to the room where they were kept, and she stepped softly to the door to see what he would do. And why, do you think, did the dear little boy go alone to his room? His mother saw him kneeling by the side of those precious volumes, and lifting up his hands in prayer, to return thanks to God for his blessed gift of his holy Word. He then rose from his knees, and taking up one of the volumes in his arms, hugged and kissed it, and then laid it on one side, and proceeded to the next, and so on until he had, in this simple but pleasing manner, signified his love for each of those blessed volumes, which, through the medium of touch, had spread before his mind the wonders and the glories of God's revelation to man.

"The statutes of the Lord are right, rejoicing the heart. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb."—*Christian Treasury*.

THE HEATHEN'S REPLY TO THE JESUIT.

WHEN the Jesuit missionaries first arrived in the Sandwich Islands, they used many arguments with the natives, to show that their instructions and those of the Protestant missionaries were alike. It was on one of these occasions that an old man, who made no pretensions to religion, replied; that the missionaries had taught him about God. "Oh, yes," replied the priest, "Mr. Thurston taught about God, and that was right; you heard him, and now I wish you to hear me." The old man gravely answered, "But the Bible says, I cannot serve two masters." He further objected to their images, when the priest said, "Oh, we do not call this God, and we do not pray to it. It is only a representation—shadow of God." The old man replied, "Let me see it; that cannot be any representation of God. It is made of brass. *If there be any shadow or representation of God, it must be in the heart, not in an image.*"—*Cheever's Island World.*

PROVINCIAL.

NEW CHAPEL, ST. MARY CRAY, KENT.

In this village, which stands in the heart of a richly wooded country, and in the vicinity of three or four other populous villages, an elegant and commodious place of worship has been erected, at the sole expense of — Joynson, Esq., and was opened for Divine service, on Lord's Day, the 19th Oct., when the Rev. James Sherman preached in the morning, and the Rev. Dr. Bennett in the evening. In the afternoon Dr. Bennett presided at the formation of a new church, on Congregational principles. The attendance was overflowing, both morning and evening; and, since the opening, under the preaching of Dr. Morison and others, has presented a most encouraging aspect.

This chapel is a new experiment, which we doubt not, by God's blessing, will prove successful. It is intended to innovate upon the old method of building small village chapels, which are scarcely ever self-sustaining, by drawing to one focus the inhabitants of several villages, and thereby securing a congregation sufficiently numerous to support an educated and powerful ministry. The plan is worthy of fair trial; and Mr. Joynson is prepared to make such sacrifices as may be necessary, in one instance at least, to carry out his own favourite idea.

The new chapel is a splendid edifice, upon which no cost has been spared; and with its literary institute on the one side, and its Sunday-school on the other, both reared by the same generous hand, and free of all charge to the public, we cannot but hope that great and blessed results will be realized. May the Spirit be poured from on high, that many souls may be converted to God!

SUFFOLK CONGREGATIONAL UNION.

THE Suffolk Congregational Union held its Autumnal Meeting, at Woodbridge, on the 8th and 9th ult. On the evening of the 8th, the Rev. John Flower, of Buries, preached the introductory sermon at the Quay Meeting. On the morning of the 9th, the Rev. John Alexander, of Norwich, preached the Union sermon, in connexion with the bi-centenary of the Quay Congregational Church; after which the Lord's Supper was administered, the Rev. John Harrison, of Rendham, presiding. At three o'clock P.M., the members met for conference, when a committee was appointed to arrange for the delivery in the county of lectures on voluntary education. In the evening, the concluding services were held at Beaumont Chapel, when the Rev. James Lyon, of Hadleigh, and the Rev. John Brown, B.A., of Wrentham, delivered addresses suitable to the occasion.

PRINCESS STREET CHAPEL, DEVONPORT.

THIS commodious place of worship has recently attained its jubilee, and a series of interesting services was held to commemorate the event. The building was opened for Divine worship August 26th, 1801, and on the return of that date, after the lapse of fifty years, on the 26th of August, ult., the church and congregation met for special supplication and thanksgiving. A large number, especially of the young, assembled, at half-past six o'clock, at an early prayer-meeting. At half-past ten, a public service was held; when the Rev. W. Spencer preached from Leviticus xxv. 11:—"A jubilee shall that fiftieth year be unto you." Another prayer-meeting was held at three in the afternoon. In the evening, the anniversary of the Plymouth, Devonport, Stonehouse, &c., Auxiliary to the London Missionary Society was held. The Rev. Dr. Allott commenced with prayer. M. W. Jeffery, Esq., the Mayor of Devonport, presided. The assembly was addressed by the Revs. T. C. Hine, of Plymouth; H. D. Johnston, from Tahiti; T. Horton, of Devonport; and George Smith, of Poplar. The Rev. W. Spencer closed a very interesting meeting with a hymn, and the benediction. The jubilee services were resumed on the following Lord's-day; when two sermons were preached by the Rev. W. Spencer; in the morning, from Deuteronomy xxxii. 7, and in the evening from Zechariah i. 5. Prayer-meetings were held at seven A.M.; in the afternoon, at three, and at the close of the evening service. On the following Tuesday, September the 2nd, a devotional service was held; when a paper, which is now published, was read by the Rev. W. Spencer, containing a history of the cause of Christ in

connexion with the building, commencing with the labours of Whitfield in 1744, and continued to the present time. On Thursday, September the 4th, a social tea-meeting of the young persons of the congregation, with the pastors and deacons, was held. Various hymns, composed for the occasion, were sung, and addresses delivered by the youthful members of the church. A final prayer-meeting, numerously attended, closed these interesting services, on the following evening.

We give the following extract from the Rev. W. Spencer's interesting "Jubilee Memorial:"—

"The Rev. George Whitfield paid at least seven visits to this neighbourhood; the first in 1744, two others in 1749, a fourth in 1750, another, in 1751, a sixth in 1752, and another in 1760. In the first of these visits the hand of God is most distinctly to be traced. Being about to proceed on one of his voyages to America, he had engaged his passage at Portsmouth; but when the time for sailing arrived, he writes: 'The Captain in which I was to sail from thence would not take me, for fear of spoiling his sailors.' Thus disappointed, he came to Plymouth, and, according to his usual custom, embraced every opportunity of preaching to the people until the time of his embarkation. The opposition he encountered was exceedingly violent, and he very narrowly escaped assassination. These occurrences, however, though painful in themselves, were overruled for good, 'curiosity having led perhaps two thousand more than ordinary to see and hear a man that had liked to have been murdered in his bed.' Many were converted to God by these discourses. Amongst them the late Rev. Henry Tanner, of Exeter, and a Mr. David Daw, an eminently holy man, who for forty-five years read the hymns in the services of this church and was one of its deacons from its organization.

"Several references are found in the letters of Mr. Whitfield respecting his visits to this town. Thus he writes: 'Last night many from the Dock came and guarded me home, being apprehensive there was a design against me.' Again, he says: 'Matters go on better and better here. * * * We are looking out for a proper place for a Society, and to expound in. People come daily to me, and especially from the Dock, under convictions.' In another letter he writes: 'Some persons formerly prejudiced against me, have offered to give me a piece of ground, surrounded with walls, for a Society-room.' In another brief note he says: 'We came from Dock in the evening singing and praising God.' In the postscript to another, he writes: 'I must tell you one thing more. There is a ferry over to Plymouth (this was written long before any bridge existed across Stonehouse Creek), and the ferry-men, who were, like

Levi the publican, at the receipt of custom, are now so much my friends that they will take nothing of the multitudes that come to hear me preach, saying, 'God forbid that we should sell the Word of God.'" Well might Mr. W. devoutly add, 'O, the hearts of all men are in the hands of the Lord!'

"Five years prior to the first of these visits to Plymouth, a young man, then in his eighteenth year, had been converted to God through the perusal of one of Mr. Whitfield's sermons on the doctrine of the new birth, and had given many proofs, both by the general consistency of his conduct, and by his anxious desire to promote the spiritual welfare of others, of the reality of the change through which he had passed. That young man was Mr. Andrew Kinsman, to whose memory the tablet on the left of our pulpit is erected. No sooner did he hear of Mr. W. being in this neighbourhood than he hastened from Tavistock, where he then resided, to hear him preach. He subsequently removed to Plymouth, and devoted to the service of God the piece of ground on which the Old Tabernacle now stands, to the erection of which building both himself and his wife liberally contributed. Before he left his native town he had preached there occasionally with much acceptance and success. But he was so far from intruding into the ministry, that the utmost he could be prevailed upon to do at Plymouth was to read a sermon to the congregation assembling in the Tabernacle, whenever a vacancy occurred. The pulpit was generally supplied by the colleagues of Mr. Whitfield, and the names of Cennick, and Adams, and Middleton are found in the list of the earlier preachers at that place. These supplies were kindly entertained by Mr. Kinsman in their visits, without any expense to themselves or to the infant cause; but it was not until the year 1750 that he himself entered fully upon ministerial engagements.

"On the second visit of Mr. Whitfield to this neighbourhood, he wrote from hence to the Countess of Huntingdon, under date February 16th, 1749: 'From Kingsbridge to Plymouth is near twenty post miles. Hither I came last night. About ten miles from the town I met several of my spiritual children, who came on horseback to see me. When I came into the town, many hundreds were waiting to hear the word, and received me with great joy. Though it was past seven at night, and I had preached at Kingsbridge in the morning, I thought it my duty to comply with the people's importunity, and according, I called upon them in a place styled the Tabernacle, built since I have been absent, to behold the Lamb of God. I find a strange alteration in the people since I first came among them, now above four years ago.

Many were then awakened and truly converted to the blessed Jesus. I write in a house belonging to a married couple, who call me their spiritual father. Plymouth seems to be quite a new place to me.

"The 'married couple' to whom Mr. Whitfield refers were the Kinsmans. And he is right in saying that both of them regarded him as their 'spiritual father.' Mrs. K. was brought to God under his ministry whilst he was detained here during his first visit, and, as I have been informed, by the delivery of the very sermon, the perusal of which was blest to her husband, before her acquaintance with him. From this time they became most intimate with their beloved friend, and Mr. K. was the frequent companion of Whitfield in his various itineracies. He became also very popular in London. The late Rev. Cornelius Winter writes: 'The state of things at the Tabernacle and Tottenham Court Chapel differed then from what it is in the present day, in this, that the supplies were not very considerable, Mr. Kinsman excepted.' The first sermon, in the former of these buildings, was preached by him. His acceptability and usefulness were also very great at Bristol, and Mr. W. used to speak of that city as 'Kinsman's America.' He was a man of agreeable appearance, and possessed entire command over a most melodious voice. His natural disposition was amiable, and his whole character becoming the gospel of Christ. 'The evangelical purity of the doctrines which he taught, the elegant simplicity of his manner, and the affecting tenderness with which he addressed all classes of hearers, accompanied by the Divine energy of the Holy Spirit, rendered him both a very popular and useful minister.'

"On the third visit of Mr. Whitfield to these towns, he remained for a few days only; but, with his usual zeal, he employed himself most diligently in proclaiming the gospel of salvation. In the postscript of a letter to the Countess of Huntingdon, dated August 15th, 1749, he writes: 'Since I wrote the above, God has given me a glorious season at the Dock, where I preached to a great multitude. This morning the King of kings showed himself in the gallery of his ordinances indeed, and this evening I preached to many thousands in Plymouth fields. It was a solemn meeting. Since then, a youth, laden with a sense of sin, came to me saying, "What shall I do to be saved?" May Jesus give him rest.' Respecting his fourth visit, he wrote: 'I preached twelve times in six days, and the longer I preached, the more hearers, and the power that attended the word increased also. Friends grow more hearty, and enemies more softened.' Of his fifth visit he says,—'At Plymouth we had sweet seasons.' "

AMERICAN SAILORS.

We have before us the Vllth Annual Report of "*The Pennsylvania Seaman's Friend Society*," read to the general meeting lately held in Philadelphia. In that city there is a SAILOR'S HOME provided with every needful comfort, together with a suitable library. During the past year nine hundred and fifty-five boarders have been accommodated, while waiting for berths in vessels. Many have signed the temperance pledge; and the good effects of the kind provision made for the sailor during the interval of his labours and dangers on the ocean, are apparent from the fact, that the captains of the American coasting vessels generally seek a "sober, steady crew, by applying to "*The Sailor's Home*." For those who are *houseless*, and yet to whom society is so much indebted for its comforts, its luxury, and its splendour, it is a happiness that there are some benevolent and considerate persons, who think of, at least providing them a *home*; temporary, indeed, but still a home to the tempest-tossed mariner.

In addition to a kind provision for personal comforts, the society maintains a chaplain for religious services, and supplies the sailor with copies of the Holy Scriptures, and suitable books for reading at sea. The society has agents and chaplains in foreign ports, where there are also stations furnished with accommodation for the seamen, when far from their American home. One of the chaplains of "*The American Seamen's Friend Society*" has, in a distant part of the world, been applied to by about a thousand seamen during the year, to borrow books and to converse on serious subjects.

In Philadelphia, we learn, that there are *three churches* of different denominations, where the services are especially adapted to the circumstances of sailors. The Rev. Albert Barnes, the well-known annotator on the Scriptures, is one of the vice-presidents; and there is an auxiliary society conducted by ladies.

The increasing regard paid to the welfare of our seamen may induce some in Great Britain, or elsewhere, to wish for an opportunity of communicating with this excellent society. For that purpose, they may address the REV. E. M. MAY, the corresponding secretary, and formerly pastor of the Congregational church at Croydon, Surrey, now of Philadelphia; or, as Mrs. May is now at Croydon, ~~visit~~ *write* for her health, such communications may be addressed through her, and any further information be obtained.

We cannot but wish well to such institutions, whether in our own country or abroad, and trust that this intelligence may promote the good of the sailor, to whom we are all so much indebted for the various comforts, and even the necessities of life.

THE
Missionary Magazine
AND
CHRONICLE.



MARTYRDOM OF NATIVE CHRISTIANS IN MADAGASCAR.

MADAGASCAR.

THE persecution that has been maintained with unabated rigour in this island, for several years past, bears a painful resemblance to the awful scenes perpetrated, both by Jewish and Gentile adversaries, when the first preachers of Christianity went forth, and converts were won to the faith which they preached. In both cases we find despotic power, a jealous intolerance of innovation, and remorseless cruelty arrayed on the side of the oppressor; but we find, also, a noble simplicity of purpose and patient endurance of wrong on the part of the oppressed. It is further observable, that the casting of incense on the altars of the Pagan deities, which absolved the offerer from the dangerous suspicion of being a follower of the Nazarene, finds its counterpart in the test applied by the Queen of Madagascar, of adhesion to the national creed, viz, the administration of an oath of homage to her dead ancestors and the idols. Like cases produce like effects. The spirit of persecution may now, as in former ages, do its worst; and some who had named the name of Christ, may, in the day of trial, be found to waver; but others are prepared to endure hardness and even death itself, in its most fearful forms, rather than deny the faith; while many of God's hidden ones, discouraged for the moment, but not convinced by the stringent arguments of the oppressor, in due season will come forth as confessors and champions of the faith.

It is known to many of our readers that, during the persecution in Madagascar, in 1849, *eighteen individuals* were called to seal their testimony with their blood. From a journal kept by one of the native Christians, which has recently come to hand, we are now enabled to furnish a more detailed account of the events of that disastrous period. The document, written in the Malagasy language, has been kindly translated by the Rev. David Griffiths, formerly of the Madagascar Mission, and its authenticity and faithfulness may be entirely relied upon. The document, however, is long, and owing to frequent repetitions and the redundancy of the native style, it cannot be given entire. In the following narrative it has accordingly undergone modification, but only so far as to render it more concise and intelligible than in its original form.

NOTICES OF THE PERSECUTION OF 1849, ABRIDGED FROM THE JOURNAL OF A
CHRISTIAN WITNESS.

"The persecution was commenced on Monday, the 19th February, 1849, by an order from the Queen's government to demolish two private houses, used as places of worship, and which order was carried into effect.

"At this time five individuals were arrested and put in chains. All possible means were used to induce the prisoners to implicate

their companions, which three of them *voluntarily* refused to do, but the other two at length gave, in the names of several of their fellow-Christians, of whom four* were taken into custody.

* The history of one of these four persons, named Andriantsoanaby, is particularly interesting. He entered one of the country schools, in the year 1824, kept at a village eight miles to the north of the capital. He soon distinguished himself as one

"On the 22nd February, two other persons, a father and son, were arrested. On the 29th, numbers of the people were summoned to meet the officers of the queen, to know her will as to the manner in which those who persisted in the profession of the Christian faith were to be dealt with. 'These are the words of the queen,' declared the officers on one of these occasions, 'which we have to tell you:—"I ask you," saith the queen, "tell me the truth, and tell me no falsehood,—what is the reason you will not forsake the very root of this new religion and mode of worship? For I have deprived officers of their honours, put some to death, and reduced others to unredeemable slavery, and you still persevere in practising this new religion. What is the reason that you will not renounce it?"' Whereupon two of the Christians, in the name of their companions, replied, 'that they were restrained by reverence for God and his law.'

"Another gathering of the people took place on the 25th, when the queen, by the mouth of her officers, again addressed them to the following effect: 'If any new religion or mode of worship, and especially this worship of yours, be introduced and practised in my country, I forbid it; for it shall never be done. These are the things that are prohibited,—the practice of baptism, abstinence from work on the Sabbath-day; forbidding to swear by father, mother, sister, or brother, or by the queen; refusing to sacrifice bullocks, or to worship idols of wood or stone. Therefore come forward all of you that have done so, and confess, that I may determine what punishment to inflict upon you; but if any one shall wait till he is accused by another, that person shall be punished without mercy.'

"On the 14th March, nine persons, *five of whom were women*, belonging to the province of Vonizongo, when called upon to take the

oath required by the queen's officers, declared their adhesion to the Christian faith, and were forthwith put in chains and wrapped in mats.

"On the 16th, a pious soldier, having refused to conform to the royal ordinance, was also loaded with chains and wrapped in mats.

"On the 21st, all the people who were self-convicted of having been secret followers of the new religion were, with those of the province of Vonizongo, ordered to repair to Analakely, to take the required oath, and they were accordingly compelled to invoke upon their heads all the curses that the deceased deified kings, and the idols, and the twelve holy mountains, could inflict upon them, should they so transgress any more. An officer, however, of the 5th honour boldly declared, that he would not conform to the ways and manner of this world, and, when called upon to take the oath, made answer—'It is God alone that I will worship, for he, and he alone, can do all things for me, and I shall not pray to any other object whatever.' He was thereupon put into chains, to await the queen's pleasure.

"On the 22nd, the swearing in of the people was continued; when two more confessors, one of them a retainer of the queen's nephew, Prince Ramanja, refused to conform, and were put under arrest. On the following day, their example was followed by two others, and with the like result. One of these last, Ramany, also a retainer of Prince Ramanja, stood up before the people, and said, 'I believe in God, for he alone can do all things for me; and I wish to obey whatever he commands me; but as to swearing by the queen, or by one's mother or sister, or by one's father or brother, a lie is a lie still, whether you swear to it or not. I believe in God, and put my trust in Jesus Christ, the Saviour and Redeemer of all that believe in him.' He was then put in chains, with his companions, to await the queen's pleasure. At the same time, a female named Ranivo, of the tribe of Ralambo (the descendants of the first kings of Imerina), avowed her confidence in the God of the Christians, and was cast into prison.

"The 24th, 25th, and 26th, were occupied in inquiries among the people as to the houses where they assembled to worship, and who

of the best scholars in the school, was appointed a teacher in 1826, and continued to hold the office until 1829, when, with hundreds of the teachers and scholars, he was drawn for the army. There he was soon promoted, and became secretary and aid-de-camp to one of the generals. In 1834, he lost his sight, and, on account of this misfortune, was dismissed the service. He had been a faithful and efficient teacher and a powerful speaker, and so long as he continued in the army was highly respected by his general. He was moreover a humble, zealous, and devoted Christian, and was at last called to seal his testimony for Christ with his blood.—*Note by Mr. Griffiths.*

were the promoters of the work, in whom, when Rabetsarason and Rasoaandy* were mentioned as the preachers.

"On the 28th, another large assemblage of the people took place, when the officers of the palace, having thanked them for their good attendance, delivered the queen's message:— 'I, the Queen of Madagascar, say that no religion whatsoever, excepting that of Ambrianampoininina and Radama, and the customs of your ancestors, shall be ever introduced and practised in this my country; anything else is totally rejected by me. Had I not ordered the followers of the new religion to insulate themselves, they would soon overturn the country, and all the people would follow them. I consider them rebels; therefore, I tell you how I have punished them, as the spirits of Ambrianampoininina and Radama have revealed them to me. The preachers and the persons that brought back their books, and those that sold the books to others, I have set apart, and ordered the soldiers to keep them separate from the multitude, and I have also set the slaves apart.'

"The Christian confessors, before enumerated as having been placed under arrest, were then brought into Analakely, being borne by two polemen on men's shoulders, wrapped in mats from head to foot, and their mouths stuffed with rags, to prevent them from speaking, the female, Ramivo, alone being unconfined, and made to walk behind.

"The following were the punishments appointed to be inflicted upon them by the queen:—

"1. The wives and children of all taken by the officers were reduced to slavery.

"2. The slaves that were taken, and also the slave accused of preaching the word, were condemned to work in chains during the remainder of their lives.

"3. The wives and children of the preachers were condemned to pay half the value of their persons, as if they had been sold as slaves.

"4. Half the value of the persons and property of those who brought back their books was confiscated.

"5. The multitude that inculpated them-

selves were to atone for their crime by paying each three bullocks and three dollars; but half of that sum was forgiven them.

"6. And with regard to the noble band of confessors, who were prepared to sacrifice everything for Christ, the sentence was:—that four of them, viz., one of the first set taken at the outbreak of the persecution, and three of those executed on the 14th of March, should be BURNED ALIVE; and their bodies were accordingly consumed in the flames. (See *Engawing*, page 257.) The rest of the magis, FOURTEEN in number, were condemned to be thrown over the precipice at *Minikintaka*, and their bodies to be afterwards burnt at the same place where their companions had suffered, and which sentence was executed upon all of them.

"7. And the slaves that were found guilty upon their own confession, were condemned to receive twenty stripes, in addition to their payment of the same sum with the other criminals, as an atonement for their sin of praying.

"Then all the people, excepting the Christians, were called upon to take the oath of allegiance, by forcing a spear into the carcass of a bullock, and drinking the holy water mixed with the holy earth taken from the tombs of the deceased kings.

"The Christians who had been condemned to slavery were then sold, in the presence of the people.

"Announcement was then made, that the queen intended to erect a memorial-stone in each of the six provinces of Imerina, to forbid the practice of the new religion in her country.

"The Prince Ramanja, the queen's nephew, was condemned to pay one hundred dollars, as an atonement for his sin in worshipping the true God; Rajoaka, an officer of the palace, was also condemned to pay fifty dollars; but both of these penalties were afterwards reduced to one-half, and all the degrees of honour which the (Christian) officers in the army, and in other departments of government, had enjoyed, were forfeited.

"On the 29th of March, upon the petition of the officers and people, the queen consented to reduce the redemption-money imposed upon the wives and children (of Christians) who had been made slaves; but, on the fol-

* To these persons I had the honour of giving the right hand of Christian fellowship.—*Note by Mr. Griffiths.*

lowing day, the wives and children of those Christians who had suffered death were condemned to irredeemable slavery.

"The following is an enumeration of the sufferers by the late persecution:—

"18 persons put to death, viz., four by burning, and fourteen by being thrown over the rock.

"6 individuals, whose wives and children were made slaves.

"27 preachers condemned to pay half the value of the persons of their wives and children.

42 persons who brought back their books, and were to forfeit half the value of their persons and property.

'27 preachers, and those that brought their books back from the province of Vonzongo, were to suffer the same punishment.

"1643 persons were adjudged to pay, as an atonement for the sin of worshipping the true God, three bullocks and three dollars each, but of which sum one-half was remitted.

"109 slaves were condemned to be flogged, with twenty stripes each, before the people, and to work in chains during the remainder of their lives.

'2 persons were condemned to pay fines; one of one hundred, and the other of

fifty dollars; but one-half of the amount was afterwards remitted.

"6 persons, who had been punished before, were condemned to work in chains for their lives.

"1 slave, for preaching the word, was condemned to work in chains for his life.

"1 slave, taken by the queen's officers, received a similar sentence:

"Making altogether a total of 1903 persons who have been called to suffer the various punishments above indicated, for the alleged crime of having embraced or favoured Christianity.

On the 6th of November, the Christian officers who had lost their honours and been reduced to the rank of common soldiers, were ordered to build a stone house. On arriving at the appointed place, they had to raise the stones, and carry them to the building, for a whole year; and they were compelled by their taskmasters to work hard every day, without any adequate supply of food or clothing. The distressed Christians who have been subjected to this degradation and misery, have since been branded by their enemies with a peculiar epithet, significant of the queen's dislike to their religion. They are called Tshianarana, or, 'That which is not to be imitated.'

INDIA.

DEEPLY AFFECTING CASE OF TWO YOUTHFUL CONVERTS.

In the course of last year, a series of lectures on Christianity as contrasted with the various false systems of religion prevalent in India, was delivered to the educated native youth of Calcutta, by the Missionaries of the various societies labouring in that city. The lectures appear to have been attended by the most salutary results, and it is an indisputable fact that, since that time, a spirit of inquiry has manifested itself more widely among the young men, especially of the upper classes, in Calcutta, than at any preceding period.

We have recently had the gratifying duty to announce the conversion and baptism of six of the students, in the Society's Institution at Bhowanipore, and we are happy to learn that the faithful labours of the agents of another Society have also been blest by the Lord of the harvest.

The following article, from the "Home and Foreign Record of the

Free Church of Scotland" for last month, is supplied by the Rev. W. S. McKay, under date Calcutta, August 8th. The writer, after referring to the striking events which had taken place in the Bhowanipore Institution, and also to the remarkable fact of the baptism of the Baboo Gyanendra Tajore, proceeds to describe the interesting circumstances attending the conversion and baptism of two students, named Bhaban and Ram Chandra, in the Institution of the Free Church at Calcutta.

But the most striking part of Mr. McKay's communication is that which describes the case of two other native youths, of a respectable Hindustani family, who, on avowing their entire belief in the truth of Christianity, and their determination to follow out their convictions by receiving the rite of baptism, were exposed to an ordeal inexpressibly painful, and which cannot fail to inspire in the reader feelings of the deepest commiseration and sympathy. Though, by a recent Act, the Hindoo embracing the Christian faith is no longer liable to the confiscation of his property, it will be seen from the following most affecting narrative, that when the young convert is called to break asunder the last links that bind him to the creed of his fathers, he is sometimes exposed to trials far more appalling to a generous and sensitive mind than the mere loss of property or any other worldly advantage.

"The two young men," observes Mr. McKay, "whose painful case I have to lay before you, were brothers, of a respectable Hindustani family, and particularly prepossessing in appearance and deportment. Their complexion was unusually fair; and I have rarely seen more frank, open, intelligent, and amiable countenances. They had been with me before, and I had warned them not to come to us until they had committed themselves unto the Lord in prayer, and were deliberately resolved to leave all for his sake. On the very evening that Bhaban and Ram Chandra were baptized, they left their family, and came to us. I found, on conversing with them, that they, too, belonged to the little band of inquirers, of whom I have already written, and of whom I hope to have more to write hereafter; for they are all under our eye, and in our hearts.

"It appeared that they were originally students of Seal's college (a Hindoo, or rather infidel, institution, set up in opposition to the Missionary schools), and had gone with others to hear the lectures, addressed, as I have already mentioned, to the educated natives. The lectures set them a-thinking; and they were brought by a friend (also in

that college) to our catechist Behári Lál, in order that they might learn from him something about the gospel. Behári very judiciously advised them to go to our Institution; and they were accordingly admitted into it about eight months ago; being perhaps the only instance, among the many thousands whom we have taught, of young men coming to us only that they might hear of the gospel. They became very speedily convinced of its truth, and they showed so much knowledge, conviction, earnestness, and apparent faith, that I would not have scrupled at once to baptize them. Next morning, as usual, they were visited by their relatives; and their father, a remarkably intelligent man, with a winning and affectionate manner, was twice with them before noon, but they were quite firm and unmoved. A little after three o'clock, just as we were rising from dinner, news was brought to us that the mother was at the gate. My wife offered to take her into a private room, where she could see no one but her two boys; but she declined, saying that the honour of her family would be lost were she to go under an European roof. Her palanquin was therefore put down under one of our windows, and her two sons were

brought to her. As soon as she saw them, she became literally frantic with grief; she drew them to her; she folded them in her arms; she clung to them, weeping passionately, and breaking out into exclamations that wrung the heart. She imputed no blame to them, found no fault with them, declared that she wished to throw no obstacle in the way of their following their consciences; but for all that she had done and suffered for them, for all the love and affection with which she had cherished them—especially her first-born—she only besought them to go home with her for that one night, and to give their parents a few last hours to weep with them ere they left them for ever. She appealed to my wife in the most moving terms, whether this were not a small boon, and asked her whether she would not have done the same, had her son been in like circumstances. For nearly three hours this painful scene continued; other relatives stood weeping around, but the mother's sobs, and shrieks, and entreaties, were incessant, and the grasp with which she held her sons never relaxed for a moment. None of us were able to bear the sight of her agony, and we were obliged to go away at intervals, to compose our minds. It may be imagined, then, what the two young men must have suffered. It was a noble and a holy spectacle to look at them. Pale and trembling in every limb, they reasoned with their mother, gently, affectionately, and most respectfully, but with a firmness that was wonderful. They assured her that baptism would make no change in their love to her; they pointed out to her, that, even though her tears and entreaties prevailed upon them to accompany her, their convictions would remain unchanged; that they would return to us, and

that all this sorrow and agony would have to be endured again. To all this she had one unvarying answer: 'Only come with me to-night; return to-morrow, if you will.' The lads asked me if they should wrench themselves from their mother's hold, and go away from her; but, knowing how it might be misrepresented, I could not advise them to do so. Throughout, these two amiable youths appeared to have the air and the spirit of martyrs; for hours they resisted the strongest pleading on earth—the yearning cry of the mother for her first-born. At last, human nature began to give way; and the arrival of the uncle—a splendid-looking, and evidently a very able man, decided them. The oldest said to me, with tears in his eyes, 'I go with my mother; but I will return to-morrow;' and the youngest followed his example, saying, 'If they have taken my brother, they will take me also.' They went away, in good faith, believing that they were to return. but, like the young man in the gospel, they went away pale, downcast, and 'very sorrowful.' They have written to one of our catechists since, saying that they are confined, and asking for '*James's Anxious Inquirer*,' which was sent to them. We scarcely dare to hope that they will return to us; but we leave them with their God, and to the prayers of Christ's people. Such a defeat is all but equivalent to a victory. It is well to mention that their relatives stated that they had been treated with perfect fairness and kindness.

"Oh! my dear friend, such scenes teach us how hard it is for flesh and blood to take up the cross, and leave all for Christ; and they should teach the church what her part is towards these young souls, who have been obliged to undergo so fiery an ordeal."

JAMAICA.

DYING TESTIMONY OF AN AGED AFRICAN.

THE eventful history of many Africans doomed by European cruelty to exile, far from the land of their fathers, furnishes a striking commentary upon the words of the patriarch,—“So now it was not you that sent me hither, but God.” In this, as in innumerable other instances, the wickedness of man has been rendered subservient to the wisdom and

the grace of God on behalf of the oppressed. Many an unhappy captive, once groaning beneath the scourge of the taskmaster, has, in the country of his bondage, been not only invested with the rights of citizenship, but also brought, under the ministry of the word, to rejoice in the light and liberty of the Gospel of Christ.

The following account of the dying experience of one of these Christian captives is furnished by the Rev. J. Andrews, under date Morant Bay, 25th Sept. ult., and we are unwilling to impair its effect by altering the language in which the venerable saint gives expression to his feelings:—

"I have the pleasure to send you a brief account of the interesting circumstances attending the death of one of the aged members of my church. The subject of it, named James Stewart, was an African, who, in early life, had been robbed of his liberty, brought to this island, and reduced to slavery.

"One day, in visiting the afflicted Christian, the following conversation took place:—

"*Minister.* 'Do you feel happy now you are afflicted, James?'

"*James.* 'Ye mean if me happy, dat you mean, minister?'

"*M.* 'I want to know if you feel happy in your mind, now that your body is suffering so much pain.'

"*J.* 'O yes, me do feel happy, dat me do! Me know de Sabior (Saviour) lob me, and me lob him; dafore, whatever him say, me bear pation.'

"*M.* 'But what is it that causes you to feel so happy, and makes you willing to bear patiently your pain?'

"*J.* 'Because me feel me seek me Sabior when in holt (health), and Him no lef me now me sick. If me no seek religion when me well, wat wid a become a me? Me bin loss quite—quite loss! Yes, me know dat, but me Sabior dead for me, and he wifin dat me be saby.'

"*M.* 'Have you any righteousness of your own by which you hope to be saved, and wherein you can trust?'

"*J.* 'Ritousness (he exclaims)! Me hab none—me no say dat Massa (i. e. God) wi sabs me because me good, but me belebe in me Sabior—me ax him sabs me, and him wif, him wif; and me tink, too, him make me free from sin—doe me sia ebery day me lib, but fast me go to Massa, him forgib, and so me say, me free from sin.'

"*M.* 'But why do you think God has forgiven you?'

"*J.* 'Christ come into de world to dead for me, and he forgib all who go to him—him blood wash all from sin—him die to sabs me most wicked sinner. You know, minister, him neber turn away any dat go to him.'

"*M.* 'Do you feel afraid of death?'

"*J.* 'You know, minister, debil wicked person—he bodder me too much—he come to put bad thoughts in me heart, and he want to fritten me. Sometime he make me a little bit fritten, but den me pray to me God, and debil go, and me no fraid. De Sabior will be wid me, den me heart come easy, and me feel me be sabsed.'

"*M.* 'You must not trust to what you feel in your heart, for the heart is deceitful above all things, and desperately wicked.'

"*J.* 'Yes, me know so; me no trus altogether to me heart—me go by wa de Book (Bible) say: wa de Book say, and me heart say, me belebe; but, minister, when me heart say wa de Book no say, me know dat Satan work, so me no belebe him.'

"*M.* 'Which do you think you would like best, to live or to die?'

"*J.* 'Me wait Massa's (God's) wif.'

"While reading a few verses from 'the Book,' which I considered applicable to his state, he frequently sighed, and at the close exclaimed, 'Yes, yes!' Having prayed with him, and about taking my leave of him, he said: 'Thank you, minister. God bless you. Pray for me. Do pray for me! Massa bless you, minister.'

"The last time I saw him he was too feeble to maintain a conversation, but just before his happy spirit was released, he put up his hands in a praying posture, and cried

out: 'Come now for me, blessed Jesus—~~and~~
ready—come, come! Glory be to thee! Glory
be to thee! Glory be to thee! Amen!' And
thus the redeemed soul of James Stewart
passed triumphantly through the dark valley,

and entered the rest that remaineth for the
people of God. 'Mark the perfect man, and
behold the upright, for the end of that man
is peace.' 'Blessed are the dead which die
in the Lord.'"

KAFFIR WAR.

LOYALTY OF ADAM KOK, CHIEF OF THE GRIQUAS.

THAT portion of the Colonial Press which has ever been inveterately opposed to the cause of Missions, has recently laboured, by insinuations and statements, as void of foundation as they are ungenerous and base, to create an impression on the public mind, that the Missionaries have been instrumental in fomenting that spirit of disaffection which has led some misguided Hottentots connected with the Institutions to join the Kaffirs. The parties making these reckless statements can gain credence for them only by adopting one of two conclusions: either that the Hottentots, who were admitted to be distinguished by their zealous and effective services to the Government in all preceding wars, then acted in despite of the evil counsels of their Missionaries; or that the Missionaries having *then*, by precept and example, fostered the loyal sentiments of their people, it must be assumed that these same Missionaries have, on occasion of the *present* outbreak, belied their former acts. Such are the manifest absurdities in which the calumniators of our devoted brethren, labouring in South Africa, have involved themselves.

But we cannot afford a better refutation of the *false statements* of the frontier press, than is afforded by the case of the Griquas and their excellent chief, Adam Kok. In reply to flattering overtures from the rebel, Captain Uithaalter, Adam Kok not only indignantly refused to join in the revolt, but took occasion to administer a severe rebuke to all who had participated in it.

It may be thought, and not without reason, that the letter of the chief bears internal evidence of the hand of the Missionary; but whether it were so or not, the facts are equally honourable to the chief and to those who imbued his mind with the sentiments to which the letter gives utterance.

We have much pleasure in inserting the correspondence referred to, together with the prefatory remarks of the Editor of the Colonial Journal by which they are introduced.

Extracted from the *Cape Town Mail* of September 20th:—

"We publish to-day a very remarkable correspondence, which is well deserving of attention. It comprises a letter from the rebel captain, Uithaalter, to the Griqua chief, Adam Kok, and the reply of the latter, with a communication from him to the British Resident in the Sovereignty. From Uithaal-

der's letter it appears that, in June last, at the time of the Theopolis insurrection, a plan was formed of uniting against this colony all the native tribes and independent communities of South Africa. The influential personages who were first to be addressed for this purpose were the Griqua captains, Adam Kok,

and Waterboer, the Basuto chief, Mosheeh, and the Boer Commandant, Pretorius. In every instance, however, the attempt of the rebel leader to obtain an ally seems thus far to have proved a failure. In his application to the Griquas, he has encountered a rebuke which may produce important and very advantageous results.

"The reply of Adam Kok, whether written by himself, or by one of the Missionaries at his request, must, in either case, be held to do him much credit. We take this opportunity of making a remark which the circumstances seem to warrant. Since the rebellion of a portion of the frontier Hottentots, the Missionaries, and particularly those of the London Society, have been very severely and acrimoniously attacked. They have been charged with having contributed, by injudicious teachings, and a bad system of management, to bring about this unfortunate result. No one need undertake to defend the whole scheme of Missionary institutions, in this colony, as a permanent system. It is well known that the founders and upholders of the system have never designed it to be permanent. When the resident at the colonial Mission stations shall be fairly in possession of the same political franchises as are to be enjoyed by the other colonists, it may be presumed that the arrangements by which they are now separated from the rest of the population will be dispensed with, as no longer required for their protection, and as productive of more harm than good to the whole class for whose benefit they were originally designed. But, whatever may be the inconveniences inherent in this system, it is certain that the charges which have been brought against the Missionaries—of having, by their teaching or acts, helped to produce a feeling of disaffection among the natives—are not only totally unfounded, but are directly the reverse of the truth. There can be no reasonable doubt that the influence exerted by the Missionaries has been uniformly favourable to peace and loyalty. But for this influence the insurrection would, in all probability, have been much more wide-spread and disastrous than it has proved.

"An evidence of the correctness of this opinion is seen in the conduct of the Griquas. If there be a native community in South

Africa in which Missionary influence must be supposed to be more powerful than in any other, it is the Griqua Settlement of Philippolis. This settlement, and, indeed, the whole 'Griqua nation,' may be said to be a creation of the London Missionary Society. Whatever may be the influence, for good or for evil, which the Missionaries of that Society exert upon the natives who are under their instruction, its tendency must be most clearly manifested in the case of the Griquas. Now, from the beginning of the present troubles, the conduct of this people, and of their principal chieftain, is admitted on all hands to have been unexceptionable. From the expedition of Major Donovan against the Tambookies, in February last,—when Adam Kok, with his contingent of two hundred men, rendered good service to this colony,—down to the conferences of Viervoot and the correspondence with Uithaelder, the Griqua chief and his people have manifested a steady loyalty and a sound judgment, which do equal honour to them and to their instructors.

"We have appended the original letters of this correspondence to the translations, in the hope that they may find their way into the hands of some of the disaffected Hottentots. The letter of Adam Kok is likely to produce more effect upon persons of that class than a volume of admonitions from any other source. Our Eastern Province contemporaries will, we presume, think the letters worthy, for this object, of as wide a circulation as the press can give them.

"THE HOTTENTOT REBELLION.

"The subjoined documents have been received from the sovereignty:—

"LETTER FROM ADAM KOK TO MAJOR
"WARDEN.

"*Philippolis, August 27, 1851.*

"The British Resident, Bloem Fontein.

"SIR,—I enclose for your perusal a copy of a letter recently arrived from Willem Uithaelder. This is the *first* communication I have received from Hottentots in the colony since the commencement of the rebellion, and I feel it my duty at once to inform you of it. This will possibly prevent any reports reaching you prejudicial to myself and people; for I know that we have many enemies, who

wish to represent us as being leagued with the rebel Hottentots in the colony.

"With the letter, a copy of which I now send, came also two brief notes, requesting me to communicate to Mosheah and Pretorius the substance of the letter addressed to me. There was also sent a copy (in English) of a despatch from Major-General Somerset to His Excellency Sir Harry Smith, dated 28th February, 1851, relative to the operations of the former officer in the Kat River Settlement. This copy of despatch is headed by a note in English, of which the following is a copy:—

"The following is an extract of a report published in the *Graham's Town Journal*, dated Saturday, March 15, 1851, of Major-General Somerset's proceedings in the Kat River Settlement, on the 25th of February, 1851, and forwarded to His Excellency Lieutenant-General Sir H. G. Smith, Bart., G.C.B., which I deem highly important for your information."

"This copy of despatch, and other notes, are signed by G. Erasmus, Secretary.

"I also enclose a copy of an answer which I have written, but not yet forwarded to Uithaolder. In fact, I do not know by what channel to send it. I do not wish to have any direct or private communication with Uithaolder. Perhaps, if I were to send the letter to your care, you might get it conveyed to him by some official channel. Let me know if this will be agreeable to you.

"I have the honour to be, sir,

"Your obedient servant,

"(Signed) ADAM KOK."

(Translation.)

"LETTER FROM UITHAALDER TO ADAM KOK.

"*Amatola*, June 11, 1851.

"Messrs. Adam Kok and H. Hendrika.

"MUCH RESPECTED SIRS,—As we, the poor oppressed Hottentot race, are the objects of the war at present carried on here, and having for a considerable time been oppressed by the unjust English settlers, who have been continually memorializing the Government to consent to, and carry into effect, anrighteous and oppressive laws, such as vagrant laws, tending to sink and ruin the coloured and poor people of this country,—a country which we, as natives, may justly claim as our

mother country,—it is my object and design, as I deem it to be my duty, in writing to you by this opportunity to inform you all, who are obligated as a nation and family of one race (though there has been long delay or neglect), that the war that now prevails here is declared against us Hottentots, because we defend ourselves against the above-mentioned laws, or will not allow them to be passed. It is, therefore, my earnest desire and request (being appointed by the poor and ruined people of my nation, to represent to you their pitiable condition), to hear your views respecting that case, as a nation that ought to support and to sympathize with one another, and also to know what your plans and intentions are, as the chief part of our nations; and I am earnestly requested to entreat you to favour them with an answer as soon as possible.

"We have now been busy with this war for five months, and consequently have suffered many losses of life and property, and we are very sorry that we had no opportunity of acquainting you with this matter sooner, for the outbreak of the war having come upon us quite unexpectedly, exposed us to great danger, and is the cause that many of our people are still among the settlers, and that we are obliged, for the sake of greater security, to join the Kaffirs of Sandilli, Makomo, Botman, and others; for they are also on our side.

"Dear friends, rise manfully and unanimously as a nation, and as the children of one family, to take a part in this important work,—a work which concerns your mother-country and your liberty; for not one of the coloured people, who or wherever he may be, will escape that law. Trust, therefore, in the Lord, (whose character is known to be opposed to all injustice), and enter upon your work and he will prosper us. Work for your native country and your freedom; for now is the time, yes, the appointed time, and no other.

"Kat River, our home, and the refuge of all the poor, is entirely ruined and burnt,—Shiloh, or Khipplasta, likewise. We are at present in the Amatola, and the people of Shiloh in the Zuurberg.

"I am, your obedient servant,

"(Signed) WILLEM UITHAALDER.

"P.S.—We have entirely excluded the

English Government in our present war, because the Government is not to blame for the war; and we learn that Government has hitherto kept aloof, and afforded no assistance to the settlers in carrying it on. We, that is the Kaffirs and ourselves, leave the Government out till we see further. I am also instructed to request you to communicate this circumstance as soon as possible, by means of a deputation, to the much respected Mr. Waterboer, as a part of our nation. Assistance in every way is highly necessary. The esteemed Mr. Walstrom, whom I have requested to be the means of handing this letter to you, will also have the goodness to relate to you every circumstance connected with this.

"Your obedient servant,
 "(Signed) WILLEM UITHAALDER."

"REPLY OF ADAM KOK.

"*Philippolis*, 27th August, 1851.

"To Mr. Willem Uithaalder.

"SIR,—I have received your letter of the 11th June, and in reply thereto, I must freely and candidly tell you my opinion.

"My heart is very much grieved on account of the present condition of many of the Hottentots in the colony. I am sorry that they have taken such a wrong step. I have not the slightest sympathy with you in that rebellion. Instead of regarding you as the brave defenders of the freedom of the Hottentot race, I cannot view you otherwise than as the enemies of the whole coloured people of South Africa, for by your rebellion, you will create a strong prejudice in the

minds of all reasonable men, against the character, the rights, and the demands of the coloured races.

"There may possibly have been grounds of dissatisfaction among the Hottentots, but I am fully convinced that you have had no sufficient cause for taking up arms against your Government. And believe me, as a friend and well-wisher to all of you, that you have adopted wrong means for obtaining your rights. By rebellion, you will bring nothing but loss and misery upon yourselves and your posterity.

"As far as it concerns me and my people, you must not expect the least assistance from us. We consider that we are also injured in our cause by your rebellion. We intend to manage some complaints which we have against the English Government, in an honourable and proper manner, by letters and memorials, and we entertain a strong hope that justice will be done to us.

"If you will receive any counsel from me, I would most earnestly advise you and your companions to lay down your arms, and to ask forgiveness from your Government for the great evil you have done. Perhaps there may still be mercy for you.

"I cannot involve myself at all in your case, and therefore must decline to send your message to Waterboer, or Pretorius, or Mo-shesh. But as far as it regards Waterboer, I can assure you that his sentiments entirely agree with mine, as expressed in this letter.

"I remain, your obedient servant.

"(Signed) ADAM KOK, *Captain*."

DEATH OF THE REV. DR. PHILIP.

Our last Number contained a brief announcement of the decease of this distinguished philanthropist and honoured servant of God; but, in the full persuasion that a more extended notice of the event will gratify our readers, more especially those of them who are conversant with the history of the long-protracted and successful labours which have identified the name of John Philip with the cause of civil and religious liberty in South Africa, we now present the following details.

The Rev. T. Durant Philip, in a communication dated Hankey, September 3rd, thus describes the circumstances attending the last illness and death of his revered father:—

"I know not whether my letter will be the first to communicate the news of my father's death; but as I am on the spot, I am able to give you a few of the particulars. He breathed his last on Wednesday, the 27th August, about 2 P. M.—having been confined to his bed since the preceding Sabbath morning. He had resided in Hankey for rather more than twelve months, and during that time his infirmities gradually increased, until he sank to rest.

"At first he was able to walk backwards and forwards on the terrace in front of the house, and a week before his death he could move from one room to another, although his feet were much swollen from a dropsical affection. His understanding also did not forsake him till the very last, though it was much weakened, and he was often very drowsy. But about ten days before his death the stupor seemed to increase, and symptoms of mortification showed themselves in the legs. These affections increased, the stupor becoming more complete and the mortification more decided on Saturday evening and the Sabbath morning preceding his death. After that time he hardly spoke a word, only lifted up his eyes and looked at us once or twice; and on Wednesday afternoon, without any great struggle, he breathed his last. The state of his mind in prospect of death may be gathered from sentiments he uttered before the worst symptoms deprived him of speech, and probably, to a great extent, of consciousness.

"On the Thursday of the preceding week, as I was sitting beside him, he referred to his approaching change with much emotion, and mentioned a sentiment of Leighton's as expressing his own feelings in the prospect:

That there are two states of mind in which a Christian may suitably die, either repenting or rejoicing; but that for his part, he would prefer to die repenting, for while we may be mistaken in the grounds of our rejoicing, we cannot be mistaken in the grounds of our repentance.' He continued, up to a few days before his death, to feel the liveliest interest in the affairs of our Missions, and was much affected, especially by the Theopolis affair, an affair of which we have not yet, I am persuaded, received a fair statement. He regularly heard reading from various

authors every evening, and although he was frequently overcome by drowsiness, at other times he made remarks indicating that his attention had been roused and fixed on the subject.

"During the whole time of his residence in Hankey, he was only once able to make his appearance among the worshippers in the Lord's house, and that once he was carried in his wheel-chair to partake of the emblems of our Lord's death. I trust I shall never forget the Sabbath evenings, which I generally spent in reading to him. Often it was a portion of Scripture—at other times a sermon of Robert Hall's, or of John Howe's, or of Jay's, and he was often roused to discourse most eloquently on the topics treated. I conversed with him also respecting my own duties, and received from his suggestions many texts and leading ideas for my sermons.

"To the last, although enfeebled, his soul maintained that high moral tone for which it was always distinguished.

"He died, as became his life and labours, on a Missionary Station, in the midst of the people whose burden he had borne and whose cause he had gained, and by them his corruptible remains were borne to their last resting-place. The coffin, on its bier, was placed in the shadow of the Mission House, in which he had resided, and the people gathered around it were addressed by Mr. Christie. After singing and prayer, eight young men raised the bier to their shoulders, and the corners of the pall were borne by six elder men. The coffin was preceded by Mr. Metelerkamp, a worthy son of an old friend and deacon of my father, himself now an elder of the Dutch Reformed Church; and after him were the officers and deacons of the place, with the two lads who had waited on my father during his stay here immediately in front of the coffin. After the coffin came the relatives, the students, and others, and the body of the people followed these in a column four deep, followed by the school-children. The procession took its way in this order down to the garden, in a corner of which, alongside the precious dust of my mother, brother, and nephew, his body was to be laid. There, at the grave, under the shade of weeping willows and other trees, we were again addressed by Mr. Metelerkamp,

from the words in Heb. xiii. 7th verse, 'Remember them which have the rule over you.' The address was most suitable and excellent.

Had he died in Cape Town, I do not doubt that his funeral would have been most numerously attended by the inhabitants, on account of the general esteem in which he was held, for there, at least, he has outlived the malice he at one time experienced; but the

natives, who have the deepest debt of gratitude to him, would, in that case, have had to stand aside or follow from afar. As it was, he died among them, and I am more gratified that they bore him to his resting-place, than for any other testimony which might have been borne to his virtues.

"All his mourning children were also present at his interment."

It would be impracticable, within our limited space, to do adequate justice to the life and labours of such a man as Dr. Philip; but the following outline, from the pen of our esteemed brother, the Rev. W. Thompson, the Society's agent at Cape Town, will, we feel assured, be read with peculiar interest. After referring to the decease of the venerable subject of the present notice, Mr. Thompson observes:—

"It would, I feel, ill become me to attempt to furnish our excellent Directors with a sketch of Dr. Philip's character. I must leave this duty to an abler hand, and to one who can command more leisure than is within my reach. Moreover, Dr. Philip was so long and so intimately known by the Board, and was so closely identified with the London Missionary Society's operations in this country for the past thirty-three years, that it may be the wish, when his death becomes known, of one of Dr. Philip's numerous friends in the Direction to pay a fitting tribute to his life and character.

"Our departed brother is not without a monument. It may be found in what he has done for South Africa, and in the affectionate remembrance of multitudes his labours have benefited. Our brother, Paterson, of Ultenhage, writes me under date the 8th Sept:—'When our people (coloured) heard of his death, they unanimously resolved among themselves, without the least suggestion of mine, to express their sense of obligation to, and respect for him, by going into mourning, which they have done.' This, I doubt not, will be universal in our Missions. And is not the 'South African Researches' a monument of his enlightened advocacy of the rights of the aborigines of this country, and of his deep earnestness in their righteous cause? Had he lived to produce no other work, his life would not have been in vain. In connection with the abolition of slavery in this colony, the name of Dr. Philip will ever be associated with those of Buxton and Wilber-

force. Among noble fellow-labourers he occupied a foremost place; and it is certain that, at the time, he was regarded by the parties most nearly interested, both owners and slaves, as the cause of emancipation.

"The triumphs he was permitted to achieve for humanity, were not without much personal sacrifice. He had given himself to a great work, and he never relaxed his efforts until it was accomplished. Dr. Philip did not always command the sympathies of his fellow-colonists. By some of them he was misunderstood, and by not a few of the others his motives were impugned, and his conduct violently attacked and misrepresented. He met the obloquy which his philanthropy so frequently called forth, with the dignity of a man, and the meekness of wisdom. It was the cross he had to bear for Christ's sake, and he felt it to be no more than, on entering upon his arduous duties in connexion with the London Missionary Society in South Africa, he had anticipated. In his first communication to the Directors from this country we find the following expression of Christian devotedness:—'When I look back upon the way by which I have been led, the goodness and mercy which have followed me all my journey through life, the condition out of which I have been called by grace, the price paid for my redemption, and the glorious prospect held out to me beyond the grave,—I feel that if I had ten thousand tongues, they should be employed in celebrating the praise of our redeeming God; that if I had ten thousand knees, they should all be consecrated to

his service; and if I were to live ten thousand years, and serve him faithfully and in much affliction all that time, I should only feel my obligations ten thousand times increased.' Let it be remembered, that this language is not from a young man of warm affections, and of limited observation and experience. Dr. Philip had the pastoral charge of a Christian church in Aberdeen for some years before he came to South Africa, and at the time he wrote as above, he was in middle life. His subsequent career was an embodying of this sentiment of Christian devotedness.

"Dr. Philip, for more than a quarter of a century, was the pastor of the church assembling at Union Chapel, Cape Town. His labours were distinguished by great intelligence and devotedness; nor were they in vain. Many were the souls granted to his ministry; and several of our devoted Missionary brethren, or their wives, were brought to a knowledge of the truth by his instrumentality, and introduced as labourers into the Lord's vineyard.

"Whilst Dr. Philip diligently cultivated his own more immediate portion of the field of labour, he, together with his late estimable partner in life, took an active part in every walk of Christian usefulness open to them in Cape Town. He introduced the infant-school system of instruction into this colony, and, under his wise and energetic measures, it attained its highest efficiency. The Auxiliary Bible and Tract Societies numbered him among their earliest and most zealous supporters. Nor did Dr. Philip shrink from any duty that he owed to society in general. His long career in South Africa was an illu-

stration of how far the duties of the citizen may be combined with those of the Christian ministry, by the followers of Him whose kingdom is not of this world.

"You are aware that the health of our venerated friend had been long declining. He probably never recovered from the shock occasioned by his eldest son's death by drowning in the Gamtoos River, in the year 1845. But, amid increasing bodily infirmities, his mental faculties retained much of their former clearness and vigour. It was my privilege to visit him at Hankey in May last, and I can never forget the affectionate earnestness of his manner as we conversed—to himself with difficulty—on matters connected with the cause of Christ in South Africa. His messages to friends in Cape Town were very affecting, as he wished to remind them—through me—of the uncertainty of life, and the necessity of working while it is called to-day. His reminiscences of the past were vivid, and given with much humility, where he himself had taken part in the transactions spoken of. His faith continued strong, his hope and love unchanged. He is now beyond the reach of calumny and detraction. That heart, pierced so deeply by the news of the Kaffir war, the Hottentot rebellion, and the general discontent of the native tribes on our colonial frontier, may now see even these, to us untoward events, contributing, under the guidance of Him who is the 'Governor among the nations,' to the furtherance of the gospel. It is not for us to let go our confidence. Men may die, but the cause of God must live. 'Jesus Christ is the same yesterday, to-day, and for ever!'"

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—
For Mrs. Young, Amoy. To Miss Gervis and Friends—For a Box of Useful Articles of Clothing.
For Mrs. Sewell, Bangalore. To the Young Ladies' Missionary Association, Westminster Chapel—For a Box of Useful Articles, value £44.
For the Tamil School, Bangalore. To the Ladies of Kingsland Chapel, per Rev. T. W. Aveling—For a Case of Useful Articles, for sale, value £38.
For Mrs. Lewis, Nagercoil. To the Halstead Missionary Working Society—For a Parcel of Useful Articles.
For South Africa. To the Halstead Missionary Working Society—For a Parcel of Clothing.
To Friends at Trowbridge, per Rev. T. Mann—

For a Parcel of Clothing. To Miss Aylen and Young Friends at Brighton—For a Parcel of Clothing and Useful Articles. To Mrs. Richards, Bala—For a Box of Clothing. To the Juvenile Missionary Working Society, New Tottenham Court Chapel—For a Box of Clothing and Useful Articles, value £16. To the Elder Girls in Greenwich-road Sabbath-schools—For a Parcel of Needles and Cottons.
For Kat River. To Mrs. McNeill and Friends, Elgin—For a Box of Clothing.
For Rev. R. B. Tayler. To the Rev. G. J. Johnson and Friends, Harpenden—For a Box of Clothing and Useful Articles.
For Rev. Messrs. Christie and Philip, Hankey. To Friends at Poole—For a Box of Clothing and Useful Articles.

MISSIONARY CONTRIBUTIONS

From 18th October, to 10th November, 1851, inclusive.

L. s. d.		L. s. d.		L. s. d.		L. s. d.	
Mr. W. Byers.....		1 10 0		Walthamstow, Col- lection after Mr. Bateman's Lec- ture.....		2 4 0	
Mrs. Alfred Currie, for the Mirzapore Mission.....		1 0 0		Artillery - street Chapel, Collection after Prayer Meet- ing.....		0 15 4	
Brunswick Chapel, Mile End, Sunday- school.....		2 10 0		Belgrave House, As- sociation, per Mr. Arber.....		0 7 6	
Clapham, Auxiliary Society, per C. Sevall, Esq.....		1 4 7		Short-street, Shore- ditch, Sunday- school.....		0 9 2	
Holloway, on ac- count.....		16 9 6					
Sunday-school, for Native Children at Cuddah, called Mary Holloway and George Albany 331. 9s. 6d.		6 0 0		CAMBRIDGESHIRE.			
Holroell Mount, Auxiliary Society, on account.....		16 0 10		Wisbeach.....		6 2 10	
Juvenile ditto.....		9 6 8		CHESHIRE.			
351. 7s. 6d.				Macclesfield.			
Horbury Chapel, Auxiliary Society, per Mrs. Roberts, on account.....		19 11 3		Roe-street.....		12 6 8	
Horton, Auxiliary Society, on account		13 11 0		CORNWALL.			
Legacy of the late Miss Horne.....		19 19 0		Auxiliary Society, per W. Baynard, Esq., on account		200 0 0	
331. 10s.				CUMBERLAND.			
Marlborough Chapel, Auxiliary, on ac- count.....		30 0 0		Auxiliary Society, per W. Wilson, Esq.			
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Missionary Boxes.....		11 16 9		Miss Higgins.....		1 10 8	
Surrey Chapel School, per Mr. Watkins.....		1 10 0		Miss Mc Gowan.....		3 7 6	
Ditto, Dockhead School, per Mr. Mitchell.....		0 16 4		Miss Esther Gill's Missionary Box.....		0 3 9	
Ezs. 11s. 6d., 182. 15s. 1d.				Collection.....		20 16 2	
Collections at Anni- versary.....		83 9 6		Public Meeting.....		13 0 6	
Ezs. 11. 7s.; 611. 2s. 6d.				Ezs. 11s. 6d., 431. 9s. 8d.			
Miss Neale's Bible Class, for a Girl in Mrs. Abba's School, Pareychaley, to be called Martha Sherman.....		2 10 0		Aston.			
971. 7s. 7d.				Ladies' Association		7 12 0	
Tottenham - court- road, Mrs. A. C. Blagrove, for the Theological Semi- nary, Hong-Kong		25 0 0		Collection.....		5 16 4	
				Public Meeting.....		7 0 11	
				Ezs. 11s. 9d., 191. 17s. 6d.			
				Aspatia.			
				Collections.....		8 1 1	
				Blennerhasset Sab- bath-school.....		0 3 4	
				Ezs. 3s. 1. 8s. 1s. 8d.			
				Parkhead.			
				Kirkoswald and Parkhead, 1850 ..		1 5 0	
				Kirkoswald, 1861 ..		1 2 6	
				Parkhead, ditto ..		0 11 0	
				Gamblesby, ditto ..		1 1 6	
				Ezs. 6s. 6d., 31. 13s. 6d.			
				Penrith.			
				Sermons and Public Meeting.....		9 4 10	
				Sabbath-schools...		2 5 2	
				Temple Sowerby ...		2 4 1	
				Ditto, Kirkby Thore		1 10 10	
				Subscriptions and Dona- tions.			
				Mr. Bell.....		1 0 0	
				Mr. John Graham.....		0 5 0	
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				Ditto, for China.....		1 0 0	
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				Admiral Wanehope		2 0 0	
				Missionary Basket...		2 0 0	
				Missionary Boxes.			
				Mr. Akitt.....		2 16 9	
				Tamar Bailey.....		0 8 0	
				Ann Barton.....		0 3 4	
				The Misses Bell.....		0 12 7	
				Mr. Blair.....		0 13 1	
				The Misses Brewster		2 4 0	
				Mary Briscoe.....		0 3 5	
				Ann Brown and Ann Watson.....		0 4 0	
				Margaret Douglas.....		0 1 4	
				Elizabeth Fawcett.....		0 4 11	
				Mrs. Halliburton.....		0 15 3	
				Miss Annie Moss.....		0 11 8	
				Mrs. Nicholson.....		0 10 0	
				Miss Rattray.....		0 13 0	
				The Misses Jane, Anne, and Mar- garet Robinson.....		3 0 9	
				Miss Mary Robinson		0 14 8	
				Miss Annie Scott		1 4 4	
				Master Thomas Jas. Scott.....		1 4 0	
				Ezs. 14s.; 431. 16s.			
				Less carriage.....		120 18 1	
				DERBYSHIRE.			
				Derby, Two Friends		2 0 0	
				Ditto, for the Suf- ferers by the Kafir War.....		2 0 0	
				DEVONSHIRE.			
				Chumleigh.....		1 17 0	
				Exeter, per Rev. J. Bristow, on ac- count.....		40 16 6	
				C. M., by ditto, for the Sufferers by the Kafir War.....		5 0 0	
				451. 16s. 6d.			
				Plymouth, S. Derry, Esq., for the Na- tive Schoolmis- tres, Jane Derry, half-year.....		5 0 0	
				DORSETSHIRE.			
				Charmouth, Mrs. R. Kennaway.....		5 5 0	
				Stalbridge.			
				Collection.....		1 1 7	
				Subscriptions.			
				Mr. W. Glyde.....		0 10 0	
				Mrs. H. Moore.....		0 17 6	
				Collected by—			
				Miss Sherrin.....		0 3 7	
				Miss Ash.....		0 5 9	
				Miss Howe.....		0 4 3	
				Mrs. Bientli.....		0 4 1	
				Miss Olive.....		0 7 0	
				Miss M. Bryant.....		0 2 7	
				Miss E. Bryant.....		0 2 2	
				Boxes.			
				Master T. Glyde ..		0 4 6	
				Mrs. J. Roberts.....		0 4 0	
				Mrs. F. Harris.....		0 1 2	
				41. 7s. 3d.			
				DURHAM.			
				Durham.			
				Claypath Chapel.			
				Mr. Day.....		0 10 0	
				Rev. T. Ebdon.....		1 1 0	
				Mr. Fleming.....		0 5 0	
				Mrs. Gibson.....		0 10 0	
				Rev. S. Goodall.....		0 10 0	
				W. Green, Esq.....		1 0 0	
				Miss Green.....		1 1 0	
				Mr. Greenwell.....		0 5 0	
				Miss Hoggett.....		0 10 0	
				Wm. Shields, Esq.....		0 10 0	
				Mr. Waddingham.....		1 0 0	
				John Ward, Esq.....		1 0 0	
				Miss Dixon.....		0 3 6	
				Collected by—			
				Juvenile Society.....		1 16 11	
				Miss Blackett.....		0 6 4	
				Mr. Wm. Bradford		0 10 0	
				Mr. Forster.....		1 1 8	
				Miss Mary Ford...		1 5 6	
				Proceeds of a Mis- sionary Basket, for Female Education in India.....		4 0 0	
				Mrs. Clement Gow- land, for Orphan Girl at Madras, called Isabella Hay.....		3 0 0	
				Alexander Hay, Esq., for ditto, called Jane Gowlan.....		3 9 0	
				Sabbath-school.....		0 6 0	
				Sermons.....		4 14 0	
				Public Meeting.....		3 8 2	
				Deduct Expenses 34s. and 5s. 1s. acknow- ledged in last Re- port, but belong- ing to this year ..		7 1 0	
				Hartlepool.			
				Missionary Basket ..		6 10 0	
				Collections.....		8 0 0	
				Mr. G. Blumer.....		1 0 0	
				Mr. G. Trotter.....		0 10 0	
				Children in Sunday- school.....		1 17 7	
				Missionary Boxes.			
				Miss M. A. W. Wat- son.....		2 10 0	
				Miss M. Younghus- land.....		1 0 0	

L. s. d.			L. s. d.			L. s. d.			L. s. d.		
Miss and Master			E. Ince			Darwen.			Mrs. John Gray and		
Clarke	0	17 0	S. Crouch (Box)	0	7 9	Belgrave-square.	144	12 0	Miss Gray	3	5 8
Miss A. C. Lewin	0	15 3	Frictions	0	0 5	Collection	59	8 4	Mrs. Barker and	1	15 8
Miss E. Abbott	0	15 3	Excs. 7s.; 26d. 6s. 11d.			Lower Chapel.			Miss J. Gray	9	0 7
Master C. & A. Watt	0	12 0	KENT.			Collection	2	10 0	Juvenile Association	6	1 6
Mr. C. Johnson	0	10 8	Margate.			Great Harwood.			Collected after Ser-		
Mr. Wm. Gray	0	10 4	Zion Chapel.			Collection	2	10 0	mon by Rev. W.		
Master H. Murray	0	9 1	and Cards			Hastings.			Lucy	9	13 0
Master Wm. Fleet-			Ditto, at the Chapel			Collection	4	14 3	Public Meeting	14	5 3
ham	0	7 8	and Sunday-school			Public Meeting	4	8 1	fast	6	14 10
Miss E. M. Hodgson	0	5 0	Collections			Collected by—			Communion Service	5	12 0
Master R. Pounder	0	5 0	Rev. C. Bird, (A.)			Mrs. Carson	1	13 6	Excs. 2l. 12s. 6d.;		
Master G. Richard-			Mr. Wm. Soper (A.)			Miss Hall	1	13 0	70l. 11s. 8d.		
son	0	5 1	Mr. J. V. Beckett (A.)			Mrs. Hinch	1	7 0	Spilby.		
By Boxes under 5s.			Collection after Ser-			Miss Tomlinson	1	2 0	Collections after Ser-		
each	2	10 6	mon			Miss Riley	2	0 0	mons	3	2 10
Excs. 13s. 6d.;			21l. 6s. 5d.			Excs. 24s.; 15l. 7s.			Public Meeting	3	1 5
South Shields, per			Cecil-street Chapel.			Knott Green.			Sunday-school	0	13 7
Mr. M. Hutchin-			Missionary Boxes.			Collection	2	17 0	Ditto Ditto Box	0	2 3
son, on account	10	6 0	Ditto, Prayer Meet-			Tockholes.			Subscriptions		
Sunderland, ditto	33	14 6	ings			Collection	0	0 0	Mr. Bourne	1	0 4
WESSEX.			Sunday-school Sub-			Juvenile Association			Mrs. Bourne	1	0 8
Leytonstone, per			scriptions			for Orphan Girl			Mr. Harcourt	1	0 8
Miss Edridge	0	19 0	Collections after Ser-			and Boy at Salem,			Excs. 11s. 6d.;		
Petersfield	6	9 6	mons			called Mary and			9l. 12s. 6d.		
HAMPSHIRE.			Ditto, after Public			Richard Abram.	5	0 0	MISSISSIPPI.		
Portsea.			Meeting, 28th Oct.			10l.			Hampersmith, Mrs.		
King-street.			Excs. 10s.; 21l. 2s.			Less Expenses	410	1 4	E. Thomson		
Ladies' Association	11	8 0	Ranagate, per Mr.			25	13 3		Clara, at Cunda-		
Mr. Pratt (A.)	1	1 0	T. T. Sadler, on			385	1 11		cluphield	3	12 8
Collections and Sub-			account			Lancaster.			Houston.		
scriptions	51	14 0	40 0 0			Rev. John Dodson	1	0 0	Independent Sabbath-		
61l. 2s.			LANCASHIRE.			Edwd. Dawson, Esq.	2	0 0	school Teachers		
Sopley, W. Tice,			East Auxiliary So-			Mrs. Dawson	0	0 0	and children, for		
Esq. (D.)	40	0 0	cieties, per S. Flet-			Mrs. Ford	1	0 0	the sufferers by the		
HERNFORDSHIRE.			cher, Esq., on ac-			William Jackson	1	0 0	Kafir War	0	13 2
Huntington	1	4 0	count			Miss Eskridge	1	0 0	MONMOUTHSHIRE.		
Gore	1	11 0	Mid. Auxiliary Society, per			Native Teacher, Robert			Newport.		
2l. 12s.			T. Eccles, Esq.			Bonfield, per			Tabernacle Sabbath-		
HERTFORDSHIRE.			Acrrington			E. Dawson, Esq.	10	0 0	School, for Thomas		
Hoddesdon.			43 0 0			Ladies' Association	33	18 8	and Mary Gill-		
Ladies' Association.			Blackburn.			Missionary Boxes	1	18 10	man, in the School		
Mrs. C. Prior, Secretary.			Chapel Street.			Sunday Schools	3	13 3	at Bangor	6	0 0
Mrs. Lock, Treasurer.			Collection			Collections at Anni-			Hope Chapel Sab-		
Collected after Ser-			77 10 6			versary Meetings	25	2 4	bath-school, for		
mon			70 0 0			Interest	0	3 5	the Chinese Mis-		
Meeting	6	5 8	Mrs. B. Eccles			Garstang, Associa-			sion	1	4 3
Rev. W. Ellis	1	1 0	for the Native Teach-			tion	14	7 5	SOMERSET.		
J. Warner, Esq.	1	1 0	er, Blackburn.			Cotton, Collection	2	15 0	Hingham	0	7 4
J. Trigg, Esq.	1	1 0	10 0 0			Excs. 3l. 6s. 4d.; 69l. 12s.			NORTHAMPTONSHIRE.		
Mrs. Hurry	0	10 0	07l. 10s. 6d.			LEICESTERSHIRE.			Ashley.		
Mrs. Wilcox	0	10 0	James-street Chapel.			Melton Mowbray.			Collection	3	10 0
Mrs. Lock	0	10 0	Collection			For the Missionary Ship.			Missionary Boxes.		
Mrs. C. Prior	0	10 0	57 11 4			Miss Emma Sav	0	9 0	Mrs. Coleman	0	15 0
Miss A. Ellis, for			Collected by—			Master Kingston	0	4 0	Miss Clarke	2	0 0
Native Scholar			The Misses Briggs.			Master Peach	0	6 8	Mr. E. Stafford	0	15 8
Annie	2	0 0	4 15 0			Excs. 3l. 6s. 4d.; 69l. 12s.			Mr. W. Stafford	0	2 6
Collected by—			6 15 0			Lincolnshire.			Mrs. Lake	0	4 9
Mrs. Lock	1	7 0	Missionary Boxes.			Alford, on account	15	0 0	Elizabeth Simonton	0	3 3
Mrs. Fleming	0	4 4	Rev. E. Jukes			Boston.			Sabbath-school	0	6 3
Miss A. Ellis	1	0 0	0 18 4			Grove-street.			DERBYSHIRE.		
Mrs. Pryor	0	11 2	Mary Pomfret			Collected by—			Northampton.		
Miss Thompson	0	8 6	0 4 0			E. L. Hobson	1	8 6	Castle Hill Chapel.		
Missionary Boxes.			Two Friends			Miss Simpson	0	17 0	Collection	7	11 8
Mrs. Fleming	0	6 0	0 6 0			Mrs. Pape	0	10 0	Public Meeting	14	8 1
Mrs. Whittaker	0	7 3	0 7 8			Mrs. Phillips	0	9 0	Missionary Boxes.		
Mrs. Armstrong	0	4 3	Sarah Longworth			Missionary Boxes.			Miss Moore and		
Miss Pryor	0	5 8	0 10 4			Eliza Clark	0	4 6	Brother	1	3 3
The Misses Trigg	0	6 6	0 10 4			M. A. Twil.	0	6 0	Miss Muirhead	0	4 4
Boys' British School	0	3 5	Eccles Shorrock Ecc-			Mr. Costal	0	6 0	Miss Law	0	3 3
Ditto Sunday ditto	0	0 6	les			Mr. Leech	0	3 0	Miss Selous	0	2 0
Girls' ditto ditto	0	14 0	2 0 0			Small Sum	0	3 7	Mr. Chapman	0	11 4
Collected for Missionary			Further-gate School			Collections after Ser-			Excs. 1l. 10s. 6d.;		
Ship.			Young Men's Class			mons	4	7 6	26l. 14s. 6d.		
Master A. Jack	0	3 1	Sunday-school Chil-			Printer's Bill			Commercial-street Chapel.		
Master E. Rooke	0	0 0	dren, for the John			Grantham	21	18 6	Mr. Adkins	1	1 0
Master H. Wallen	0	5 1	Williams			Long Sutton	24	12 0	Mr. J. P. Adkins	0	10 0
Girls' School	0	5 9	2 0 0			Louth.			Mr. W. Adkins	0	10 0
Female Servants' Branch			58l. 17s. 6d.			Auxiliary Society.			Mr. Adkins	0	10 0
Association.			Mill Hill Chapel.			Collected by—			Mr. Dadford	1	1 0
Collected by—			Collection			Mrs. Marshall and			Mr. Grundy	1	1 0
S. Crouch	1	1 3	12 13 0			Mrs. Sutton	12	18 0	Mr. J. Litchmore	1	0 0
P. Gedney	0	6 8	Mr. Mrs. and Miss			Mrs. Pettigrew			Mr. Mumford	1	1 0
E. Spence	0	19 3	Eccles			Mrs. Colbridge	4	7 10	Rev. E. T. Frost	0	2 0
B. Botham	0	8 9	5 0 0			Lincolnshire.			Mr. Parker	0	10 0
A. Fullam	0	15 9	Salem Chapel.			Collected by—			MISSISSIPPI.		
Clitheroe.			Collection			Mrs. Crouch			Commercial-street Chapel.		
8 0 0			3 6 0			Excs. 1l. 10s. 6d.;			Mr. Adkins		
1 4 0			17l. 10s.			26l. 14s. 6d.			Mr. J. P. Adkins		
1 4 0			17l. 10s.			26l. 14s. 6d.			Mr. W. Adkins		
1 4 0			17l. 10s.			26l. 14s. 6d.			Mr. Adkins		
1 4 0			17l. 10s.			26l. 14s. 6d.			Mr. Dadford		
1 4 0			17l. 10s.			26l. 14s. 6d.			Mr. Grundy		
1 4 0			17l. 10s.			26l. 14s. 6d.			Mr. J. Litchmore		
1 4 0			17l. 10s.			26l. 14s. 6d.			Mr. Mumford		
1 4 0			17l. 10s.			26l. 14s. 6d.			Rev. E. T. Frost		
1 4 0			17l. 10s.			26l. 14s. 6d.			Mr. Parker		

Mr. Walker.....	1 s. d.	Howland.....	1 s. d.	Mr. W. Barrow.....	1 s. d.	Mrs. Pinson.....	1 s. d.
Mr. S. Walker.....	0 10 0	Louisa Jay.....	6 0 0	Mr. J. Barrow.....	3 3 0	A Friend, per ditto	1 4 8
Smaller Sums.....	4 3 9			Mr. W. Wilkes.....	1 10 0	Mrs. Elwood.....	1 0 8
Missionary Boxes.....	10 9 6			Rev. W. Smith.....	1 0 0	"Once a School".....	
Sunday-school.....	3 16 4	RUTLANDSHIRE.	3 10 0	Mr. Barrow.....	1 0 0	Carr's-lane Sabbath-school".....	0 5 0
Collections.....	26 6 11			A Friend.....	0 10 0	Anonymously, from	10 0 0
		SOMERSETSHIRE.		Mr. T. Shaw.....	2 2 0	Liverpool.....	10 0 0
King-Street Chapel.		Bath, Auxiliary So-		Mr. S. Edwards.....	1 10 0	Collections after	
Mrs. Edwards.....	1 6 0	ciety, per W. T.		Missionary Boxes.....	0 1 2	Services.....	221 19 8
Mr. Perry.....	1 1 0	Bliss, W. T. Esq.,	208 14 0	Mrs. E. Whelan.....	0 1 0	Bristol.....	7 4 11
Mr. Maggar.....	1 1 0	Collected by a few		Mrs. Edwards.....	0 1 0	Garrison-lane ditto	4 11 3
Mr. Stevenson.....	1 1 0	Friends at Argyle		Mr. W. Pardoe.....	0 2 0	Yardley Chapel.....	7 11 8
Mrs. Wilkinson.....	1 1 0	Chapel, for the		Mrs. J. Hancher.....	0 2 0	Carr's-lane Boys'	15 16 3
Monthly Subscrip-		Native Teacher,		Mrs. Clifford.....	0 2 0	Little Girls' ditto	12 15 3
tions, per Mrs.		William Jay, (7th		Miss F. Royle.....	0 4 1	Old Silver Coins	0 0 0
Stevenson.....	5 9 10	payment).....	10 0 0	Mr. J. Newey.....	0 12 2	Gold.....	0 0 0
Missionary Boxes.		Mr. C. Whitchurch.	2 0 0	Mrs. W. Par-	0 6 0	By Lady	0 5 0
Mrs. Stevenson.....	0 5 0	The late Misses A.		Mr. W. Barrow.....	2 2 0	Ezra, 154, 429, 156, 6d.	
Mrs. Macquire.....	0 5 7	M. and J. White-		Mr. H. Jordan.....	0 11 0	Lady Hamilton's	
Mrs. Betts.....	0 4 11	church, for China.	3 0 0	Juvenile Collectors		Legge Street.	
Collections after				Miss M. A. Pardoe	0 14 6	Girls' School Boxes,	
Sermons.....	13 15 8	Bristol, Auxiliary		Master Hopkins.....	0 4 2	ac.....	4 13 7
Sacramental Contri-		society, per R. Ash,		Miss E. Clare.....	0 9 3	Four Sabbath-school	
butions towards		Esq., on account, 759 0		Master E. Adams	0 3 8	Teachers.....	0 17 4
the Widow and				Master Mathew	0 2 0	Mr. S. T. Lowe's	
Orphan Fund.....	1 4 3	STAFFORDSHIRE.		Miss Ann Parker.....	0 2 8	Class.....	0 3 0
For the Missionary Ship.		Walsall.		Miss Emma Clarke	1 3 0	Mr. W. Parson's	
Collected by—		Collections after		Quarterly Collectors		Box.....	0 10 0
Mrs. John Perry.....	0 16 6	Sermons.....	12 12 0	Miss Cooper.....	3 1 7	Three Friends, W.	
First Class (Girls) in		Collected by Miss Wood-		Miss E. Dickinson.....	2 1 6	H. and C.....	0 6 4
Sunday-school.....	0 11 1	ward.....		Mr. Gradcock.....	1 0 6	Mrs. Loveridge.....	1 0 0
171. 17s. 10d.		S. Stephens, Esq.,	16 0 0	Mr. Gibbs.....	6 0 0	Mr. Canfield.....	0 5 0
Peterboro'.		Ditto, on behalf of		* Collected, S. T. Lowe's		For Native Teacher	
Collections.....	5 7 6	the Natives of		day-school.....	12 6 0	John Burder Sil-	
Missionary Prayer		South Africa.....	5 6 0	* 10l. of this amount to be		bree.....	10 6 0
Meetings.....	0 18 2	Mr. S. Stephens.....	1 0 0	expended in maintenance of		171. 15s. 3d.	
Mr. Carter.....	1 0 0	J. Shannon, Esq.,	1 0 0	Native Teacher in India,		Highways.....	13 8 1
Mr. Lounds.....	1 0 0	Mrs. Holden.....	1 0 0	"Watson Smith".....		Sabbath-schools.....	2 5 0
Mr. W. Verge.....	1 0 0	Mrs. J. M. Jones.....	1 0 0	Collections at Cha-		Mrs. Corn, 14l. per	
Mr. T. Brown.....	1 0 0	Mrs. T. Kirkpatrick	1 0 0	ractions.....	22 10 0	day.....	1 10 5
Missionary Boxes.		Rev. A. Gordon.....	0 10 0	Snow Hill Congre-	741. 11s.	192. 3s. 6d.	
Mrs. Jamblin.....	1 2 2	Mrs. R. Cook.....	0 10 0	gational Church.....	12 8 2	Loxell's Chapel.	
Mr. T. White.....	0 15 6	Mrs. J. Douglas.....	0 10 0	Public Meeting.....	7 18 10	The Misses Rogers.....	2 0 0
Mrs. Payling.....	0 7 6	Mrs. R. Douglas.....	0 10 0	Ezra, 34, 194. 15s.		Mr. Whittingham.....	0 10 0
Miss Henson.....	0 7 3	Mr. Sheldon.....	0 10 0	Falkenham.....	1 11 0	Mrs. Rogers.....	0 4 0
Miss Howell.....	0 5 0	Mrs. Harvey.....	0 5 0	SUMMER.		A Friend.....	0 10 0
Miss Bowell.....	0 3 7	Mr. Dumford.....	0 5 0	Arundel.		Mrs. Fenton.....	0 4 0
Public Meeting.....	3 7 4	Mrs. Grant.....	0 2 6	Armuel.		The Misses Rogers'	
Ezra. 14s. 6d.		Missionary Boxes.		Juvenile Society for		School Box, for	
151. 18s. 6d.		Miss A. Kirkpatrick	0 10 7	the Native Chil-		China and India.....	1 5 0
Weldon.....	6 15 3	Master A. Douglas.....	0 10 0	dren.....		Mr. Sutton.....	0 1 0
NORTHERN ISLAND.		Collected by Miss Potter		Blanch and Samu-		Rev. John B. Alder	0 2 6
Forport.		Miss Potter.....	1 0 0	el Evershed.....	5 0 0	Annual Collection.....	3 16 0
Collectors by—		J. F. Wiggins, Esq.,	1 1 0	WARWICKSHIRE		Mrs. Muttow.....	1 0 0
Mr. Taylor.....	1 14 4	Mrs. Neale.....	0 10 0	Birmingham District, per W.		Sunday-school Boxes	0 5 0
Mr. Keny.....	0 9 0	Mr. G. Neale.....	0 10 0	Baumont, Esq.		114. 3d.	
Mrs. Jackson.....	1 8 0	Miss Potter.....	0 10 0	Public Meeting in		Collected, after the	
Missionary Box J. S.	1 0 0	John Potter, Esq.,	0 10 0	the Hall.....	54 6 8	Sermon, by Rev.	
Ditto ditto, H. E.	0 10 0	Mrs. Crowley.....	0 10 0	Admiral Maccormack	1 1 0	J. Johnson.....	5 10 6
E. Mavin..... (D.)	0 2 6	Missionary Box.	0 12 6	A Wesleyan..... (A.)	1 0 0	Collected by Miss	
The 1st Class of		Collected by Mrs. White-		Curr's Lane.		Maria Fowler.....	1 14 9
South - school		house.....		Missionary Boxes.	26 0 2	Wm. Fowler, Esq.,	1 1 0
Girls.....	0 11 1	Mrs. Mills.....	1 1 0	Children's ditto.....	23 10 11	Missionary Boxes,	
Ditto ditto ditto	0 3 7	Mrs. Wilkes.....	1 0 0	Servant's ditto.....	20 11 0	Mr. Broadhurst.....	0 3 6
The Process of Mrs.		Mrs. Whitehouse.....	1 0 0	John's ditto.....	16 2 10	Mrs. Doggett.....	0 12 6
Graham's Appear-		Miss Andrew.....	0 10 0	Ditto, jun.....	1 0 0	Wm. Wm. Fowler.....	1 10 6
ances.....	0 3 4	Mr. Ashby.....	0 5 0	Mr. Thos. Avery.....	2 2 0	Mrs. Spawforth.....	0 11 0
Missionary Boxes.		Mr. Birch.....	0 10 0	Mr. Collins..... (A.)	2 2 0	Anne Taylor.....	0 8 6
Mrs. Mackay.....	0 6 0	Miss Jane Saunders	0 2 6	Mrs. Lee..... (A.)	2 2 0	Expenses for two	
Mr. Walker.....	0 10 0	Collected by Miss Adie-		Mr. Kilbury.....	1 1 0	years.....	0 13 0
Master Thomas		Mr. Brookes.....	2 0 0	Ditto, jun.....	1 0 0	104. 19s. 3d.	
Creighton.....	0 10 0	C. Greatrex, Esq.,	1 1 0	Mr. Forham.....	1 1 0	Collected by the	
Public Meeting.....	16 8 9	Mrs. Alston.....	0 10 0	Rev. H. Rogers.....	1 1 0	District.....	9 19 3
P. B. and W. R. A.	0 3 0	Mr. Holloway.....	0 2 0	Rev. F. Watts.....	1 1 0	60s. 6d.	
Ezra. 1s. 8d. 6d.		British School.....	0 5 0	Miss Watts.....	0 5 0	Wm. Wm.	
North Shields.		Infant ditto.....	0 5 0	Miss James.....	1 0 0	Birdsall.	
St. Andrew's Chapel.		Public Meeting.....	5 6 1	Mr. and Mrs. E. Piercy	2 2 0	Collection.....	2 7 5
Collections.....	28 4 4	Proceeds of Break-	1 7 6	R. Langburn, Esq.	2 0 0	Collected by—	
Public Meeting.....	22 4 6	fast.....		Mr. Wright, Esq.,	5 0 0	Miss Horder.....	0 18 0
On account of Year-		Ezra. 32, 63, 175. 6d.		Master W. Wats	2 2 0	Miss J. Gould.....	0 17 6
ly Subscriptions.....	4 3 6	Queens-street Chapel.		Miss Watts.....	0 5 0	Boxes.	
Wesleyan Reformer	0 10 6	Mr. Gibbs.....	1 1 0	Mr. James.....	1 0 0	Rev. C. Harrison.....	0 5 0
Missionary Boxes.		Mr. T. Edwards.....	1 1 0	Mr. and Mrs. J. B. Lillington	20 0 0	Mrs. Smith.....	0 9 1
Mrs. E. J. Harbott.	0 6 8	Mrs. Bullock.....	0 10 0	The Treasurer.....	10 0 0	Joze Bridle.....	0 6 2
Master Henry Har-	0 4 11	Mr. C. F. Pardoe.....	0 10 0	R. Langburn, Esq.	2 0 0	Mrs. W. Trowbridge	0 6 2
Master T. Frettons.	0 3 9	Miss Lloyd.....	0 10 0	E. Wright, Esq.,	5 0 0	Mrs. Kiddle.....	0 3 1
		Mr. J. Doughty.....	0 7 6	Sandy Donations	2 2 0	Miss E. Horder.....	0 4 1
		Mr. W. Hunt.....	0 10 0	and Subscriptions	31 18 2		
		Mr. Bantock.....	1 0 0	From Two Members			
		Mrs. S. Mander.....	1 1 0	of the Society of			
		Mr. W. Bladen.....	0 10 0	Friends.....	2 0 0		
		Mrs. Wiley.....	0 10 0				
		Mr. Weale.....	1 0 0				

I. s. d.			I. s. d.			I. s. d.			I. s. d.						
Master J. E. Lush..	0	5	3	Mary Hinton	0	2	6	Howard Mackness ..	0	3	8	Elizabeth Evans....	0	11	4
A Friend	0	0	11	Louisa Horder ..	0	2	6	31. 19s. 3d.				Mrs. Parker.....	0	10	0
Mrs. Martin	0	1	0	Elizabeth Harris ..	0	4	3	WORCESTERSHIRE.				William Jones	0	2	0
Sunday-school ..	0	0	0	Fanny Pretty	0	1	0	Auxiliary Society,				Miss Pritchard	0	2	0
Elizabeth Scammell	0	0	6	Mary Hobbs	0	11	9	per E. Wall, Esq.,				Wm. Williams	0	4	0
Sarah Mitchell ..	0	2	6	Eliza and Mary ..				on account	250	0	0	Thomas Morgan	0	2	0
Emma Gurd	0	0	10	Lewis	0	12	6	Halesowen.				David Skym	0	1	0
Martha Harris ..	0	0	16	Deborah Turner....	0	5	5	Sabbath-schools....	3	5	3	Isaac Jones	0	2	0
School Box.....	0	6	0	Elizabeth Williams	0	12	6	Chapel Box	0	5	1	John Davies, Esq.	0	2	0
<i>Bradford.</i>				Eliza Scammell ..	0	7	9	Exs. 7d. ; 31. 2s. 9d.				Fractious	0	2	0
Collected by—				Caroline Rawlins ..	0	7	9	161. 8s. 6d.				161. 8s. 6d.			
Mrs. Gear	5	1	4	Elizabeth Humby ..	0	6	3	SCOTLAND.				Collected by Mrs. McNell,			
Mrs. Harris	3	14	2	Harriet Lane	0	11	0	Elgin.				for Mr. Read, Kat River.			
Mrs. E. Harris ..	2	16	4	Lydia Shergold ..	0	3	6	Collected by Mrs. McNeil,				The Misses Geddes,			
Mrs. Green	3	16	0	Dorcas Pomeroy and	0	10	0	for Mr. Read, Kat River.				Mr. M'Lean, Bishop			
Mrs. Wilton	2	15	0	Jane Hinko	0	12	0	mill	1	0	0	Alexander Gordon,			
Mr. Eoernan	1	10	4	Mary Rogers	0	8	7	Esq., Solicitor	0	5	0	Mr. Urquhart, Con-			
Female Working				Harriet Hopkins ..	0	5	8	Mr. Urquhart, Con-				Mrs. Mackenzie ..			
Society, for Mrs.				Ann Sanger	0	4	0	rector	0	1	0	The Misses Macken-			
E. Porter's School				Martha Sanger	0	4	0	Mr. Urquhart, Con-				zie, N. Villo			
Sabbath-school,				Victoria Axton	0	4	7	rector	0	2	0	Mrs. Kennedy			
Girls	4	0	0	Henry Greenhall ..	0	12	4	Mr. A. Edward				Draincy			
Ditto ditto, Boys	0	15	2	Charles Henry Ger-	0	3	6	31. 2s. 6d.				Miss Hecover, Treas-			
Two Thank-offer-				my Elliott	0	8	5	Collected by Miss				Shepherd			
ing Boxes	2	18	8	Edward Scammell ..	0	3	5	Sheld	3	15	6	J. Dryden, Esq.,			
Native Bv. R. Har-				Jedidiah and Albert				Collected by Mrs. Catharine				and Mrs. Griffith—			
ris, in Bangalore				Lucas	0	6	6	Mr. Thomas Ed-				wards, Bryn			
School	3	0	0	Joseph Pomeroy ..	0	5	5	Mr. Samuel Teggins				Mr. John Taylor,			
Collections	17	2	6	George Deverell ..	0	6	7	sen	0	2	6	Mr. John Taylor,			
48. 9s. 6d.				George Deverell ..	0	6	7	jun	0	2	6	Mr. John Taylor,			
Bulford, Collection	3	14	6	Day-school	0	4	3	Mr. John Taylor,				Mr. John Taylor,			
<i>Devizes.</i>				Boys' Bible Class ..	0	9	7	Mr. John Taylor,				Mr. John Taylor,			
Collected by—				Fractious	0	0	7	Donations under				Mr. John Taylor,			
Miss Thompson ..	1	1	2	201. 6s.				2s. 6d.	1	5	0	2s. 6d.	2	0	6
Mrs. T. B. Anstie ..	1	13	10	Wootton Bassett.				Collected by Miss				Shepherd			
Mrs. Pearman	2	0	4	Juvenile Collection, for the				Sheld	3	15	6	J. Dryden, Esq.,			
Miss M. Cunningham	0	12	2	Ship	0	1	6	Collected by Mrs. Catharine				and Mrs. Griffith—			
Miss C. Elliott	2	14	10	Joshua Henly	0	1	6	Mr. Thomas Ed-				wards, Bryn			
Mrs. W. Cunningham	1	9	3	Richard Simmonds ..	0	1	0	Mr. Samuel Teggins				Mr. John Taylor,			
Mrs. Fell	0	15	6	Ann Dash	0	1	4	Mr. John Taylor,				sen	0	2	6
Mrs. Slade	1	1	10	Williamshire	0	1	0	Mr. John Taylor,				jun	0	2	6
Miss Cook	0	10	0	Henry Barrett	0	1	0	Donations under				2s. 6d.	2	0	6
Miss Elliott	1	13	0	Martha Smith	0	1	0	2s. 6d.	2	0	6	Sunday-school Box			
Missionary Boxes ..	1	1	3	Eliza Shepherd	0	2	5	Public Collections..				2s. 6d.	2	0	6
Sunday-school Mis-				Ann Farmer	0	1	0	2s. 6d.	11	16	2	2s. 6d.	11	16	2
ionary Society ..	4	1	9	Julia Temple	0	2	0	Less Expenses.....				2s. 6d.	11	16	2
Missionary Sale, by				Miss Winslow	0	1	0	10 16 2				2s. 6d.	11	16	2
Mrs. Elliott's				Isaac Gingle	0	0	5	10 16 2				2s. 6d.	11	16	2
Young Ladies	10	0	4	John Watkins	0	1	0					2s. 6d.	11	16	2
Miss Gabriel	1	0	0	John Ralphs	0	1	0					2s. 6d.	11	16	2
Annual Meeting				Robert Pontin	0	1	0					2s. 6d.	11	16	2
Collection	24	5	9	Henry Simmonds ..	0	1	0					2s. 6d.	11	16	2
Less Expenses, not				Walter Blanchett ..	0	1	3					2s. 6d.	11	16	2
deducted last year				Richard Clark	0	1	0					2s. 6d.	11	16	2
<i>Lavington, Collection</i>				James Garlie	0	1	3					2s. 6d.	11	16	2
.....	2	14	9	Sarah Longfield ..	0	0	0					2s. 6d.	11	16	2
<i>Swindon.</i>				M. Ann Aldridge ..	0	1	0					2s. 6d.	11	16	2
Mr. G. Reynolds ..	1	1	0	Eliza Aldridge	0	1	0					2s. 6d.	11	16	2
Mr. John Reynolds ..	0	1	10	John Foreacre	0	2	6					2s. 6d.	11	16	2
<i>Boxes.</i>				Mary Jane Collier ..	0	1	4					2s. 6d.	11	16	2
John Barrett	0	4	0	Julia Simmonds	0	1	8					2s. 6d.	11	16	2
Joseph Reynolds ..	0	3	6	Eliza Aldridge	0	1	0					2s. 6d.	11	16	2
Emily Gibbs	0	1	6	Ellen Landreth	0	6	9					2s. 6d.	11	16	2
Frederick Jordan ..	0	11	1	Martha Smith	0	1	0					2s. 6d.	11	16	2
Miss Weeks	0	9	6	Sarah Meule	0	1	0					2s. 6d.	11	16	2
Collection	2	3	0	Thomas Newth	0	1	0					2s. 6d.	11	16	2
Exs. 11s. 3d.				M. A. Speckman	0	1	9					2s. 6d.	11	16	2
41. 13s. 4d.				Sarah Smith	0	1	0					2s. 6d.	11	16	2
Tisbury, on account	3	16	9	Henry Barker	0	3	6					2s. 6d.	11	16	2
<i>Wilton.</i>				John Waite	0	1	0					2s. 6d.	11	16	2
Sermons and Public				Charles Waite	0	1	0					2s. 6d.	11	16	2
Meeting	10	10	8	George Simonds	0	1	0					2s. 6d.	11	16	2
Subscriptions.				Henry Norris	0	1	0					2s. 6d.	11	16	2
Rev. C. Baker	1	0	0	Thomas Smith	0	1	0					2s. 6d.	11	16	2
Mr. Lucas	0	10	0	William Yates	0	1	0					2s. 6d.	11	16	2
Miss Whitby	1	0	0	Esther Clarke	0	1	3					2s. 6d.	11	16	2
Sabbath-school ..	1	4	0	Martha Watkins	0	1	0					2s. 6d.	11	16	2
Missionary Boxes ..				George Speckman ..	0	1	0					2s. 6d.	11	16	2
Elizabeth Rowe	0	3	0	John Holloway	0	1	0					2s. 6d.	11	16	2
Emma Carpenter ..	0	4	0	Thomas Hunt	0	6	6					2s. 6d.	11	16	2
				Ann Franklin	0	1	0					2s. 6d.	11	16	2
				William Woodward ..	0	1	0					2s. 6d.	11	16	2
				Elizabeth Woodward	0	1	0					2s. 6d.	11	16	2
				Julia Macklyne	0	1	6					2s. 6d.	11	16	2
				Susan Jeffries	0	1	6					2s. 6d.	11	16	2
				Maria Taylor	0	1	6					2s. 6d.	11	16	2

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Proul, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., 108, Five-place, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Proul, and payable at the General Post Office.

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE,

FOR THE YEAR 1851.

MEMOIR OF THE LATE REV. JOHN JERARD, OF COVENTRY.

[We avail ourselves of the interesting Sketch of our late friend's character and ministry furnished by his colleague, the Rev. E. H. Delf, in his funeral sermon, just published.]

In looking upon society, we see two kinds of character, essentially distinct and opposite:—the active and the passive. Some persons are marked by great energy; they are always in a stir, and constitutionally fitted for it. Others are marked by a great power of endurance, and can bear an amount of suffering which would crush most men to the dust. Christianity produces effects on both these characters, in accordance with the essential differences which are peculiar to each. It elevates the former by giving to it nobler and greater enthusiasm. It presents objects worthy of being pursued by the highest intelligences, and everlasting as the Being and throne of Jehovah. Without the influence of Christianity, this character would be marked by excessive worldliness. Objects of labour it must have, and with restless ambition it follows those which perish in the using.

Christianity ennobles the latter class of character by developing its power of endurance, and engrafting upon it graces and virtues which such a character only can display in perfection.

Without the influence of Christianity this character would degenerate into sinful negligence. Things are allowed by it to take their own course; and their results, whether prosperous or adverse, are regarded with unconcern.

Both these kinds of character are needed in the ministry of the gospel, just because there are both among those to whom Christianity is to be preached: and the work to be done by the second is not less important, though it may be less observed, than that to be accomplished by the first. The man who answers to the former, "through good and evil report," in "perils by sea or land," "counts not his life dear unto him," that he may be "steadfast, unmoveable, always abounding in the work of the Lord:" while he who answers to the latter, cultivates and exemplifies all the passive graces of Christianity—endures as seeing Him who is invisible, and in all social relations is regarded as almost a perfect man. The patient, no less than the energetic man, lives a life of great usefulness, and does a work of great importance.

The order of character to which the revered individual belonged over whom the grave has just closed, is the last of these two, and a more perfect specimen of its kind we have never known. With whichever of these divisions the servant

of God is classed, the events of life are always such as to display his peculiar excellencies. The ever varying circumstances of human life are not accidents, but, being under the direction of God, are specially designed by him to bring out whatever graces or virtues an individual may possess. The life of Mr. Jerard was marked by peculiar trial. So extraordinary were the sufferings to which he was exposed, that some might wonder why so good a man was so heavily afflicted. It might appear that he was hardly dealt with, in having a larger cup of sorrow than is given to most. But had it not been for his extraordinary sufferings we should never have known his extraordinary worth. By these the power of his endurance was seen, and the strength of his graces displayed.

"All thy vexations

Were but my trials of thy love; and thou
Hast strangely stood the test."

Our deceased friend was born at Ipswich, October 25th, 1775, and served an apprenticeship in London for three years. He read novels and romances until he became disgusted with the routine of business, and wished to roam. An opportunity of changing his pursuit occurring through the death of his master, he made two voyages: one to Smyrna, and another to China, with Lord Macartney's Embassy. During the whole of the passage home, on his second voyage, Mr. Jerard suffered severely from sickness, and it was owing to this that, when he arrived in England in 1794, he resolved to end his seafaring life. The next year he, for the first time, realized the deep depravity of his nature, and the danger of his condition as a guilty sinner before God. He says,* "My heart was ready to break through intense solicitude for the salvation of God, and I should have been utterly overwhelmed with guilt and fear, had I not been relieved by

the cheering hope of being heard and accepted of Him." This "intense solicitude" found its natural expression in earnest prayer, and soon afterwards he received the Son of God as all in all in his salvation. His heart was filled with love, his mind was kept in peace, his "conscience was purged from dead works, to serve the living God;" and he knew no higher happiness than that derived from the ordinances of worship, which, in his own words, were dearer to him than his necessary food. His joy was so full, that he seems to have had no desire but at once to pass into the world where it would be perfect and everlasting. "To depart, and to be with Christ," was far better, in his esteem, than any enjoyment which earth could afford. He soon learned that he had a race to run, and a warfare to accomplish—that he must labour on earth, if he would rest in heaven. Soon after, he joined the church of Christ at Ipswich, then under the care of the Rev. Edward Davies, and wishing to live a life of usefulness, thought much and anxiously of the ministry. He relinquished all idea of undertaking it in this country, through distrust of his powers; but regarding the missionary work abroad as less difficult than the ministry at home, he offered his services to the London Missionary Society. The following is his own account of the matter:—"In the prospect of being actually engaged in the service of Christ, I was frequently much depressed with an idea of my probable incapacity ever to discharge the duties of a settled minister in my own country. A second mission to the South Sea Islands being in contemplation, I conceived that would be a suitable sphere for the exercise of my talents. About this time the following words were, with peculiar light and force, impressed upon my mind: 'This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do all that is

* See "The Ordination Service of the Rev. John Jerard." Published 1804.

written therein ; for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee ? Be strong, and of a good courage ; be not afraid, neither be thou dismayed ; for the Lord thy God is with thee whithersoever thou goest.' In the application of these words to myself, I conceived that in them my constant employ was marked out, success in my efforts promised, my authority cleared, my natural timidity counteracted, the whole world opened before me, and the strongest assurance of the presence of God as long as I should continue on earth."

The *Duff*, in which Mr. Jerard embarked, left England December 23rd, 1798, and its voyage was attended with peculiar disaster. It had scarcely lost sight of land, when a heavy gale arose, which raged violently for four days. It narrowly escaped shipwreck on some shoals, which were unobserved. For fifteen days it contended with opposing winds ; and for nine hours was chased by a foreign vessel. But the crowning misfortune was its capture, off Rio Janeiro, by the *Buonaparte*, a French privateer. Mr. Jerard writes, "The married missionaries were immediately separated from their wives and children, and obliged to accompany the single brethren to the French ship ; whilst the females, with the children, were sent to Monte Video. Our situation on board the *Buonaparte* was in many respects painful. During the night, we were confined to a very contracted place—having the boards for our bed—almost suffocated for want of fresh air, and parched with heat and thirst ; while a glimmering light from the sentinels, who watched us with drawn swords, was just sufficient to mark the gloomy difference between our present situation and that on board the *Duff* a few hours before. Our affliction was felt with additional force when an order was given, in the morning, that we should not engage in any act of public

worship." After cruising some time, during which the French ship took three more prizes, the vessel sailed to Monte Video, where the married missionaries found their wives and children, all well and kindly treated. At the end of two months, the whole party embarked for Rio Janeiro, intending to proceed to Africa. When near the spot where the *Duff* had been taken by the French, the missionaries fell in with a Portuguese fleet, which had left Rio Janeiro the preceding day, and was bound for Lisbon. A second capture was effected, and a second separation made. The missionaries were divided into two companies, one of which went on board a frigate, where every attention was paid to their comfort, and the other on board the Commodore's ship, where the treatment was the reverse. Our friend was placed with the latter division, and thus writes of his condition :—"In our new situation, with respect to temporal things, our trials were not ended, but increased, as we suffered much from hunger and thirst, but especially from the latter, unless when relieved by a fall of rain." The ships arrived safely at Lisbon, whence the missionaries came to England, having been absent from their country about ten months.

We have seen that Mr. Jerard, as a young man, took two voyages, and that the troubles therewith connected induced him to settle quietly in England, in some mercantile engagement. This is in accordance with the kind of character he possessed. Had his been the character which I first specified, he would probably have resolved to spend his days on the sea, or in roaming through foreign lands, and the difficulties and dangers of such a life would but have stimulated his determination. When, too, he first experienced the value of Christianity, it was natural that he should wish to devote himself to its extension, and, under the impulse of new views, that he should determine

to brave the very dangers he had voluntarily relinquished for the peace and quietness of domestic life; that, having taken voyages for his own gratification, he should now go abroad and remain there for the honour of his Master, preaching among the heathen "the unsearchable riches of Christ,"—the conclusion to which he had previously come, that home-scenes were more congenial with his feelings, making it an act of self-denial which he cheerfully underwent. We regard it as a mistake made by our friend—a mistake common in the early days of missionary enterprise—in looking upon the missionary work abroad as a less difficult undertaking than the ministry at home. The kind of character required for it is, perhaps, not that which he possessed: and it was better for him that, upon his return to England, he should enter Hoxton College as he did, to prepare for ministerial service, and that, with his high and holy graces, he should live and die in the affections of his people as he has done, than that he should have remained abroad to the end of his days, living and labouring in a foreign land.

During the whole of his memorable voyage, Mr. Jerard sustained, with wonderful calmness, the sufferings to which he was exposed. Nor is this to be wondered at, since he appears to have enjoyed close and constant fellowship with his God. Not long before the capture of the *Duff*, he one day ascended to the mizzen-top with his Bible in his hand, to ponder its sacred truths, to anticipate his great work, and earnestly to seek God's Holy Spirit. He opened upon the 121st Psalm, every line of which seemed to have a special relation to himself; and so overwhelmed was he with a sense of the goodness of God, that he could scarcely bear it. At a period subsequent to the capture, when in two vessels the missionaries, under charge of the Portuguese fleet, were sailing for Lisbon, Mr. Jerard

wrote a letter to his brethren in the other ship, from which the following is an extract:—"None of us are positively ill, but most of us very weak, owing to the increasing badness of the provisions, from which our stomachs recoil, though we are generally hungry to an extreme. But it is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' This heavenly manna loseth nothing of its sweetness in a state of affliction, but rather increases. I find the special spiritual presence of God makes my heaven in every state; with this, I trust, I have been favoured on board of this ship, and it gives us no small pleasure to understand, by your letters, that the same goodness and mercy daily follow you."*

This will be sufficient to show that, in the brief period of Mr. Jerard's missionary life, he was the same man as when going in and out amongst you, the people of his charge. There was the same calm endurance, the same meekness and gentleness, which it was your privilege to see in their maturity. He came to Coventry as the immediate successor of the Rev. George Burder, in 1803, but his ordination did not take place until October 24th, 1804. The ministers who conducted the service, Mr. Williams, of Birmingham; Mr. Moody, of Warwick; Mr. Burkitt, of Kenilworth; Mr. Burder, of London; Mr. Stollery, of London; and Mr. Evans, of Foleshill—have long gone to their rest. Mr. Jerard's life in Coventry was comparatively free from incident. He was seldom absent from the home that he so much loved, and which his serenity and cheerfulness so greatly blessed. He lived not so much a public, as a private life. He regarded his duties as a minister as his one great work, and he was constant and happy in their discharge. The fol-

* See the "Journal of a Captured Missionary in the Second Voyage of the *Duff*," by William Gregory, p. 259.

lowing is the testimony of his children relative to his domestic influence:—"Years ago we felt that religion must be a Divine reality; no mere deception, but a spiritual, transforming, and sustaining power. Its evidences had satisfied the clear, calm judgment of our father. Its spirit and its promises had made him happy. He ever seemed full of joy and peace in believing. He lived among us as one under a special benediction, possessing the sweetest satisfaction in the service of his God."

The personal and domestic sufferings of our friend were unusually severe; such indeed as would have wholly depressed another; but these only made conspicuous his childlike trust in his heavenly Father. Amidst them all, his religion was constant and uniform; not a thing of times and seasons, of exultation and despondency, but as the light of the morning, "which shineth more and more unto the perfect day." That he was blessed with a peculiar temperament is allowed, but this of itself was not the secret of his submission, patience, and peace. With a firm grasp he laid hold of the promises of the gospel, and these were the well-spring of his deep gladness. The effect of his composure on others may be illustrated by the following incident: Some years since he met with a terrible accident at Liverpool, and after prolonged absence, could only return to Coventry in a recumbent posture. He travelled by the Canal, and was greatly distressed by the profane language of the bargemen, whose kind attentions to him were unremitting. Soon after setting out, they asked him if there was anything in their services deficient, or which he wished to be altered, when he referred to their free use of blasphemous imprecations; they made him no reply, but he did not hear another oath from them during the remainder of the journey.

Upon the character of his mind—his

attainments and his talents as a preacher, I shall speak with great brevity, as I had little opportunity for personal acquaintance on these points. His preaching was quiet rather than impetuous; simple rather than elaborate; more substantial than attractive; and more elegant than oratorical. His usefulness was great. While directly the means of good to many by his public labours, and especially to several who themselves entered the ministry, and are now usefully engaged in the discharge of its duties, his whole influence tended powerfully to the production of impressions in favour of Christianity. Wherever known he was revered as "an Israelite indeed, in whom was no guile;" and hence we may look for in direct proofs of his usefulness through the entire circle of his acquaintance. His standing amongst his brethren in the ministry was high, and he commanded their respect, not less by his mental attainments, than by the excellencies of his character. The moral virtues which adorned him must ever be his highest praise. His unwavering faith, his unfeigned humility, his broad benevolence, his inexhaustible patience, his noble freedom from envy or jealousy;—these were his brightest ornaments, as they will be his most permanent memorial. If at any time he showed a desire of superiority over others, it was to become "the least of all, and the servant of all;" and if there was any defect in his moral graces, it was through the excess of this desire. He was sometimes silent when he ought to have spoken, reserved when a frank expression of opinion was greatly needed. Ofttimes was it a grief to many, that one so able to give judgment and counsel was silent, when those less able were so forward to speak. Sometimes this arose from timidity, sometimes from a natural sensitiveness and delicacy of feeling; but probably oftener from distrust of himself, and from a conviction within, that he was

"less than the least of all saints." Those who were unable to love him, were obliged to revere him. There was a dignity about him which commanded respect—an elevation which increased to the last, and which excited the regard of men of different opinions, habits, and pursuits. His character, to be rightly judged of, must be viewed in connexion with the events of his entire life. Judge of him by the labours and dangers of his early years, and by the difficulties and sorrows through which he has since passed. Judge of him by the prayers and labours which, as a father and a pastor, he has put forth for nearly half a century. Judge of him by the temptations and liabilities to fall, which have marked your own profession of religion. Judge of him by the number of those who, in the church and in the ministry, have "made shipwreck of their faith, and of a good conscience." Judge of him by those whose sectarian bigotry will scarcely allow them to worship out of their own community, or to extend the right hand of fellowship to any disciples but those who follow with them. Judge of him by the lives of those who for the last fifty years have "sought great things for themselves," "heaping up riches, and knowing not who should gather them." Judge of him by such tests as these. Take him as he was, and we hesitate not to say, you may look long before you see his equal.

The approaching footsteps of death to our revered friend were "soft and noiseless." For some time he has appeared to many to be drooping, but it was not until last January that any particular fears were excited. He was aware that his recovery from the disease that then seized him was uncertain, and the composure with which he referred to his anticipated departure was remarkable. Accounts of the services in the chapel, and the mention of kindnesses from friends, caused him to weep tears of joy, and almost overwhelmed

his spirit. There was an evident meekness, if not a longing, for death,—a quiet and happy assurance that he was going home—home to "the rest that remaineth for the people of God." From this illness Mr. Jerard rallied, but not sufficiently to allow of his appearance in the house of God until Sunday morning, June 8th, when most of us saw him for the last time. On the following Thursday, by his own desire, he went to Leicester, and spent under the roof of his daughter his last month upon earth; and a most happy month it was. The study of his Bible and of Baxter's *Saints' Rest*, a book the spirit of which he said he greatly needed,—the garden behind the house in which he used to sit with a grandchild on either side of him,—the cheerful earnestness displayed by all for his comfort,—and his pleasant rides and walks in the neighbourhood, contributed to his satisfaction and enjoyment. Nor were the people of his charge forgotten by him. Every night of the visit he led the devotions of the family, and in the supplications then presented he never once forgot this church and congregation. Indeed, his last expressed prayer was for us. His son, Mr. John Jerard, writes of the closing scene as follows: "During his last illness, which only continued five days, he was unable to converse at all; but no painful anxiety was experienced by his family as to the state of his mind. He was quite conscious, and we feel sure, knew us all. Perfect composure, patience, and submission, reigned sweetly in his dying chamber: every attention that it was our high privilege to afford him he seemed to understand and appreciate with his accustomed affection."

And thus he has gone from our midst, realizing in death the fulfilment of the desire often expressed by him in the verse—

"Oh, if my Lord would come and meet,
My soul should stretch her wings in
haste;

Fly fearless through Death's iron gate,
Nor feel the terrors as she passed!"

Had he died in this pulpit, as he once declared himself willing to do, if thereby his congregation would receive advantage, I know not that the result would have been more marked than that which we trust will follow his less sudden, but not less peaceful end. "Ye are witnesses how holily and unblameably he behaved himself among you that believe:" and if such means bring not his hearers to the cross, why should they think that other means would do it. "If ye hear not Moses and the prophets, neither would ye be persuaded though one rose from the dead."

* * * *

Brethren, I have done. I have not adopted the language of eulogy towards our departed friend. I believe that I have given you a correct estimate of his character, and if so, I have uttered truth rather than eulogy. It is right that we should glorify God in him. Christian character is the work of God; and if I have referred to the graces which marked Mr. Jerard's character, I have but spoken of Him from whom they were derived. It seems to me as if I now see his venerable form bending with the weakness, and his head adorned with the snows of age, his intelligent eye, his beaming countenance, his kindly expression. I think

I see him passing from that vestry to this pulpit, confident and calm, dignified yet humble. I think I see him in the chamber of sickness, fearing by his tread or voice to disturb its quiet, yet anxious to deliver his message, and by prayer to commit the sufferer to one who "is able to save to the uttermost." I think I see him near the end of his course, waiting like the aged Simeon for the coming of his Lord, and his spirit eagerly anticipating the approaching blessedness. But all these scenes are past. I see him *there*. I see on his head the crown, in his hand the palm, and he is clothed with the white robe; and I hear him saying, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." "He shall return no more to his house, neither shall his place know him any more." You shall see his face no more, hear his words no more, listen to his ministry no more, have the benefit of his prayers no more; but if you listen to his past teaching, and follow his bright example, God himself will be with you, and be your God. He will be with you in adversity to sustain, and in prosperity to preserve, in life to direct, and in death to reward you; on earth to display his grace, and in heaven to reveal his glory. "I die, but God shall be with you."

REFLECTIONS AT THE CLOSE OF THE YEAR 1851.

— "The years roll by with lightning speed,
And never can return. Mark their events!
Observe, digest, improve them well! Lose none;
If lost, the loss is final!"

The Flight of Time.

By the wise and kind disposal of Divine Providence, we arrive at the close of another year, and *that* year one of the most interesting and memorable

in our history as a nation—as a reflective, Protestant, and professedly Christian people.

We have all had our duties, personal, domestic, and relative, to discharge; but we have been seasonably and graciously aided in their performance. We have all had our peculiar difficulties with which to struggle; but, in the midst of every perplexity, we have

found that, committing ourselves and our way unto the Lord, he has uniformly directed our steps. We have had our individual and family changes and trials to undergo; and many of them, perhaps, during the year, have been painful and oppressive; but those among us who have reposed full confidence in the wisdom, fidelity, and goodness of our heavenly Father, can bear our unwavering testimony, that we have been supported under every change, sustained and consoled in the endurance of every trial; and, at the termination of the year, when looking back, carefully reviewing our past history, we can utter, with mingled emotions of gratitude and joy, the word "Ebenezer," while recording the assistance which has been afforded, the consolations which have been administered, and the deliverances which have been vouchsafed.

"Each recollection brings us back to God,
With wonder, fear, and love."

In relation to our history as a community, as an increasing, and, by the Divine benediction, a prosperous and influential people, diffusing knowledge, art, science, morals, and religion throughout the world, the year of grace 1851 has been one of peculiar interest and moment. In some respects it has been an *extraordinary* year—a year most memorable to multitudes—a year the incidents and occurrences of which will be written in capital letters on the pages of our national history.

We have reason for the liveliest gratitude to Almighty God, that it has not been a year of tumult, but one of peace. Our tranquillity as a nation during the year, has been unbroken. We have had no outbreaks—no violent and reckless agitation—no rancorous civil feuds; and, at the close of the year, we should express heartfelt gratitude to that God, who, in *this respect*, has favoured us, and "kept us in quiet from the fear of evil."

We have been blest with an abundant harvest during the year. Scarcely ever were "the precious fruits of the earth" finer or more luxuriant; and the magnificent summer and autumnal weather with which Providence indulged us has enabled us to secure them for the use of the people throughout the winter. The cheapness, too, of all kinds of provisions is a circumstance which must not be forgotten, materially aiding all, but, especially, the operative classes, and relieving and gladdening the hearts of multitudes of our poorer brethren—

"Whose penury oft chills the soul,
And fills the eye with tears."

The year of our Lord, 1851, has been, moreover, one of great events—events of commanding interest and importance, which have not merely riveted the attention of the entire community, but have roused the national heart. It has been a year in which principles of great and inestimable value have been brought out, distinctly and impressively enunciated—principles which will be handed down to posterity as those of incalculable moment to the latest generations.

The year which is just terminating has been a memorable one in our annals, on several grounds.

First, in consequence of the opening and closing of the Great Exhibition of Art, Science, and Industry, of all Nations. This was a bold, original, and magnificent design, one, in every sense, worthy of our country, and of our age; one, too, characteristic of the accomplished and generous Prince who suggested it, and which has imparted additional grace and lustre to the throne of our benevolent and illustrious Queen; a project, moreover, which has concentrated the attention, awakened the deep interest, and aroused the energies of millions, and which, after every deduction, has been carried out and consummated in the most enlightened, impartial, and efficient manner, under

the influence of a spirit which has been pleasing and satisfactory to the vast majority of those associated with it; and which must be, in the highest degree, honourable to the British throne and the British people. And, when recurring to the gathering of all nations, we cannot refrain from dwelling on an observation of the Bishop of London, in an address to his clergy:—"On this great occasion," he remarked, "the character of the English nation, as a Christian people, ought to be upheld. The opportunity afforded by an unprecedented concourse of strangers from every quarter, should be diligently, and at any cost, improved, not merely for the encouragement of mechanical industry, but, under the Divine blessing, for the diffusion of sound Christian principle among *all nations*." And now that the Great Exhibition has closed, and all its beautiful and gorgeous displays have passed away, let us cherish the full conviction, that, as one of its most valuable results, the principles of Christianity will be more widely diffused, the priceless benefits of Christianity will be largely enjoyed by the people of every country, and the spirit of Christian missions will be caught in a way, and to an extent, never imbibed before.

We cannot avoid entertaining the opinion, that one of the happy issues arising from the "Union of the men of all nations" in the British metropolis, will be the following: that the cause of Christian missions will, directly or indirectly, be promoted—and, indeed, an impulse may be given to it, which may be widely, be lastingly, felt. Men of all countries have been with us—intelligent and reflective men—far-seeing men—opulent and enterprising men—merchants, as well as men of science—persons largely engaged in commerce, and travelling or voyaging extensively. Now these observant, enlightened, and energetic strangers, who have visited us during the present year, hearing what they have heard in the metropolis of

the empire—seeing what has been seen by them—having attended, as numbers of them have done, our great religious and missionary meetings, and having observed the philanthropic and missionary zeal and enthusiasm displayed by thousands of the British people, based, too, on the purest and most enlightened principles—and having received, moreover, moral and Christian benefit from their sojourn among us, may, and, in many instances, doubtless, will, desire to communicate what they have seen and heard to their brethren at home, and to inculcate and diffuse those sentiments which they have been taught by us to appreciate and love.

They may have taken back with them numbers of valuable tracts in their respective languages, and volumes of a Christian kind, and, especially, copies of the Holy Scriptures in their several tongues; and by a generous liberality, many of them may pursue the work of gratuitous distribution, among their religiously unenlightened countrymen, and thus the cause of Christian missions, essentially the cause of national civilization, happiness, and elevation, may be promoted to an indefinite extent. Shall we despair of this, by the Divine benediction, being the result in various quarters, nearer or more remote, of the vast meetings in the metropolis from all parts of the world which have recently terminated? Is it visionary? Is it absurd to entertain such an opinion—to cherish such a hope? It is, at any rate, most cheering, most delightful. We would not be too sanguine, but we cannot avoid concluding that, as one of the most significant results of the gathering of the people in 1851, the cause of Christian missions will be subserved, and may be in a very large degree.

Besides, our spirit, as a *benevolent* and professedly *Christian* nation, may be caught by not a few. And who can calculate what amount of good may, in this respect, be the result? Hundreds of thousands, even millions, of people,

have not been collected, for the accomplishment of the great objects contemplated, without having been powerfully influenced, in a moral and religious, as well as an intellectual, scientific, and commercial point of view. Multitudes of strangers who have visited us from all countries, intelligent and close observers, have had a tone, a bias, an impulse, given to their thoughts and feelings, which will exert a palpable and, in many instances, an abiding influence. We will not, we cannot doubt, that the development of our spirit as a nation, the exhibition of the temper of philanthropy and Christianity, which thousands, and, happily, hundreds of thousands, in our country display, have operated powerfully and most beneficially on very many who have never come into contact with us before.

And, when we consider the number of places where extra-religious services have been held, during the summer and autumn, in the metropolis, for the *special* benefit of foreigners, who can help entertaining the opinion, that many have been converted to the faith of Christ—that many “have been made willing in the day of God’s power”—and that, receiving the truth of Christ Jesus with the simplicity of little children, they have returned to their own countries and families, to publish what the Lord God, the God of Britain, the God of salvation, has done for them? They went out morally and religiously blind, they returned seeing. They came to England the enemies of God and of the Redeemer, but they departed from its shores the true friends of Him who died on Calvary, that all believing in Him might live.

These, we are persuaded, are some of the results of the Great Exhibition during the year 1851, which will tell on the most distant families and nations, and the benefits flowing from which will be commensurate with eternity.

The year which is now closing has been a most memorable one,

Secondly—In consequence of the *Papal Aggression*, and the circumstances springing out of it. There is no question whatever, that the efforts of the Romanists—during the last few years especially—to diffuse their sentiments, to augment their influence, and to increase the number of their friends and adherents, have been well and extensively directed, and most vigorous in their character; and it is a feature which uniformly marks Popery, that it leaves no means unemployed, no arrangements incomplete, no exertions unfinished, in order that it may extend the range of its authority, and render its power more concentrated and formidable. It was not, however, until the present year, when it made that bold, determined, unwonted, and insolent encroachment, which has been correctly and emphatically designated the *Papal Aggression*. It was, in every sense, an aggression, as unwarrantable as rude—as resolute as offensive. It was an insult to the Queen of these realms. It was a daring encroachment on the Protestant Church of the empire. It was an outrage on our religious liberties. It was the *first decisive step* in a course of onward movements by the Romanists, which, if not checked *at once*, would have advanced, from one stage to another, until almost everything dear to us as Protestants and British Christians would not only have been interfered with and damaged, but *ruined*. Some smiled, and remarked, “It is all nothing. Let it alone. Take no notice of it whatever.” Others came forward and said, “You dare not employ any direct counteractive efforts. You must not determinately resist, else you will be infringing on the principles of religious liberty, and interfering with the rights of conscience.” These sentiments, however, were *not ours*, nor, happily, were they those of the nation; or our position, in a few years, as a Protestant

community, owing everything truly great and valuable, under God, to our Protestantism, would be very dissimilar from what it is at present. The voice of the nation was distinct, bold, and emphatic:—"These rescripts from Rome must not be permitted. These insolent manifestoes of a persecuting and apostate church must not be allowed. This assumption of ecclesiastical and lordly authority and rule, within our Protestant realm, must not be sanctioned. These outrages must not only be defied, but, *under no circumstances*, must we suffer them to be repeated." And we do rejoice that the Protestantism of our country has been so nobly elicited. We rejoice that there has been no faintness, no indistinctness, in the tones which have been pronounced; but that, in the clearest, the strongest, the most emphatic language, the determination of the people to have no Romanist ascendancy crushing them, and trampling on their liberties, their happiness, their invaluable and time-honoured institutions, and everything prized by them, has been expressed.

The nation, during the year 1851, has spoken nobly out, saying, in a voice of thunder—

"*We will have no Popery forced upon us.*"

Father Newman, in a recent Lecture on "Tradition," has observed, referring to the excitement occasioned by the Papal Aggression, that "the atmosphere is tremulous with agitation, and discharges its vibrations far and wide." Yes, and we rejoice that this "agitation" has been felt by the Romanists throughout Europe, and that "the vibration" has alarmed even the Vatican itself. Father Newman tells us, that "a movement is in birth which has no natural crisis or resolution." He may aver that it is not natural, but we affirm that nothing can be *more natural* than for intelligent and sound-hearted Protestants to be resolved to contend earnestly for the faith once delivered to

the saints, and to be determined to make any sacrifices, rather than to permit Romanism, through their indecision or coldness, to triumph.

We honestly avow, that nothing has gladdened our hearts more during the year which is closing upon us, than the manly and vigorous stand which has been made by all classes among us against Popery, against all its intolerant and audacious encroachments; and the noble demonstration of Protestant feeling and principle which has been furnished. It shows us, that, as a nation, we are, with all our faults and deficiencies, *sound within*. It is an unequivocal proof, that Popery will meet with little encouragement from *the mass* of our Protestant community,—on the contrary, that it will be determinately, unitedly, and yet calmly resisted. The opposition directed against it, will not be the result of ignorance, nor will it spring from mere impulse;—it will not be blindly, foolishly, and virulently passionate, but it will be the resolute and concentrated effort of intelligence, principle, and piety, against a corrupt, persecuting, and apostate church,—a church which, by its sentiments, its practices, and its spirit, is not only paralyzing to the minds, but destructive of the souls, of men.

We express ourselves strongly, but, when Protestantism is at stake, when Popery is making every effort to gain the ascendancy, it is high time for us to be decided—to be vigilant—to be energetic. No man must be faint-hearted—no Protestant must be a recreant to his principles now. Firmness blended with intelligence must be the spirit with which Romanism, in all its sentiments, all its aspects, all its efforts, however specious and seductive, must be resisted.

And, in entering on another year, British Protestants must not slumber at their posts; if they do, let them be assured *the enemy will not*, and it will be of importance for them, in the anti-

pation of the year of our Lord 1852, to ponder the following MAXIMS for their guidance and admonition.

I.—Protestantism is *invaluable*.

If Protestant principles are of any importance at all, that importance is inestimable. They involve everything that is pure, generous, and ennobling. They comprehend everything that is dear to us as men, as Britons, as Christians,—as those who are anxious for the intelligence, happiness, and religious progress of our families, the maintenance and extension of our national liberties, the prosperity and augmentation of our churches, the unlimited circulation of the Scriptures, the march and triumph of the principles and spirit of the New Testament.

II.—Popery is *immutable*.

Were Romanism to secure its ascendancy in this country again, would not its ancient spirit be developed? Would its hatred of Protestants be at all diminished? Would its opposition to the Bible be at all lessened? Would its efforts to hoodwink and enslave the mind be, in any degree, checked? By no means. Popery, as a system, *never alters*. Its creed—its spirit—its objects—the means it employs to accomplish its purposes, though circumstances may effect a modification,—are *essentially* the same. They are unchanged and unchangeable.

III.—There must be *no surrender* to Popery.

There must be no trimming, no temporising, in relation to Romanism. There must be no favourable opinion entertained of it. *As a system*, it is bad, radically bad. Its tenets are most unscriptural and absurd; its spirit is repugnant to the temper and genius of Christianity; its aims are diametrically opposed to those of the New Testament. Popery must be intelligently viewed—regarded in the light of Christianity—its doctrines must be tested by those of Christ and his apostles; and it will then be seen, that no

enlightened, no sound-hearted Protestant, can possibly temporise with Rome.

IV.—There is *no trusting to the promises of Popery*.

It is impossible. There can be no enlightened confidence—no firm, no safe reliance. It is a system of error—of deception. It is based on what is hollow and delusive. It has ever been characterized by trickery and fraud. It promises, but it does not perform. It protests, but how does it execute its protestations? It spreads golden and brilliant prospects before its votaries, but they are airy and unsubstantial. The history of the Romish Church is pregnant with one great truth,—that, when the understandings and judgments of men, in respect of religion, are hoodwinked, there can be no confidence. Popery, as a system, is “a mockery, a delusion, a snare.”

V.—Popery *must be assailed in the right temper*.

Romanism must be overcome by Protestant zeal, as enlightened as firm—as scriptural as glowing. It must never be opposed, or resisted, under the influence of its *own spirit*. We must hold up the torch of truth, to throw a broad light into its darkest and deepest recesses. We must recur to the simple and spiritual institutions of the gospel, to show its extreme folly and absurdity. We must cling tenaciously to the grand doctrines of the Christian system, and inculcate those doctrines in the most fervent manner, especially on the young, that the errors of Popery may be exposed, that the artifices of Popery may be laid bare, and that the dangers of Popery, particularly to the unwary, the younger and less reflective part of the population, may be fully exhibited.

VI.—The people must be *well acquainted with the Scriptures*.

To guard the community effectually against the encroachments of Popery, they must be *well read in the Bible*. If the knowledge of the Holy Scriptures possessed by the people be accurate,

discriminating, and enlarged; if they receive its doctrines after careful examination—if they value its institutions, and breathe the true spirit of the word of God, they must *eschew* Popery. They must regard it, as a system, with aversion, even abhorrence. When any nation is well-grounded in the principles of the New Testament, Popery will not, *cannot*, gain the ascendancy. There is a *living barrier* within which Popery cannot penetrate—a firm and indestructible citadel, which Popery cannot overturn or undermine.

Let the above six Maxims be seriously pondered by British Protestants during the ensuing year, and be manfully and vigorously carried out, and we have no fear for the result. The principles which they involve are not only antagonistic to Popery, but must prove destructive of it.

We were desirous of recurring to the measures, for the education of the people, which have been discussed and warmly advocated during the year that is nearly closing; and to the peace among the nations of Europe, which

has so generally prevailed, and for which we cannot be too grateful.

The year has been one of great importance and progress, and let us terminate it with emotions of thankfulness, humility, and joy; and, when contemplating the present crisis in our history, with regard to Popery, let us close it by the presentation of fervid and importunate prayer, that God would appear for us, and continue to bless us.

Let us, also, enter another year, resolved, by Divine succour, to be more vigorous, enlightened, and earnest in maintaining our great principles than ever. The years are rolling by, and eternity is fast approaching, and the principles and indubitable verities of the Christian religion are “all in all” to us now, as well as in the prospect of an exchange of worlds.

Dear readers, see, we beseech you, that everything is *balanced for eternity*, and that, when the last year, and the last hour, of life shall come, you may be fitted for entering on “the world unknown,” and for realizing the boundless and unending life of heaven!

T. W.

BRIEF THOUGHTS ON PROFITABLE SUBJECTS.

(To the Editor of the EVANGELICAL MAGAZINE.)

MY DEAR SIR,—If you think the following “Thoughts,” translated from a work entitled “*Mélanges Évangéliques*,” deserving of a place in your pages, as you may find space for them, more extracts may hereafter be sent from, yours respectfully,

A VILLAGE PASTOR.

B—g.

1.

THE thoughts of men may be said to be no better than those of little children. Whether they suffer, or rejoice, or fear, or hope, they have not the wisdom to

reflect aright. They tremble at things of no moment; and are insensible to the greatest dangers. They remain tranquil while they lose that which is most precious to them, and are cast down when that which is useless or injurious is taken from them. Their ideas of eternal things have no correspondence with their reality. Faith alone delivers us from these evils, in restoring to us the light which we have lost, and enabling us to behold everything in its right point of view.

2.

Faith is our highest endowment. It

frees us from error, by attaching us to Him who is the truth. It communicates to us even the light of God. When we believe with a firm faith all that He has revealed, we partake in a certain sense of His infallibility. We are sure that we can no more err than He can. What elevation, what glory does not faith impart to us! To what a state of helplessness are they reduced who will not allow themselves to be guided by it!

3.

In clothing himself in mortal flesh, in deigning to become the Teacher of mankind, the Son of God must of necessity reveal things to them before unknown: for the end must answer to the means; the gospel invitation must correspond with the grandeur of an incarnate God; it cannot but contain truths which confound reason. Thus, what provokes the unbelief of the profane sceptic, is precisely that which confirms the faith of the humble and wise Christian.

4.

Human nature fallen in Adam, restored in Jesus Christ—behold an epitome of Christianity! We imagine that to be made wise by it, we must multiply to infinity the subjects of study; whereas it is sufficient to be penetrated with the essential truths of the gospel, and to rely firmly upon them.

5.

The human mind has an insatiable curiosity; there is no end to its speculations and researches. Had God, to meet its difficulties, given a rule of faith consisting of as many volumes as there are chapters in the Bible, it would still have advanced its conjectures. Instead of setting it at rest, this would, therefore, only have thrown it into greater agitation. The better way of arresting the flight of presumptuous reason, ever disposed to go beyond its proper limits, and at the same time to render its knowledge more sure, was not then to enlarge the volume of revelation, but to oblige man to renounce his curiosity and pride. On this account it is the will of God that

a great part of religion should consist of humility.

6.

In reading the Holy Scriptures, we cannot be too thoroughly penetrated with a lively sense of our insufficiency, as this will place us in deep dependence on the Spirit of God, and induce us fervently to implore his influences to abide upon us. Even then, we shall really know the truth only so far as we experience its power. To advance in knowledge, new light must be dispensed by Him who is its inexhaustible source. That will be given us if we draw it down by profound humility, and a faithful improvement of grace already received. We shall lose that which we have if we proudly ascribe it to our own efforts, if we neglect prayer.

Nothing requires to be fostered with more scrupulous, delicate care than Divine influence. It rejects all human alliance in the way of dependence. Nothing is more difficult than to preserve it in its purity, so prone are we to mix with it something of our own. Nothing demands on our part greater vigilance.

7.

In the garden of Eden, God attached knowledge and life to two different trees, with this remarkable circumstance, that man, in eating of the fruit which gave knowledge, lost thereby the right which he had to that which procured him life and immortality. But that these two most precious blessings might not be eternally opposed in the recovery of man, knowledge and life are united in the same object, the cross of Christ being at once the tree of knowledge and the tree of life. It is the tree of knowledge, for it teaches us all the truths which it essentially concerns us to know. It is the tree of life, as it is the source of all the grace whereby we live a spiritual and eternal life.

8.

Our faith, if genuine, must manifest itself by our works. Is it consistent to believe there is a God infinitely great,

and not serve him; infinitely just, and not fear him; infinitely holy, and yet sin against him? To believe that we cannot arrive at heaven but by the path of humility, and yet be willingly indulging in pride; to believe that to be a Christian the flesh must be crucified, and yet be ever gratifying it; to believe that, to be saved, self must be resolutely opposed, and yet deny it nothing. Do these things accord? Let us either cease to say we have faith, or change our conduct. Not to believe all the truths the Lord has revealed, is to be an infidel; to believe them, and live as though we believed them not, is to be a fool: must one or the other of these reproaches be applicable to us?

9.

God is Light and Truth, he is Order and Wisdom, eternal Justice and Law, supreme Holiness and Mercy. All that there is of light, of truth, of wisdom, of justice, of holiness in creatures, flows from this inexhaustible Source of all good, and is a gift of his pure liberality. On the other hand, all that this light does not illumine is but darkness; all that is not in agreement with this truth is no better than error and falsehood; all that deviates from this order is sinful; all that is not directed by this wisdom is folly; all that this law forbids merits condemnation; all that wounds this justice is deserving of punishment; all that this holiness has not purified is pollution; all that this mercy does not prevent is misery.

10.

Whosoever approaches the adorable Source of all good becomes happier and better. He who rarely loses sight of the Lord lives in the light. He who is incessantly occupied with him may be said to dwell in heaven. How is it, then, that we value so little a privilege so exalted? By what illusion is it that man's highest good becomes to him a matter of indifference and distaste? Spiritual happiness cannot be known without the Spirit of God; he only can

teach us rightly to estimate his gifts.* He must renew the heart, and excite in it the feeling and relish of its true felicity: otherwise, earthly and sensual man will repel it.

11.

Let us fear lest God should treat us according to our inclinations; that he will dispense with our praising him throughout eternity, if we have felt his service a bondage in this life; that he will separate us from the angels, as unworthy of being united with them, if we have regarded it as painful to be associated with them here below for a few moments.

12.

He is such a person, who, without entirely neglecting the obligation he has imposed upon himself, of praying every day, has not, perhaps, in the course of a long life, offered a single prayer which has truly proceeded from the bottom of his heart; that is to say, he has never prayed.

13.

Detach your heart from the vanities of earth, and you will soon feel the love of God spring up within you. In shutting the door of the world, that of heaven is opened.

14.

It is an exchange, marvellously advantageous, to give up the little one has in order to acquire an inexhaustible source of riches. Put off self, and God will clothe you with his grace.

15.

It is equally dangerous to trust self, and to distrust God; to believe ourselves invincible before temptation, and to believe all to be lost when temptation comes. The one disposition prepares for the other; for there is an intimate connexion between presumption and despondency. Sincere humility is alone capable of true courage. The less it expects from itself, the more it confides in God; the less it reckons upon its own strength, the more does

* 1 Cor. ii. 12.

it dare to hope everything from the power and mercy of God to sustain it.

16.

The same God who had need of only one word to create a world, has need only of one law to ensure its happiness. *Thou shalt love*, is his command. The whole law is comprised, in fact, in the love of God and our neighbour. *Thou shalt love*; and thou shalt please God and man. *Thou shalt love*; and order and peace will reign around thee, and in thee.

17.

Of all the sinners who approached Jesus Christ, Mary Magdalene is the only one whom our Divine Master did not command to sin no more. Her love was to him a pledge of her perseverance.

18.

A piety without humility is a fruit which has a fine appearance; but a worm has devoured its inside. Cut it open, there is only rottenness

(*To be continued.*)

COMPLAINING CHRISTIANS.

SOME Christians, in ordinary times, do little but complain of coldness. But who ever heard of a man's getting warm by complaining that it was cold? What if you should find a man in a cold winter's day sitting on a snow-bank, complaining in doleful strains that it was cold, and every body would freeze to death, unless it should grow warmer? "Why, sir," you would exclaim, "no wonder you are cold, to sit there idle on a snow-bank. If you would not freeze to death, go to a fire and warm yourself, or else go to work and stir your blood." Very well. If you are a Christian, complaining of coldness, go to the fire and warm yourself—the fire that burns on God's altar, in your secret place; and then go to work and keep yourself warm. There is enough to do in the Lord's vineyard. If you sit idle, doing nothing but complaining of yourself and your brethren, your spiritual blood will stagnate, your graces will wither and die, and you will have nothing left but the miserable ossified carcase of a dead profession. But, if you bestir yourself, and enter with your whole heart into the Lord's work, you will not have time to think of being cold.

There is a dreadful tendency, in spiritual as well as natural coldness, to

produce torpor and stupidity. When a man is on the point of freezing, he feels this torpor coming over him, and is strongly inclined to sit down and make no more effort. But yielding to this feeling is certain death. His only hope is to keep stirring, to keep up the vital warmth, and prevent the stagnation of his blood. So in the case of one who has taken an over-dose of opiates. It is death for him to keep still. He will fall into a dead sleep, from which he can never be awakened. And, in like manner, coldness in religious affections induces spiritual sloth; spiritual sloth indulged leads to spiritual slumber, and spiritual slumber to spiritual death.

If Christians would "strengthen the things which remain, and are ready to die," they must use what strength they have. Labour increases a man's strength, while indolence enfeebles the body. When a man is recovering from disease, if he would regain his strength, he must use what strength he has. And, if you would increase your spiritual strength, or recover what you have lost, you must use what you have. If you would have your graces strengthened, you must give them exercise. If you would have your love of souls increased, you must use what you have, in prayer and efforts to save them. If

you would strengthen your love to the brethren, you must use it in seeking their spiritual welfare, and in holding communion with them concerning the things of the kingdom. If you would increase your love to God, you must exercise it in the contemplation and admiration of his glorious perfections. Would you increase your faith?—use it by trusting in God, laying hold of his promises, and resting on Christ. Would you increase your spirit of prayer?—use it in communing with God, and

interceding with others. Would you increase your patience?—use it in bearing affliction; or your meekness?—in suffering injury without resentment. Would you increase your spiritual joy? use it by directing it towards those objects which call it forth. Would you strengthen your hope of eternal life?—exercise it by contemplating those unseen joys which so often filled the apostle with rapture, and gave him a hope “full of immortality.”—*From the Christian Treasury.*

ART AND RELIGION.

THE most interesting and powerful writer we have at the present time, on matters which lie within the realm of taste, is John Ruskin, author of “*The Seven Lamps of Architecture*,” “*Modern Painters*,” &c. His most recent work is entitled, “*The Stones of Venice*.” His volumes indicate an active mind, constantly *progressive* in studies that are pursued from the love of them. His definition of the great principle of art is worthy of remembrance: with him all art is “the expression of man’s delight in God’s work.” This is the key of all his interpretations—the standard by which he judges of all productions. He abhors that school of art “in which the ornament is composed of imitations of things made by man.”

Our chief object, in alluding to him now, is to quote a passage from his latest work, in which he expresses pithily his sense of the degrading tendency of “*Romanist Modern Art*,”—“of the miserable influences which its pomp and picturesqueness have given it over the weak sentimentalisms of the English people.” He says:—

“I call it a miserable influence, for of all motives to sympathy with the Church of Rome, this I unhesitatingly class as the basest. I can, in some measure, respect the other feelings

which have been the beginnings of apostasy; I can respect the desire for unity, which would reclaim the Romanist by love and the distrust of his own heart, which subjects the proselyte to priestly power. I say, I can respect these feelings, though I cannot pardon unprincipled submission to them, nor enough wonder at the infinite fatuity of the unhappy persons whom they have betrayed—fatuity self-inflicted, and stubborn in resistance to God’s word and man’s reason!—to talk of the authority of the church, as if the church were anything else than the whole company of Christian men, or ever were spoken of in the Scriptures as other than a company to be taught and fed, not to feed and teach.

“Fatuity! to seek for the unity of a living body of truth and trust in God, with a dead body of lies and trust in wood, and thence to expect anything else than plague and consumption, by worms undying, for both. Blasphemy, as well as fatuity! to ask for any better interpreter of God’s word than God, or to expect knowledge of it in any other way than the plainly ordered way: if any man will do, he shall know. But of all these fatuities, the basest is the being lured into the Romanist Church by the glitter of it, like larks into a trap

by broken glass; to be blown into a change of religion by the whine of an organ-pipe, or stitched into a new creed by gold thread on priests' petticoats; jangled into a change of conscience by the chimes of a belfry. I know nothing in the shape of error so dark as this, no imbecility so absolute, no treachery so contemptible.

* * * *

"I do not know, as I have repeatedly stated, how far the splendour of architecture or other art is compatible with the honesty and usefulness of religious service. The longer I live, the more I incline to severe judgment in this matter, and the less I can trust the sentiments excited by painted glass and coloured tiles. But if there be, indeed,

value in such things, our plain duty is to direct our strength against the superstition which has dishonoured them; there are thousands who might be possibly benefited by them, to whom they are now merely an offence, owing to their association with idolatrous ceremonies. I have but this exhortation to all who love them—not to regulate their creeds by their taste in colours, but to hold calmly to the right, at whatever present cost to their imaginative enjoyment; sure that they will one day find in heavenly truth a brighter charm than in earthly imagery, and in striving to gather stones for the eternal building, whose walls are salvation, and whose gates are praise."—*From the Christian Treasury.*

MINISTERS' SALARIES.

(To the Editor of the *Evangelical Magazine*.)

DEAR SIR,—On the painful subject of "The Poverty of Ministers," it strikes me, that neither of your recent correspondents, "PASTOR RUSTICUS," nor "ALTER PASTOR RUSTICUS," has exactly hit the mark, or traced the existing evil to its real source. For a remedy to the evil complained of, the one seems disposed to rely on "private patronage," the other on the aid of "County Associations." Neither, nor both of these, would, in my opinion, be likely to meet the case. Both, indeed, may be occasionally useful, but a reliance on them would prove, I will not say "a broken reed," but, at all events, a very inadequate resource. Suppose a case, of, alas! no uncommon occurrence, where a worthy, laborious pastor receives from his little, hard-working flock a stipend of from £30 to £60 per annum. It may easily be believed, that utterly insufficient as this must be to enable him to maintain that appearance and enjoy that comfort to which he is entitled, it is still as much as his people can really

manage to secure to him, consistently with what is due to themselves, their families, and their creditors. What is to be done? An application is made to the County Association. It may, or may not, be successful. Private benevolence may occasionally step in to relieve immediate necessity. Possibly, too, some one of the Metropolitan Funds is resorted to for assistance, and assistance may sometimes be granted, provided he happens to be quite of the statutory age, and to have the required number of family dependants. If not, he must wait. But if he succeed, what is the result? May we calculate on an addition of more than £20, on an average, to his annual income? a degree of aid, valuable, it is true, but how inadequate!

Now, may we not trace the evil to a higher source? Is it not the fact, that in hundreds of instances throughout the country, a multitude of very small and weak churches have been formed, assuming the *name* of Independent, which never ought to have existed as such?

And do not these very assemblages claim the right of inviting and accepting the services of a pastor, whom they are evidently and consciously unable to sustain? If, as is sometimes the case, they can meet with one who is otherwise possessed of sufficient, or at least auxiliary means, it is well. Or if they would put up with such services as one more on a level with themselves in point of education and domestic habits may render, no one has a right to complain. But, unfortunately, there is always a class of candidates for the pastorate, too ready to enter on almost any such situation as affords an immediate home, with perhaps some imagined prospect of improved circumstances, and the consequence is easily to be foreseen. Ought not, then, influential ministers and brethren in the neighbourhood of such places, rather to discourage than promote the formation of such distinct societies, and the settlement of such pastors? Would it not be much better if these little knots of village converts could be induced quietly to remain in fraternal connexion with stronger churches, which might continue to assist and counsel them, than to

attempt such a pseudo-independence, soon ending in anxiety, dishonour, and decay?

With regard to a common fund, it is hardly to be expected that the Independents will ever be induced to imitate the example either of the Wesleyans or of the Free Church of Scotland, or of any other Presbyterian body, with whom no difficulty of this kind exists. We are too apprehensive of risking the consequences to the very distinguishing rights and principles of our denomination, too jealous of the influence which "the money power" is apt to assume in other sections of the Christian family, to hazard it in our own. Well, be it so! But then, at least, there is the greater necessity for vigilance and resolution in endeavouring, by all precautionary measures, to *prevent* the occurrence of what is plainly to be regarded as one—perhaps the most ordinary—cause of a difficulty so frequent, as to be almost considered *the opprobrium* of our denomination—"the poverty of ministers."

Yours faithfully,

A SENIOR PASTOR.

October 2nd, 1851.

Poetry.

THE HINDU'S SONG, AND THE MISSIONARY'S RESPONSE.

[THE lines immediately following were written by a Hindu, and published in one of the Calcutta newspapers. One of the Missionaries of the London Missionary Society, desiring to show the writer the Christian view of human life, and to point him to the "better hope" beyond the grave, sent to the paper the reply which is here subjoined.]

The world is a lone wilderness,
A wilderness of woe,
Where not a lovely flower appears,
But only rank weeds grow.

There is no wife, no gentle mate,
To while my hours away,
There is no little cherub child,
At night for me to pray.

The world, the wide, the radiant world,
To me its charms are lost,

For in the sea of human life,
I sail one tempest-tossed.

For my life is all a wilderness,
A wilderness of woe,
Where not a lovely flower appears,
But only rank weeds grow.

O. C. DUTT.

TO O. C. DUTT,

The writer of a Song inserted in the *Hindu Intelligence*, June 30th, beginning "The world is a lone wilderness."

Thou call'st this world "a wilderness,
A wilderness of woe;"
And thou canst see "no lovely flowers,"
That on its wilds do grow.
And thou art in this "radiant world
So desolate and lost,
That o'er the sea of human life
Thou wanderest tempest-tossed."—

Time was, when Eden's blissful bowers
In sinless beauty stood;
When earth and seas, and air and flowers,
And man himself was good.
Then—constant bliss, without alloy,
Nor pain nor grief was known;
Unceasing flow'd the streams of joy
Forth from Jehovah's throne.

But sin soon found an entrance there,
And blighted all below;
This earth, which God had made so fair,
Became a world of woe.
"Where sin prevails, there rests the curse,"
'T is heaven's most just decree;
Woe here on earth, and woe far worse
To all eternity.

Yet, there's a Book will tell thee how
The curse may pass away,
And thou through life serene may'st go
To realms of endless day.
God's Word declares—"Where sin abounds,
There more aboundeth grace;"
Points to the Saviour's bleeding wounds,
The payment of thy peace.

Oh, read that Book, and ponder well
The message that it brings!
'T will save thee from the doom of hell,
And show thee glorious things.
'T will teach thee, from the bitterest cup,
'T extract some honied sweet;
And through this weary wilderness
Will safely guide thy feet.

'T will make the flowers around thee grow,
The desert fresh shall bloom;
Joyful thy journey here below,
And bright with hope the tomb.
'T will keep thee 'midst earth's thickest strife;
'T will cheer thee, called to die;—
Thy compass o'er the sea of life,
Thy charter to the sky.

'T will tell thee of a Saviour's love—
The "Friend of sinners" he;
Who left his glorious throne above,
And lived and died for thee.
With thee the path of life he'll tread
Appointed here below;
His smile shall light thy darkest shade,—
The antidote of woe.

In all temptations, sorrows, fears,
He'll give thee sure relief;
His hand shall wipe away thy tears,
His love dispel thy grief.
He will receive thy latest breath,
When life's last hour is come;
And raise thee from the dust of death,
To his eternal home.

Then call no more this "radiant world"
A wilderness of woe;
Nor say that thou canst find no friend
With thee through life to go.—
That Book receive—that Saviour trust;
And unto thee are given
A life of peace and joy on earth,
A glorious home in heaven.

Calcutta, July, 1851.

J. H. P.

Review of Religious Publications.

EZEKIEL, AND THE BOOK OF HIS PROPHECY:
An Exposition. By the Rev. PATRICK FAIRBAIRN, Salton, Author of "Typology of Scripture," "Jonah," &c. 8vo., pp. 460. T. and T. Clark, Edinburgh; and Hamilton, Adams, and Co., London.

MR. FAIRBAIRN is a student of Divine truth of more than ordinary skill and penetration. His "Typology of Scripture," and other writings, have favourably introduced him to the notice of the public; and the present highly critical and elaborate Exposition of a most difficult portion of the Inspired Volume, will tend still further, if we mistake not, to increase his reputation, both as a scholar and a divine. We cannot help thinking that our author has caught the spirit of the gorgeous prophet whose character he illustrates, and whose predictions he has sought to unfold. To his arduous task he has brought an acute mind, extensive biblical learning, great patience and industry, and a vast acquaintance with the principal works

which have been written on Ezekiel, both in Great Britain and on the Continent. We can trust Mr. Fairbairn with the use of German critics; for he knows well what to accept and what to reject; and never indulges in loose trains of thought calculated to depreciate the authority of inspired men.

The Prophet of the Captivity has never before, in this country, been subjected to a thorough critical investigation. Our ablest scholars have shrunk from it as from a *terra incognita*; or have contented themselves with employing it as a theological and practical text-book, for the inculcation of great lessons of religious truth and Christian experience. Mr. Fairbairn has not failed to embrace these objects; but he has combined with them a strictly exegetical and hermeneutical view of the book, which will aid all future students in its enlightened exposition. To say that our author has removed all obscurity from a series of visions, partaking largely of the Orientalism of the writer, and exhibiting all

the characteristics of symbolic prophecy, would be to affirm more than is true; but it is meant to be high praise when we say, that Mr. Fairbairn has done much to render this very difficult portion of God's word intelligible to readers of ordinary capacity. We must confess, to our shame, that we never had such an insight into the meaning of Ezekiel, as since we examined with some degree of care, the able criticisms of Mr. Fairbairn. We think he has acted wisely in not wasting his strength upon mere verbal criticism upon the text of Ezekiel. He has overlooked nothing, in this department, which was necessary in order to ascertain the author's particular use of terms;—but he has exerted his whole power in elucidating the prophet's thoughts, and in showing their express bearing upon particular events.

We could have wished that Mr. Fairbairn had furnished an analysis of his book, as a sort of guide to the student in following the steps of the prophet;—and a general index to such an elaborate volume would have shown, at a glance, the vast range of thought which it embraces.

There has not been a healthier or more vigorous book, on prophetic subjects, in these times, than the one which we now introduce to our readers. If it does not cure the mania for literal fulfilment of prophetic scripture, which has obtained of late years, it will not be the fault of the accomplished author. We may safely promise, to that class of our readers who can enjoy an able and well-sustained disquisition, the greatest pleasure from the perusal of Mr. Fairbairn's volume. It is, indeed, in all respects creditable to the piety and attainments of the author, and will go down to posterity as a monument of his literary industry, and of his deep insight into the meaning of God's word. A book like this makes us take courage for the theology of the age.

THE PSALMS OF DAVID IMITATED IN NEW TESTAMENT LANGUAGE, by the Rev. ISAAC WATTS, D.D. *Together with his Three Books of Hymns and Spiritual Songs, Rearranged in One Series. The whole carefully Revised by JOSIAH CONDER.*

London: John Snow.

THE PSALMS AND HYMNS OF DR. ISAAC WATTS, *Revised and the Hymns arranged by the Rev. JOHN BURDER, M.A.*

London: Ward and Co.

As the Psalms and Hymns of Dr. Watts are so extensively used, and as they possess such superiority as will prevent their being superseded by any other collection, it is important that they should be presented to the Churches in a form combining that purity of style, and that perfect adaptedness to Christian worship demanded in the present day.

Notwithstanding the unrivalled excellence of Watts as a Hymnologist, it has been felt by all that his collection was disfigured by expressions, stanzas, and even whole hymns, unsuited to the general taste and feelings of a worshipping assembly. Ministers, churches, and congregations, have long desired some fresh arrangement of his Psalms and Hymns, from which whatever is inappropriate, superfluous, or defective, might be removed. But an Editor possessing the necessary qualifications—the spirit of the poet and the taste of the scholar—was wanted to perform the task in a manner worthy of Dr. Watts, and adapted to the necessities of the times. At length, without concert, two competent Editors have sprung up at one time. The poetic taste and literary ability of Mr. Conder are universally acknowledged, and the musical skill and devout spirit of Mr. Burder are familiar to all who are acquainted with him. Those who remember the part he took in calling public attention to the invaluable efforts of Mr. Waite, for the improvement of our Psalmody, will consider him a fitting judge.

The plan pursued by the two Editors in the revision of Watts is very similar. By both a considerable number of the Psalms and Hymns are omitted, as inappropriate to public Christian worship; and many expressions are altered, and we think in almost every instance, greatly improved. Both have enriched their Edition with valuable Tables of the first lines of every Psalm and Hymn, and of every verse in each; and with a copious Index of Subjects. Mr. Conder's Index is very ample, and, so far as we have been able to test it, very admirable in its plan. Mr. Burder's, though not so full, is on a good and clear principle.

The type and form of Mr. Conder's edition are greatly superior to that of Mr. Burder's; but Mr. Burder's is of convenient size, and very cheap. Both revisions we regard as a great boon to the churches, and especially to ministers. The facility which the latter will experience in finding suitable Psalms and Hymns must commend one or other of the books to them. From our own experience in testing the books, we would earnestly advise our brethren in the ministry at once to obtain them for themselves, and also to recommend them to the general adoption of their congregations.

THE WORKS OF JOHN ROBINSON, PASTOR OF THE PILGRIM FATHERS. *With a Memoir and Annotations, by ROBERT ASHTON, Secretary of the Congregational Board of London.* 3 vols. small 8vo.

John Snow.

THE appearance of these elegant volumes, at so trifling a cost, and after so lengthened a

neglect of the illustrious author, is creditable to all parties concerned in their publication. It is unquestionably a commendation of Congregational Nonconformists, that they call no man master on earth: they trace their polity higher than any human authority, however venerable; and they can only regard the Saviour and his inspired apostles as the names to which they defer, in all matters pertaining to doctrine and Christian polity. But it may be that, through an honest jealousy of mere human leaders, they have failed to do sufficient honour to those of their own views, as to the supreme authority of Christ in his church, who have sacrificed all for the maintenance of a good conscience. Though we would not have John Robinson, or any other man, become a household word with Congregationalists, yet we would do honour to the intelligence and Christian virtue of a hero, who had strength of mind enough, in agitating times, to think for himself, and courage enough to promulgate his opinions at the risk of all that men hold most dear. There is no fear of vassalage arising from such a homage to an uninspired authority. And we are right glad to see the works of Robinson, in so inviting a garb, after the lapse of so many years. Certainly, those who candidly peruse them, will not be able to think meanly of the pastor of the Pilgrim Fathers, either as a scholar or a divine. Nor will they be tempted to think, from his showing, that the completeness and independence of individual churches is a signment unworthy of calm investigation. Indeed, we can point with confidence to these volumes, in their collected form, as a real and unquestionable accession to our theological literature; and sincerely trust that the perusal of them will not only extend the cause of Congregational Dissent, but augment the sphere of devout and earnest piety.

We have said that the appearance of these works is creditable to all parties concerned; and we mean what we say. To Dr. Campbell chiefly we express our debt of obligation. His proposal, and the energy with which he has carried it out,—an energy which few but himself could have displayed,—entitle him to our warmest thanks, which we tender to him in the most grateful terms. Mr. Ashton, too, is worthy of all respect and love from his brethren, for the admirable manner in which he has performed his editorial duties. His labour has been immense. He has spared no pains in throwing light on the subject which has engaged his literary labours. His prefaces, notes, and memoir, are executed in the best possible manner; and we are now in a position, through his labours, to know all of John Robinson that, perhaps, can be known.

The Union did well in encouraging the publication; and the public best of all in

nearly exhausting an edition of three thousand.

We cannot help thinking that these works will become popular. One thing is certain, they deserve to be so.

THE YOUNG MAN'S FRIEND AND GUIDE THROUGH LIFE TO IMMORTALITY. By JOHN ANGELL JAMES. Small 8vo., pp. 290.

Hamilton, Adams, and Co.

HAVING with much interest perused these twelve Discourses, we are deliberately of opinion that they are eminently adapted for extensive usefulness, among the influential class to whom they are addressed. We give it as our judgment, that even "The Anxious Inquirer" does not surpass them in direct and appropriate appeal. They are written with great vigour, and with a marked acquaintance with human nature, and the state of society in which we live. Every young man in the United Kingdom should instantly procure "The Young Man's Friend." He will find it an invaluable companion; suggestive of the best thoughts; and full of wise and holy counsels in reference to all the dearest interests both of time and eternity.

The subjects will commend themselves: and the eminent ability and devotedness of the author will secure for them a more than ordinary share of attention.

I. Preparation for Life.—II. The Young Man entering Life.—III. The Young Man undecided in Religion.—IV. The Young Man possessing a Defective Amiability.—V. The Young Man Perplexed by Religious Controversy.—VI. The Character of Joseph a Study for Young Men.—VII. The Study of the Book of Proverbs recommended.—VIII. The Young Man Succeeding or Failing in Business.—IX. The Young Man Emigrating to a Foreign Land.—X. The Young Man Disappointing or Realizing the Hopes of his Parents.—XI. The Young Man impressed with the Importance of the Age in which he lives.—XII. The Young Man dying early, or living to review life in old age.

While we regard every Discourse in this volume as peculiarly excellent, we have read the VII., VIII., and IX. with extraordinary satisfaction. They are fitted, by God's blessing, to do incalculable good. The volume at large has our most earnest and conscientious recommendation.

REASON AND FAITH. An Essay. By the Author of "The Christian Character." 18mo. pp. 40.

B. L. Green.

THIS is a very valuable Tract to put into the hands of young men exposed, in these times, to the intercourse of sceptical com-

panions. As the production of an individual daily engaged in the active turmoil of business, it is highly creditable to the ability and research of the writer; and, with its touching narratives and examples, it cannot fail to be extensively useful. It is so cheap, that benevolent individuals, anxious to do good to the young men in their circles, cannot do better than furnish themselves with copies of it for general distribution. A little money spent in this way is well invested, and may produce a large interest for eternity.

EARLY ORIENTAL HISTORY: comprising the Histories of Egypt, Assyria, Persia, Lydia, Phrygia, and Phœnicia. Edited by JOHN EADIE, D.D., LL.D., *Professor of Biblical Literature to the United Presbyterian Church.* With Illustrations from the most authentic sources. 8vo. pp. 462.

John Joseph Griffin and Co.

THIS is one of the volumes of the Encyclopaedia Metropolitana, and belongs to the third division of History and Biography. It bears marks of great literary care, and pays uniform reverence to the data of revealed truth. Having passed under the close inspection of such a scholar and divine as Dr. Eadie, we can recommend it with confidence to the heads of families, and others, who dread the infusion into such works of opinions and conjectures unfavourable to the supreme authority of the word of God. The mass of information introduced into the pages of this closely printed volume is truly remarkable; and the spirit and animation with which the whole is written, will render it a fascinating companion to all persons of cultivated minds, or who may be desirous of obtaining the best information extant, in reference to the principal nations of antiquity, condensed within the narrowest limits compatible with perspicuity and effect. Great pains have been taken in this volume to separate between the fabulous and the authentic in historical detail. This seems to us to be its greatest merit; and, with its numerous and beautiful illustrations, from the most accredited sources, it may be regarded as an invaluable addition to the cheap literature of the age. In a single volume, of ordinary dimensions, we have the substance of all that is most surely known in reference to the kingdoms of antiquity. How better can the heads of our colleges be employed than in purifying and rendering accessible the fountains of knowledge?

We recommend this volume very earnestly to all our youthful readers, as a pure compendium of knowledge on the subjects on which it treats; and as imbued with a spirit of profound deference for the "living oracles."

THE BELIEVER'S ASSURANCE OF SALVATION: IS IT ATTAINABLE? By the Rev. W. DAVIS, *Minister of the Croft Chapel, Hastings.* 18mo., pp. 66.

John Snow.

THIS volume is written with considerable discrimination, and is calculated to detect several doubtful forms of the Christian profession;—especially those of the enthusiastic and antinomian class. We are increasingly disposed to connect religious happiness and peace with the truth itself, in "the full assurance of understanding," the "full assurance of faith," and "the full assurance of hope;"—and we believe that these states of mind, in reference to the truth, are the only elements out of which practical godliness and holy consistency of life can legitimately spring.

CATECHISM ON THE DOCTRINES AND EVIDENCES OF THE BIBLE: with Notes. By JOHN SCOTT. 12mo. pp. 48.

Ward and Co.

WE look at Catechisms with great care and even jealousy; for if they are not composed on sound principles, and with a more than ordinary share of practical wisdom, they are mischievous things.

We have examined this Catechism with close attention, both as to sentiment and form; and we can truly say that it is a most valuable compendium, which we should like to see in every family and every Sunday-school. It embodies, in simple, intelligible language, the whole outline of Christian truth and duty; together with an able section upon the Evidences of the Gospel.

THE CONVERT FROM POPEERY. By JOHN ADEY, *Minister of Union Chapel, Horslag-down, London.* Fourth Thousand. 32mo. 3d.

John Snow, and Ward & Co., London.

THIS is a very instructive account of the conversion of a young Irish Papist, by the perusal of the Tract, "The Sinner directed to Christ;" and who passed through bitter persecutions from Priests and Romanists, on account of his love to the Bible, and rejection of Popish errors. Mr. Adey has furnished a most striking and useful Tract, calculated to do much good; and as the profits arising from the sale are to be devoted to the support of the widow and orphans of the deceased convert, we cannot but hope that it will have a most extensive circulation.

THE JOURNAL OF SACRED LITERATURE. New Series. Edited by JOHN KITTO, D.D., F.S.A. No. I. October, 1851. 8vo., pp. 250.

Robert B. Blackader.

WE welcome cordially the first number of

a New Series of Dr. Kitto's Journal of Sacred Literature. It has rendered valuable service in the cause of Biblical science; and will, we doubt not, under new arrangements, hold on its way with still growing success. The department it occupies is one of great importance to the interests of inspired truth. In this country we have been, perhaps, somewhat negligent of the higher departments of Biblical criticism. Still, notwithstanding, we have had a fair supply of sound critics on sacred subjects; and in entering upon a new course, nothing is more vital to the cause of truth than that we should eschew all the loose and doubtful speculations of the German school. Upon the whole, the Journal of Sacred Literature has pursued a faithful course; though there have been articles which we could have wished to see omitted.

The present number is full of promise as to the future; and we do most heartily wish abundant success to the indefatigable Editor, who is a prodigy of literary diligence, and deserves the most generous patronage of the entire Christian world.

The subjects treated are the following:—

1. A New Explanation of the Taxing in Luke ii. 1—5.
2. The Jesuits.
3. The Sabbath-day.
4. Davidson's Introduction to the New Testament.
5. Wycliffe's Bible.
6. The Septenary Arrangement of Scripture.
7. The Rophaim, and their connexion with Egyptian History.
8. Modern Judaism.
9. Scripture Parallelisms.
10. Queried Texts.
11. On the Evangelization of Judea.
12. Correspondence.
13. Notices of Books.
14. Biblical Intelligence.
15. List of Publications.

The article on the Sabbath is of standard value, and should be read with great care by all who wish to understand the argument for its Divine authority.

IN THE PRESS.

THE TRIFLE CROWN: *the Papacy Analyzed, Traced, and Doomed.* By W. UERWICK, D.D.

THE design of the work is to lay before the public, in a simple and compact method, information upon a subject of high moment to them as men and as Christians, and which events are making one of the great questions of the age. A complete outline of the Roman Pontificate is given under seven views; namely—

I. Its Prerogative:—Presenting an account of the Papal authority as explained in the Roman Catholic Church.

II. Its Credentials:—Ascertaining how far the Papal office is entitled to be considered a Divine institute.

III. Its Origin:—Describing the beginnings of a Papal government in connexion with Christianity.

IV. Its Establishment:—Detailing the advance of Papal dominion in the Roman episcopate, till it became a sovereignty.

V. Its Ascendancy:—Illustrating the strength and supremacy acquired by the Papal throne during the middle ages.

VI. Its Decline:—Describing the gradual decay of the Papal power from the Thirteenth century to the Nineteenth.

VII. Its Fall:—Showing the certainty of its overthrow, as deserved, foretold, and provided for in the Divine arrangements.

A NEW YEAR'S GIFT.—In the Press, to be ready by the 1st of January, "The Day-spring, or Diurnal of Youth:" a series of short, original Meditations upon Passages of Scripture, for every morning in the year; designed for the use of young persons, contributed by Evangelical Ministers of several denominations. Edited by the Rev. O. T. Dobbin, LL.D., Principal of Hull College.

Rome Chronicle.

TESTIMONIAL TO THE EDITOR OF THE EVANGELICAL MAGAZINE.

A VERY interesting meeting of the Trustees of the Evangelical Magazine was held at Baker's Coffee-house, Cornhill, on Tuesday, the 18th November, for the purpose of presenting a Testimonial to the Rev. Dr. Morison, on the completion of the twenty-seventh year of his editorial labours. The following gentlemen were present:—the Rev.

Drs. Burder, (Treasurer,) Henderson, Harris, and Tidman; and the Rev. Messrs. Craig, of Bocking, Goulty, of Brighton, Thodey, of Rodborough, James, of Birmingham, Legg, of Reading, Smith, of Poplar, Mannering, of Holywell Mount Chapel, Sherman, of Surrey Chapel, Hunt, of Brixton, Binney, of the Weigh House, Stratten, of Paddington Chapel, and Clayton, of Walworth. Several letters were address-

ed to Dr. Burder, Mr. Legg, (who has acted most efficiently as Secretary), and Dr. Morison, apologizing, in the kindest terms, for their absence, and expressing the warmest sympathy in the object which the Trustees had met to accomplish.

Dr. Burder, the Chairman, read a letter from the Rev. Dr. Raffles, of Liverpool, of the most fraternal character, in which the most delicate and kind allusions were made to the labours of Dr. Morison as Editor of the EVANGELICAL MAGAZINE, and in which he expressed his deep regret that he could not be present on an occasion so perfectly in harmony with his most cherished wishes.

After the preliminary arrangements had been gone through, Dr. Burder delivered the following address:—

"On the present occasion of pleasurable interest to us all, I may congratulate my honoured Brethren, the Trustees of the EVANGELICAL MAGAZINE, and my beloved friend, the Editor, on the long continuance of the efficient services, which, by the goodness of God, he has rendered to our important periodical. The EVANGELICAL MAGAZINE has now existed and prospered during more than half a century, and for more than a quarter of a century, Dr. Morison has ably and successfully discharged the duties of Editor.

"The first Editor, the Rev. John Eyre, of Homerton, was well qualified, in many respects, for his office, especially by his warmth of Christian love and holy zeal. I well remember the interest which he felt in conducting the work, having been one of the pupils in his school.

"On Mr. Eyre's death, my beloved and revered father was invited to succeed him, both as Editor of the Magazine, and as Secretary of the Missionary Society. These united offices, combined, as they soon were, with the duties of a pastoral charge, were more than sufficient for any man; and

yet he did not, for many years, feel oppressed by their weight. He found in them great delight, and by his calmness, his readiness, his order, and his assiduity, he accomplished much without exhausting fatigue.

"Having persevered in his Editorial labours beyond the age of threescore years and ten, he relinquished them, not without reluctance; when, at my suggestion, he recommended the Trustees to direct their views to the Rev. John Morison, whom I had regarded as a student of great promise, valued as a minister of rising reputation, and loved as a friend in whom I could confide. He was invited to the office, and accepted the invitation; and, during the long period of twenty-seven years, he has persevered in his labours with increasing ability, assiduity, and efficiency.

"He has sustained, unimpaired, the evangelical spirit of our periodical, and rendered it uniformly the vehicle of the great principles of 'the faith once delivered to the saints.' By its essays, its memoirs, its intelligence, and its reviews, it has powerfully promoted the edification of its readers, maintained and defended the truths of the gospel, and exposed the false principles and the fallacious reasonings of the enemies of Divine revelation.

"Our Editor has had one difficulty to overcome, which most men would have found formidable—the difficulty of combining a due regard to the avowed and unsectarian catholicity of the Magazine, with a proper deference to the course of events, which rendered it progressively apparent, that the mass of its readers were to be found among Nonconformists. Your Editor has steered a course both safe and judicious; and has gained, if I mistake not, the general approbation of his readers, by his endeavours to combine a spirit of comprehensive love and candour, with a due regard to the distinctive principles held by himself, by the

Trustees, and by most of the ministers and the churches by which the publication is sustained.

"Your Editor has justly attached a high degree of importance to the connexion originally subsisting between the *EVANGELICAL MAGAZINE* and the London Missionary Society. Each of these has rendered substantial service to the other; and from the commencement, our Magazine has been the faithful recorder of the transactions, and the devoted advocate of the claims of that noble Institution. May the connexion between them never be dissolved!

"On the present occasion, we should be culpably wanting in gratitude to the God of all grace, if we did not acknowledge, with devout thankfulness, the encouraging prosperity which has distinguished the history of our Magazine from its commencement to this day.

"That its circulation should not now be equal to the extent which it attained in very different times, when religious periodicals were almost novelties, can occasion neither surprise nor discouragement. That its present circulation, surrounded by so many competitors, should extend to more than 10,000 copies, may well call forth our thankfulness to God.

"It has always been regarded as a recommendation of our Magazine, that its pecuniary proceeds are devoted to the relief of the widows of evangelical ministers of irreproachable character.

"The amount of its profits, aided by the munificent bequest of the late Mr. Hill, enables us to grant annual gratuities to one hundred and fifty widows: and, without going into exact calculations, I may express it as my persuasion, that more than £30,000 have been applied to this benevolent purpose.

"And now, my dear Dr. Morison, I have the high gratification of presenting to you, in the name of the Trustees, a small testimonial of our fraternal regard, and of our appreciation of the

value of the services which you have so long and so efficiently rendered, as Editor of the *EVANGELICAL MAGAZINE*.—I request your acceptance of this *Time Piece*, together with a purse of a *Hundred and Ten Guineas*.

"May the blessing of our God and Saviour rest upon your time and your talents, your strength and your labours, upon your flock and your ministry, upon the endeared companion of your life, and upon the children of your love; may you long be sustained in your career of usefulness; and then, in a higher sphere, may you shine with the brightness of the firmament, and as the stars for ever and ever!"

To this address, which was listened to with deep interest and cordial approbation, the Editor replied in the following terms:—

"Beloved Brethren, you must place yourselves in my position, in order fully to understand my feelings. I am subdued and almost silenced by this extraordinary mark of your respect and kindness. So generous a token of regard, from brethren with whom I have so long and so cordially acted, is truly soothing to the heart. And the fraternal tone in which my esteemed and honoured friend, the Treasurer, has indulged in his touching address, has rendered the costly gifts now before me doubly precious. Coupled with other acts of kindness and confidence which I have experienced, during the period of my official connexion with the *EVANGELICAL MAGAZINE*, I feel that this Testimonial calls alike for gratitude and humility:—gratitude, that my imperfect services have been so generously estimated, and humility, that I have not better deserved the great liberality evinced towards me in the performance of an anxious and arduous duty.

"As, from day to day, I mark the flight of time, on this valuable and beautiful clock, I shall ever reflect with pleasure on the happy hours—I may say thousands of hours—which I have

devoted to the pages of the **EVANGELICAL MAGAZINE**, for the space of more than twenty-seven years, by far the largest portion of a man's working existence;—nor shall I fail to regard it as a monitor, ever reminding me of the powerful claim which you have upon my best services.

"And although I did not desire this pecuniary gift,—so large beyond all that could have been anticipated,—I value it for its own sake, for the sake of the respected donors, and, most of all, for the sake of that noble and Christian spirit with which it has been contributed and presented.

"Receive, dear brethren, my heartfelt acknowledgments, for so gratifying an expression of your personal and collective regard, in the relation in which I stand to you, as the Editor of your Magazine;—and believe me when I say, that it will be the study of my every-day life, to make the work what it *must* be, in order to secure *your* enlightened and discriminating approbation.

"That this Testimonial should have been presented to me at a time when I have just recovered from threatening and protracted indisposition, is a circumstance which, though, perhaps, accidental, greatly enhances, to my mind, the delicacy of the offering;—but, with restored health, and with as much of mental vigour, if I mistake not, as I ever possessed, I feel strongly and conscientiously the duty of husbanding my powers, that I may the more efficiently discharge the duties which you have devolved upon me, at a time when the competition of the periodical press requires of every Editor the most sleepless exertions.

"Only, dear brethren, let me have your most fervent supplications at the throne of grace, your literary co-operation, and your continued friendly greeting, and I will yet hope to render you acceptable and successful service, in carrying out your best wishes for the

prosperity of the **EVANGELICAL MAGAZINE**, which, next to my own salvation; the happiness of my dear family, and the religious progress of my attached flock—lies nearest to my heart."

After Dr. Morison had resumed his seat, amid the warm greetings of his brethren, addresses, of a most friendly and instructive character, full of kind reference to the efficient manner in which the **EVANGELICAL MAGAZINE** is now conducted, were delivered by the Rev. William Legg, B.A., of Reading; the Rev. James Stratten, of Paddington Chapel; the Rev. John Angell James, of Birmingham; the Rev. Dr. Harris, President of New College; the Rev. Thomas Binney, of the Weigh House; the Rev. Dr. Henderson, of Islington; the Rev. Samuel Thodey, of Rodborough; the Rev. Dr. Burder, Treasurer; and the Rev. Dr. Tidman, Foreign Secretary of the London Missionary Society. The whole proceedings, which were characterised by a spirit of fraternal confidence and love, were closed in a solemn act of devotion, in which the Rev. E. Mannering commended the Magazine and the Editor to the special blessing of God. Few meetings have been more harmonious or edifying.

CONFERENCE ON VOLUNTARY EDUCATION.

THE friends of voluntary education, in their efforts to promote the instruction of the people, besides the ordinary labours and difficulties incident to such enterprises, have had the additional embarrassment of being compelled constantly to leave their work, in order to defend their principles. For years past, it might be said of every one devoted to this cause, as it was of those engaged in building the walls of Jerusalem, that "with one of his hands he wrought in the work, and with the other hand held a weapon." We would fain hope that that time is nearly passed. The constant variety and succession of the schemes of compulsory education that have of late claimed the public suffrage, and the hopelessly irreconcilable principles which they severally espoused, must convince every reflective mind, that there is no rational prospect of any system emerging out of this class, that can be universally acceptable to the people of England.

The earnest convictions of large classes of the community revolt against each of these projects, and yet it is clear as the day, there can be no national system of education without the general concurrence of the nation.

Such being the case, we think the advocates of voluntary education may, and ought to go to their work with better faith, and a deeper sense of security than ever. They may safely leave the rival theories to dispute the ground, and mutually to neutralise each other, while they proceed patiently and diligently to their appointed task. We believe there are not a few who have been keeping aloof, deluded, by the pretensions of one or other of these schemes, into the expectation that some great and comprehensive plan might at length be elaborated, which might respect the rights of all, without infringing the principles of any, but are now beginning to tire of conflicts which serve only to suspend the real work of education, and to feel that it is in vain to look in that direction for any solution of the problem which shall respect liberty of conscience, be free from social injustice, and exempt from danger to the liberty and independence of the people of England.

It is pleasant, therefore, to observe, that the friends of voluntary education are earnestly betaking themselves to a practical illustration of the soundness and sufficiency of their principles. The Congregational Board of Education has recently set its machinery in motion with a fresh and accelerated impulse, and now we rejoice to hear that the Voluntary School Association is about to call a large conference of its friends, from all parts of the country, to strengthen its present position, and to enter upon a new and enlarged sphere of activity. Without instituting any invidious comparisons between this organisation, and other bodies having similar objects in view, we may be permitted to say, that the broad and unsectarian platform which this society erects, affords an opportunity which, we venture to think, a large body of persons in this country covet, to promote feelings of kindness and charity between Christians of different denominations, while uniting in some work of common interest and utility. We earnestly hope, therefore, that large numbers of those who have been hitherto neutral or expectant, will rally round this Institution, and that its approaching conference will be productive of such results as will constitute a memorable era in the history of voluntary and unsectarian education in this country.

THE PROTESTANT ALLIANCE.

THIS confederation of enlightened and strong-hearted Protestants, composed of various Evangelical denominations, has resolved

unanimously, at a meeting of the General Committee, held at the Caledonian Hotel, Adelphi, on Tuesday, the 4th of November, the Earl of Shaftesbury in the chair, to commence, without delay, a vigorous effort for the discontinuance of the Endowment for the support of Maynooth College. This is indeed good news, which every one who believes Rome to be the antagonist of God and man will hail with delight. It is high time that the anomalous, and, as we believe, sinful support of the Papacy by the British nation should cease, and that so corrupt a system should be left to bear its own burden. Opposed on principle to all government Endowments of religion, as unjust and unscriptural, we regard the direct or indirect support of Antichrist in the light of an awful affront to the truth and holiness of God, who has expressly threatened its utter consumption and ruin, that it may no longer deceive and corrupt the nations.

DR. CAMPBELL AND HIS LABOURS.

ONE of the greatest prodigies of Literary labour in the present age, is the respected Pastor of the Tabernacle. We have sometimes thought ourselves moderately diligent; but we shrink from comparison with our Brother-Editor, who does the work of at least three competent men. Long may he be spared for that high service which Divine Providence has evidently assigned to him!

From a late article in *"the British Banner,"* we were much gratified to find that it so nobly stands its ground. Among our religious newspapers, there is nothing answering to it in circulation, and nothing exceeding it in useful and stirring composition, on all subjects connected with politics, religion, social economy, and Christian philanthropy. Happily, the *Stamp Office* demonstrates its unprecedented success;—and, if we are not greatly deceived, its character, in various ways, is immensely improved. Dr. Campbell even, like all wise Editors, feels that he is still at school; and no one will suspect him of being a dull scholar. The *"Banner"* deserves well of the entire nonconforming community; and many, beyond its pale, would do well to ponder its spirited articles, and to gather wisdom from its seasonable and faithful warnings. We venture to anticipate a great increase in its circulation, proportioned to its merits, during the coming year. Our Literature should be promoted earnestly by every one interested in the destiny of Nonconformity; and the *"Banner,"* with its Supplement, issued quarterly, is one of our cheapest papers.

"The Christian Witness," too, and *"the Christian Penny Magazine,"* are more than entitled to their original standing. No one, capable of judging, can take up a single

number of either publication, without feeling that they are eminently adapted for general usefulness, and that, with all their extraordinary success, they yet deserve a far wider circulation.

We trust that 1852 will be a good year for ourselves and for Dr. Campbell. We are not *rials*, but *coadjutors*. The EVANGELICAL MAGAZINE, we are persuaded, will not fare the worse, because we do not regard it as the only good thing in the world. Nevertheless, we do wish to see it in every Nonconforming Family throughout the United Kingdom.

PATRIOT NEWSPAPER.

AMONG the Religious Newspapers of the age, the "Patriot" deserves to occupy a distinguished place. Its now venerable and highly cultivated Editor, to say nothing of his able coadjutor, Mr. Hare, has performed, in many different ways, most acceptable service to the cause of Evangelical Nonconformity; and, as a newspaper Editor, has produced articles, upon all subjects of public interest, which have been among the most enlightened productions of the age. The "Patriot" is singularly well conducted; and the estimate formed of it is proved by its extensive sale twice a week. In the late Papal aggression, it maintained a firm tone, and exposed the folly of those who sought to confound the demands of Rome with the sacred cause of Religious Liberty. It is somewhat to the discredit of the Dissenters, that they do not more thoroughly patronize their own Literature. Large as is the circulation of the "Patriot," it ought to be doubled. With the New Year, we would fondly anticipate an improving taste in nonconforming circles, and that they will more generally and liberally recognize their true friends, and help them forward to public notice.

THE VISIT OF KOSSUTH.

As religious Journalists, longing for the downfall of all those cruel despotisms by which humanity is oppressed, and vital Christianity is retarded in its life-giving career, we have hailed, with inexpressible delight, the visit of Kossuth to our shores, as an omen for good to the world. The translations of certain portions of the public press have only served more signally to vindicate the claims of this noble-hearted Foreigner, and of his down-trodden but heroic country. His orations and written addresses to various public bodies, have been marked by a degree of moral fitness and political sagacity, equalled only by their masculine vigour, and their subduing eloquence. There has been no such display, in the present day, of the highest order of political philosophy. All the cabinets of Europe and the world may well sit down at the feet of this illustrious Exile, and learn

to think and feel anew in reference to the awful reign of despotism. It is easy to say of this powerful, but temperate, advocate of the liberty and independence of nations, that his plans have proved abortive. So they have; through the tyrannies of Austria, and Russia, and France;—but are not the principles for which he has sacrificed all but his honour and his manhood, those which must rule the destinies of the future, and before which the mightiest forms of absolute and irresponsible power must fall, as Dagon before the ark?

We are thankful that Kossuth, in his prison hours, studied the English language. This has given to thousands an acquaintance with his real sentiments which they could not otherwise have acquired. It must have an effect upon the minds of Statesmen; and if they should fail to receive the lesson, it will not be lost upon the English people. Sympathy with despotism must cease;—and, in future, the shield of British power must be thrown over the weak and the oppressed. America and England can bid defiance to the tyrannies of the world. With the fall of despotism will be the fall of Popery: never till then. We believe that, if Hungary had been protected from Russian interference, the Pope would, ere now, have lost for ever his status;—we believe he will lose it still;—for he holds it not by the will of his subjects, but by the arms of nations trembling for their own destiny.

The affecting case of the Hungarian patriots is best stated in Kossuth's own address to the working classes.

We give it in his own words; and a better defence of any revolution was never furnished in the history of our world:—

"In our past struggle we made no revolutions. We began to transform, in a peaceful, legislative manner, the monarchico-aristocratic constitution of Hungary into a monarchico-democratical constitution; we conserved our municipal institutions as our most valuable treasure, but gave them, as well as to the legislative power, for basis, the common liberty of the people. Instead of the class privileges of old, we established the personal responsibility of Ministers; instead of the Board of Council of old, which, being a nominal body, was of course a mockery, to that responsibility of the Executive, which was our chartered right on paper, but not in reality. However, we but conserved that which was due to us by constitution, by treaties, by the coronation oath of every king, to be governed as a self-consistent, independent country, by our own native institutions, according to our laws. We established the freedom of thought, of the word and pen, and secured the freedom of conscience. We introduced, with the abolition of exemptions, equality in duties and rights before the law.

We obliged all to contribute to the public necessity, every man according to his faculties; we emancipated the peasants, or, rather, gave them the land they tilled to be their free property. We made the soil free, the labourer free, the industry free, trade free; but we spared all existing material interests of every class, and resolved full indemnification for every material loss. We established trial by jury, provided for independent administration of justice, cared for cheap government, and took care that the national army should not become a tool of ambition among ourselves, or an instrument of oppression against foreign nations. All this we did peacefully, by careful legislation, which the king sanctioned and swore to maintain. But this very dynasty, in the most perjurious manner, attacked these laws, this freedom, this constitution, and our national existence, by arms. We defended ourselves by arms victoriously; and, after the perjurious dynasty called in the armies of Russia to beat us down, we resolved to defend ourselves against this tyrannical invader also; but, of course, declared the perjurious Hapsburgs not to be more our Sovereigns; deposed them—banished them; and declared ourselves a free and independent nation, but fixed no definite form of government—neither monarchical nor republican, declaring ourselves rather to be willing to follow the advice of the European circumstances. These are facts which cannot be altered, because they are facts."

In reference to this appeal, we agree with Dr. Campbell, in the following eloquent passage from the "British Banner":—

"Such is the cause of Hungary, and with such a cause its Princely Advocate might, with all confidence, make his appeal, not only at the bar of universal justice, but to Heaven itself! To state the facts here set forth, is to confound the gainsayer, and to triumph in the conscience of mankind! In action and in abstinence, in doing and in suffering, he was alike and always right; in freedom and in slavery, in rule and in exile, he has been alike and uniformly great, wise, and good. His name is graven on the heart of English patriotism and philanthropy. When he leaves our shores he will carry with him, across the ocean, the God-speed of England, and of all the real worth of Europe; and his first step on the shores of the New World will wake, as the voice of its matchless waters, the acclamations of three and twenty millions of free men!"

With Dr. Vaughan, in the last No. of the "British Quarterly," we say, heart and soul: "The Papacy, root and branch, head and heel, soul and body—down with it! * * * Were we to try to concentrate in one practical advice all the best recommendations of a negative kind that could be given to the

world for the safety and advancement of all its greatest interests, intellectual, moral, or social, our phrase would be, Labour, labour *for the abolition of the Roman Papacy*. For the Papacy consists of all the worst things in the world, made more permanent and more formidable than they would otherwise be, by being tied together in a knot. Cut the knot, and the snapped springs of wrong will shrivel back in all directions, by the force of their own overstrained elasticity, seeking independent and less secure lodgments in society—one here, one there, and all enfeebled by their separation."

We should blush crimson, if our most cherished sympathies were not on the side of Kossuth and his oppressed country. Let the whole civilised world know, that all the healthy friends of liberty in Great Britain are with them; and that they associate the downfall of Despotism, which is fast approaching, with the overthrow of the Papacy, and the reduction of the Papal power.

THE "NO POPERY" CRY, GOOD AND BAD.

THE "No Popery" cry has often been the mere watchword of intolerant and selfish bigotry; but there is a sense in which the "No Popery" cry is a wise and a good one. We have no sympathy with—no respect for those who would assign to Popery a liberty in this country which no Roman Catholic state on the Continent, that is desirous of preserving the least vestige of independence, is able to allow. France, Austria, Bavaria, even Spain itself, find it necessary to enter into formal concordats with the Pope, which is neither more nor less than a binding of his Holiness over to keep the peace within their respective dominions. Britain can enter into no such arrangement, being a Protestant country. Is she, then, to be left a prey to the cupidity and ambition of Rome? Must her territory be parcelled out into bishoprics at the bidding of an Italian priest—her cities and towns forced to lend their names as titles to the nominees of this foreign power,—and no remonstrance be uttered—no legislation be interposed, for fear of trenching on toleration? Are her imperial edicts to be trampled under foot, and her queen and legislative counsels set at defiance by men living within her territory—and the arm of justice, that should descend upon their heads, by the mandarin cry of "Don't persecute"? Away with such insane follies—such treacherous and dastardly counsels. Let Roman Catholics have the same political privileges and the same religious freedom as other men; let them be free to build chapels, to perform ceremonies, to make converts, to endow monasteries, or to do aught else that they may be taught to believe connected with their spiritual welfare; but woe worth the day

when Britain shall forget that, however good and peaceable subjects Roman Catholics may oftentimes be, she has no deadlier foe than that colossal power, to whose authority and to whose interests hers are ever subordinated in every true Papist's heart! Let the hour come when that power shall resume its ancient sway over Britain, and her liberties will be scattered to the wind, to be repurchased only by years of toil, and at the expense of conflicts and agonies which will furnish matter for a second "Book of Martyrs." Her true policy is to keep, with dignity and firmness, her supremacy while she has it—placing none of her subjects under civil or social disabilities because of their religion, but at the same time vigilantly marking the movements, and vigorously repressing the advances, of that insidious power, which, under the name of religion, seeks a supremacy fatal alike to national independency, to civil freedom, and to religious privilege.—*British Quarterly for November*, p. 543.

NEW ASYLUM FOR ORPHANS.

THE New Asylum for Infant Orphans was instituted in May, 1844, on liberal principles, for the purpose of relieving fatherless children under eight years of age, without respect to sex, place, or party. Its fundamental law is:—

"That it being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child contrary to the religious convictions of the surviving parent or guardian of such child."

In the short space of seven years it has received one hundred and sixty-eight children, and there are now ninety-nine in the house. The Board are making strenuous efforts towards the erection of a building, which will relieve the charity of its present heavy expense of £220 per annum for rent, and enable them to carry out arrangements for the comfort and welfare of the infant family, which they could not be justified in making on property in which they have no permanent interest. Upwards of £2000 has already been raised for this object, including a donation of 250 guineas from her Majesty the Queen on behalf of his Royal Highness the Prince of Wales.

Treasurer—The Baron Lionel De Rothschild, M.P.

Sub-Treasurer—Rev. A. Reed, D.D.

Hon. Secretaries—Mr. Alderman Wire and Rev. Thos. W. Aveling.

Sub-Secretary, Mr. John Cuzner, to whom

all communications, subscriptions, and post-office orders are to be addressed, at the Office, 32, Poultry.

ROBERT-STREET CHAPEL, GROSVEGOR-SQUARE, LONDON.

THE Rev. C. R. Howell having been for some months laid wholly aside from pastoral duties, by an attack of congestion of the brain, which continues still to incapacitate him for all ministerial labour, has resigned his charge over the church and congregation meeting for worship in the above chapel.

PROVINCIAL.

RECOGNITION SERVICE.

On November 4th, an interesting service was held in the Stoneway Chapel, Bridgenorth, in connexion with the settlement of the Rev. Samuel Clarkson (late of Sheffield), as minister of the above chapel.

After tea had been handed round to a numerous company, at six o'clock the religious services of the evening were commenced. Rev. J. Sutcliffe, of Ashton-under-Lyne, having offered prayer, the opening address was delivered by the newly chosen pastor, in reference to his purposes and views on entering upon the duties of his new sphere; then followed addresses by Rev. W. Thorp, of Shrewsbury, on "the Promise of the Spirit;" Rev. F. W. Briggs (Wesleyan), of Bridgenorth, on "Persevering Prayer;" Rev. J. Sutcliffe, of Ashton, on "Christian Unity and Co-operation;" Rev. J. Burrell, of Broseley, on "Family Religion;" Rev. E. Hill, of Shrewsbury, to "the Unconverted;" and Rev. A. Tilly (Baptist), of Bridgenorth, on "Voluntarism." The chapel was well filled, and although the service did not close until half-past nine, the earnest attention of the congregation was fully sustained throughout.

WEST CLAYTON-STREET CONGREGATIONAL CHAPEL, NEWCASTLE-UPON-TYNE.

THIS handsome and commodious chapel, erected by Richard Grainger, Esq., the eminent builder, for the congregation previously worshipping in the Postern Chapel (disposed of to the York, Newcastle, and Berwick Railway Company), was opened for public worship on Wednesday, the 4th of June last, when eloquent and impressive sermons were preached to overflowing congregations,—in the morning by the Rev. Thomas Binney, of London, and in the evening by the Rev. Dr. Raffles, of Liverpool.

In the afternoon, a numerous company of ladies and gentlemen dined together in the School-room, the Rev. Alexander Reid, the pastor, presiding. After dinner, addresses were delivered by the Chairman, the Revs. Thomas Binney, Rogers, Pringle (United Presbyterian), Bell (United Presbyterian)

Hoy (Free Church), Green (Baptist), Pottenger (Baptist), Mr. James Wilson (Treasurer of the Building Fund), &c. Sermons were also preached on the following Lord's-day by Mr. Binney, when hundreds of persons were unable to obtain admission; and on Lord's-day, the 15th, by the Rev. Dr. Alexander, of Edinburgh. The collections amounted to £127.

The chapel is 70 feet by 51 feet, and is calculated to seat 800 persons. In addition to vestries and class-rooms, there is a large School or Lecture-room underneath the chapel, 55 feet by 46 feet, fitted up with suitable convenience for public meetings, tea parties, &c. A powerful organ (which is considered a remarkably fine-toned instrument), has been built expressly for the chapel by Mr. Nicholson, organ builder, of that town, and was played at the opening service by Mr. Iona, organist of St. Nicholas's Church. The entire cost will be about £4200, of which £3400 has been already raised (inclusive of £1900 received for the sale of the old chapel), leaving a debt of £800 on the building.

COCKERMOUTH.

THE first anniversary of the New Congregational Chapel, and the two hundredth year of Congregationalism in Cumberland, was celebrated on the 1st of October, 1851.

Special trains from the neighbouring towns brought a goodly number of members of other churches in the county, who, with the friends in the town, partook of tea in the Old Meeting-house, now used as a school and lecture-room.

After tea, a public meeting was held in the new place of worship, when Mr. Joseph Brown, one of the deacons, was called to the chair.

Mr. Brown, in his opening speech, drew a happy contrast between the condition of the church during the reign of the later Stuarts and the present time. He spoke of the effect of the Five Mile and Conventicle Acts on the then pastor and people, and the moral heroism which they manifested, and the calls which the favourable circumstances of the present times made upon those present for gratitude to the great Head of the church, in crowning with success the efforts of their forefathers to secure for the nation the blessings of civil and religious liberty.

The Rev. P. H. Davison, the active and laborious minister of the church, then read a summary of the church's history, derived principally from the original church-book, bearing date, at its commencement, 2nd October, 1651.

It is interesting to state, that this record, which contains rather ample notices of some of the leading events of those times, is (for the first fifty years) in the hand-writing of George Larkham, the first minister of the place; and, perhaps, there are few church records in the kingdom possessing greater interest to the Christian antiquary.

The meeting was also addressed by the Rev. W. Brewis, of Penrith; the Rev. M. Harvey (Presbyterian), Maryport; W. Gordon (Presbyterian), Workington; and the Rev. D. Smith, LL.B., of Whitehaven.

Between the addresses anthems were sung by a select choir, and a handsome sum was realized towards the trust-funds.

These services will be long and gratefully remembered by those who were permitted to be present.

CALL ACCEPTED.

THE Rev. R. S. H. S. Short, of Lincoln, having accepted the unanimous and cordial invitation of the Congregational church at East Retford, Notts, to become its settled pastor, entered upon his labours on the 27th of July, with the prospect of extensive usefulness.

FLEETWOOD.

THE Rev. D. B. Mackenzie, late of Elie, Scotland, has received and accepted a second affectionate invitation from the church in Fleetwood to become their pastor; and has entered upon his stated labours among them.

MELKSHAM, WILTS.

ON Tuesday, September 30th, Mr. Jacob Jones (of Spring Hill College, Birmingham,) was publicly recognized as the minister of the Independent church in the above place. Professor Barker, of Spring Hill College; Rev. H. M. Gunn, of Warminster; Rev. J. G. Pearsall, of Bristol; Rev. R. Harris, of Westbury; and other ministers, honoured the occasion with their presence and assistance.

General Chronicle.

MR. ROBERT BOYLE'S ILLUSTRATED MISSIONARY LECTURES ON THE SOUTH SEA ISLANDS.

THE design of these Lectures is to exhibit the triumphs of the Missionary cause; and it

seems to us that they are admirably fitted to do so. That which is seen by the eye makes a deeper impression upon the mind than that which is heard by the ear; and, according to this principle, Mr. Boyle endeavours, by the

power of art, to render us spectators of many of the most interesting scenes that have occurred in the history of the South Sea Missions.

The scenes chosen are well selected and beautifully executed; and the effect upon the mind of the spectator is both instructive and pleasing. Mr. Boyle accompanies the exhibition with explanations, descriptive of the scenes shown, and of the events that have taken place in the Mission, so that the spectator is prepared to appreciate the picture before him. Various groups of islands in the South Seas are visited; the horrid rites of the natives in their heathen state displayed; and then the same persons, converted by the gospel, are presented, decently clothed and assembled in their neat churches, engaged either in worshipping God, or in holding missionary meetings. We are satisfied that these pictorial representations, so happily executed, are the best substitute that can be given for the actual view of the scenes described. The beauty and distinctness of the figures, the splendour of the tropical scenery, and the interest attaching to the events,—all of which really took place—are calculated to instruct both old and young, and to deepen the interest which is now so happily taken in the work of missions. We very cordially recommend these Lectures to congregations and Sabbath-schools,—welcome Mr. Boyle as an efficient and most deserving fellow-labourer, who is turning to good account, in the best of all causes, the gifts with which the Lord has endowed him, and are happy to learn that he has been explaining his South Sea Mission scenes to large and admiring audiences in Glasgow, in Edinburgh, and in various towns in the west of Scotland.—*Editor of the Missionary Record of the United Presbyterian Church.*

A VIEW OF THE FUTURE.

(To the Editor of the Evangelical Magazine.)

REV. AND DEAR DOCTOR,—In reading the life of that venerable man, the Rev. John Carter, of Belsted, in Suffolk, I was struck with the following passage, and as it may interest some of your readers, I shall be glad to see it in your excellent miscellany:—

When he was pressed by some "to tell them his judgment concerning the future state of the church, saying to him, that he had travelled much in the Revelation, and they were persuaded God had revealed something more than ordinary to him,—'What do you think, shall we have Popery once again, or no?' He answered, 'You shall not need to fear fire and faggot any more; but such dreadful divisions will be amongst God's people, and professors, as will equalise the

greatest persecutions.'" pp. 13, 14. Duod. 1653.

Mr. Carter died Feb. 21, 1634, æt. 80.

I remain, &c.,

A CONSTANT READER.

COLONIAL MISSIONARY SOCIETY.

OF all the Institutions which aim at the evangelization of the world, and which are the glory of our age and country, the Colonial Missionary Society ranks among the most important. The redundant population of the United Kingdom is flowing like a mighty tide to the distant regions of the earth, and laying broad and deep the foundations of future empires. The rapidity with which infant settlements have become powerful colonies, has outstripped the calculations of the most sanguine. The district of Port Philip, for instance, now erected into the Colony of Victoria, comprising the southern coast of New South Wales, was, in 1836, untrodden by the foot of civilized man. It now contains 60,000 inhabitants, whose wealth in their flocks and herds is estimated at three millions sterling! Melbourne, the capital, in 1839, contained but 400 souls; it is supposed now to contain no fewer than 25,000. Its streets, shops, and public buildings may vie with those of our own metropolis. New South Wales, first settled in 1787, now contains a population of 180,000, of whom 50,000 are in Sydney. If we turn from the southern to the northern hemisphere, we discover equal cause for wonder at the mighty increase of the British people, seeking and finding a resting-place amidst the eternal forests of Canada, hitherto the haunts of the antelope and the bear. If, then, our countrymen are thus rapidly "replenishing the earth," the Committee of the Colonial Missionary Society feel it of unspeakable importance that they should carry with them the literature, the morality, and the religion of their native land.

The colonists earnestly desire the aid the Society is designed to afford. Almost every wind that blows wafts us the cry, "Come over and help us!" "Send us," they say, "men of piety and zeal, of talent and enterprise, and the whole colony would be ours." Shall we not regard their imploring attitude and listen to their earnest entreaties? Many of them are our acquaintances, our relatives, and were once our fellow-worshippers, "walking with us to the house of God." Their voices mingled with ours in the solemn services of the sanctuary, and not a few sat by our side when we partook of the memorials of a Saviour's dying love. Great, therefore, would be our sin did we neglect and forsake them now that, in the providence of God, they have to struggle with the hardships and difficulties of Colonial life.

An additional argument for increased effort may be derived from the untiring zeal of the emissaries of Popery. By grants of money from the local or Imperial Government, and by large sums from the Propaganda priests of Rome, the "man of sin" has acquired a power with which it is difficult to contend. In the year 1822 there were but two Popish priests in the whole of Australasia. There are now two hundred, with eight bishops and an archbishop! They are indefatigable in their efforts, striving to insinuate themselves, and to diffuse the poison of their dogmas through all the ramifications of society. Against this flood of error, the Protestant Episcopal Church forms but a feeble barrier, being, in many respects, too much assimilated, in her ceremonial observances and precise rituals, to her rival hierarchy. The only hope, therefore, of preserving the "simplicity that is in Christ," and of promoting the cause of "pure and undefiled religion," is found in the evangelical efforts of those who are "contending earnestly for the faith once delivered to the saints." Amongst the foremost of these are to be found the agents of the Colonial Missionary Society. To increase their number, until all the Colonies of the British crown are furnished with an able, zealous, and successful ministry, is the object to accomplish which the Society exists and labours. Will not the British churches with their pastors aid the Committee in their efforts to effect this? Let every one who reads these statements, ask himself, have I done all that I could, all that I ought, to help onward a cause that so commends itself to my principles, my conscience, my heart? Can I not encourage the Committee in their arduous, anxious work, by my sympathies, my prayers, and my contributions? To these inquiries it may be answered, "Whatsoever thy hand findeth to do, do it with thy might, for there is neither work nor knowledge nor device in the grave whither thou hastenest."

THE JEWS.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE friends of this Society have been frequently reminded of the devoted and useful services of Mr. BEN OLLIE, their Jewish

Missionary on the northern coast of Africa. In answer to prayer, the bitter enmity manifested by his family on his having avowed himself a believer in Jesus, has been subdued—a father's and a mother's blessing has succeeded to the malediction once uttered. But there was no evidence in any of them of a change of heart. At length a younger brother has been won to Christ. The parents were induced to commit him to the care and tutelage of our missionary, and it has been his joy to behold the once bigoted rabbinist sitting at the feet of Jesus, and joining with the little band of disciples at Gibraltar to commemorate His dying love. The missionary, on departing for a tour on the coast of Africa, left him under the care Mr. Lowitz, another of our missionaries, and also under the instruction of the Wesleyan ministers, the Rev. Messrs. Alton and Cheeseborough. He has preached the gospel which once he despised, fully and freely to Papists and to Jews, and walks holily and unblameably before the church and the world. One of the above ministers thus writes of him: "To me it has been a spiritual treat to listen to his religious experience from week to week, and to trace the gradual clearing of his views and deepening of his feelings on religious subjects. He is thoroughly in earnest, but, from his natural diffidence, he rejoices with trembling; yet I think you would be surprised to hear the humble but strong confidence with which he expresses himself when speaking of the peace and joy he feels through believing in Christ, whom he has embraced, and now magnifies as his Messiah, his Saviour, and his all. His general deportment is truly admirable. His talents are good, and he is very meditative." The other respected minister says: "I believe that the Lord is preparing him for an ambassador of the cross, and should this be the case, it will be very desirable that an effort should be made to place him in some college, for a year or two, in England."

The record of this instance will, it is hoped, awaken prayer for our young brother, and call forth some aid for the Society, whose resources are far below the demands made upon them.

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<i>April</i> , Rev. B. S. Hollis, Islington.	
<i>May</i> , Rev. J. Legge, D.D., Hong-Kong.	
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<i>September</i> , Rev. J. L. Poore, Manchester.	
<i>October</i> , Rev. A. O. Beattie, D.D., Glasgow.	
<i>November</i> , Rev. S. Curwen, Reading.	
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